

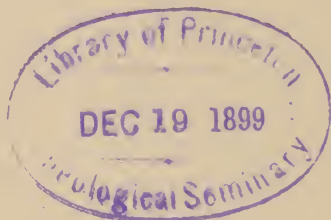
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The Apocalypse explained
according to the spiritual



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THE APOCALYPSE

EXPLAINED ACCORDING TO THE SPIRITUAL SENSE

*IN WHICH THE ARCANA
THEREIN PREDICTED BUT HERETOFORE CONCEALED
ARE REVEALED*

A POSTHUMOUS WORK OF

EMANUEL SWEDENBORG

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In this edition, the heavy-faced figures ([2.], [3.], etc.) inserted in the text indicate the divisions that are employed in Potts' Swedenborg Concordance.

* ** *

CHAPTER XI.

AND there was given to me a reed like a staff; and the angel stood near, saying, Rise, and measure the temple of God, and the altar, and them that worship in it.

2. And the court which is without the temple cast out, and measure it not, for it is given to the nations, and the holy city shall they trample down forty-two months.

3. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive trees and the two lampstands which are standing before the God of the earth.

5. And if any one shall desire to hurt them, fire shall go forth out of their mouth and shall devour their enemies; and if any one shall desire to hurt them, thus must he be killed.

6. These have power to shut heaven, that the rain fall not in the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they shall desire.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them and overcome them and kill them.

8. And their bodies are upon the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the peoples and tribes and tongues and nations shall see their bodies three days and a

half, and shall not suffer their bodies to be placed in sepulchres.

10. And they that dwell upon the earth shall rejoice over them and shall be glad, and shall send gifts one to another, because those two prophets tormented them that dwell upon the earth.

11. And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those that saw them.

12. And they heard a great voice out of heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies saw them.

13. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand; and the rest became afraid, and gave glory to the God of heaven.

14. The second woe is past; behold the third woe cometh quickly.

15. And the seventh angel sounded; and there came great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign unto the ages of the ages.

16. And the twenty-four elders who sit before God upon their thrones fell upon their faces and worshipped God,

17. Saying, We give Thee thanks, O Lord God Almighty, who is, and who was, and who is to come, because Thou hast taken Thy great power and entered upon the kingdom.

18. And the nations were angered, and Thy anger is come, and the time of the dead to be judged, and to give the reward to Thy servants, the prophets and saints, and to those that fear Thy name, the small and the great, and to destroy those that destroy the earth,

19. And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant; and there were lightnings and voices and thunders and an earthquake and great hail.

EXPOSITION.

VERSES 1, 2.

626. “*And there was given to me a reed like a staff; and the angel stood near, saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which is without the temple cast out, and measure it not, for it is given to the nations; and the holy city shall they trample down forty-two months.*”

1. “*And there was given to me a reed like a staff*” signifies *the mode of visitation, that is, of exploring the quality of the church in respect to truth and good* [n. 627]; “*and the angel stood near, saying,*” signifies *the Lord’s will and command* [n. 628]; “*Rise, measure the temple of God, and the altar, and them that worship in it,*” signifies *to explore the church, what it is in respect to the reception of Divine truth and Divine good, thus in respect to worship of the Lord* [n. 629].
2. “*And the court which is without the temple cast out, and measure it not,*” signifies *that the external of the Word, and thus of the church and of worship, is not to be explored* [n. 630]; “*for it is given to the nations*” signifies *since it has been perverted by evils of life and falsities of doctrine* [n. 631]; “*and the holy city shall they trample down*” signifies *that they will destroy all doctrine of truth and good from the Word* [n. 632]; “*forty-two months*” signifies *even to the end of the old church and the beginning of the new* [n. 633].

627[a]. [Verse 1.] “*And there was given to me a reed like a staff*” signifies *the mode of visitation, that is, of exploring the quality of the church in respect to truth and good.*—This is evident from the signification of a “reed,” as meaning that by which the quality is explored, for “to measure” signifies to explore, and a “measure” signifies the quality of a thing; therefore the “reed,” by which he measured the temple and the altar, as now follows, that is, the “measuring reed,” signifies the mode of exploring quality. It means the mode of exploring what the church is in respect to truth and good, because it says afterwards that “he measured the temple and the altar, and them that worship in it,” which signifies the church in respect to truth and good, and thus in respect to worship. [2.] Moreover, a “reed” signifies visitation, because visitation is an exploration of what the men of the church are, and because a visitation precedes the last judgment which will be treated of hereafter. What

that visitation or exploration is can be seen from the visitation upon Sodom, that in the first place angels were sent there, and through them visitation or exploration was made of what the men of Sodom were in respect to receiving them, that is, what they were in respect to the reception of Divine truth and Divine good, for these angels represented the Lord in respect to the Divine going forth; and when it was found that all in Sodom except Lot were unwilling to receive them but wished to do them harm, then their destruction came, which means their final judgment. [3.] The measuring was effected by a reed, because a "reed (or cane)" signifies Divine truth in the outmost of order, and a "staff," which the reed was like, signifies power; and by means of truth in the outmost of order and its power all visitation or exploration is effected; for in the outmost all truths, even from their firsts, form what is simultaneous, that is, co-exist; therefore every thing that is effected by the Divine, is effected from firsts by means of outmosts, therefore here visitation or exploration is so effected, and such truth is signified by a "reed (or cane)." [4.] So in the following passages. In the *Apocalypse*:

One of the seven angels had a golden reed, with which he measured the city Jerusalem and its gates and its wall; and he measured the city with a reed unto twelve thousand furlongs (xxi. 15, 16).

And in *Ezekiel*:

In the hand of the angel there was a line of flax and a measuring reed, and the reed was of six cubits, and with it he measured the length, the breadth, and the height of the building, of the gate, of the porch, of the court, of the temple, and many other things (xl. 3, 5, 6, 8, 11, 13, 17, seq.; xli. 1-5, 13, 14, 22; xlii. 1 to the end).

Here, too, the "measuring reed" means the mode of exploring the church in respect to truth and good, as can be seen from this, that the angel measured every detail of the temple as to length, breadth, and height; and "length" signifies good, "breadth" truth, and "height" the degrees of good and truth from what is highest or inmost to what is lowest or outmost. (On this signification of "length and breadth," see *Heaven and Hell*, n. 197.) That a "reed" signifies truth in outmosts whereby explorations are effected, is evident also from the "line of flax" in the hand of the angel, "line of flax" signifying truth; also from this, that "the reed was of six cubits," "six" having the same signification as "three," namely, truths in the whole complex (see above, n. 384, 532). That "to

measure" signifies to explore the quality of a thing will be seen in the following article. [5.] By outmost truth, or truth in the outmost of order, is meant sensual truth, such as the truth in the sense of the letter of the Word is to those who are purely sensual. Divine truth in its descent proceeds according to degrees, from the highest or inmost to the lowest or outmost. Divine truth in the highest degree is such as is the Divine that most nearly goes forth from the Lord, thus such as is the Divine truth above the heavens; and as this is infinite, it cannot come to the perception of any angel. But Divine truth of the first degree is that which comes to the perception of angels of the inmost or third heaven, and is called celestial Divine truth; from this is the wisdom of those angels. Divine truth of the second degree is that which comes to the perception of the angels of the second or middle heaven, and constitutes their wisdom and intelligence, and is called spiritual Divine truth. Divine truth of the third degree is that which comes to the perception of angels of the outmost or first heaven, and constitutes their intelligence and knowledge (*scientia*), and is called celestial-natural and spiritual-natural Divine truth. But Divine truth of the fourth degree is that which comes to the perception of men of the church who are living in the world, and constitutes their intelligence and knowledge (*scientia*); this is called natural Divine truth, and its outmost is called sensual Divine truth. [6.] These Divine truths are in the Word in the order of their degrees, and Divine truth in the outmost degree, or in the outmost of order, is such as is the Divine truth in the sense of the letter of the Word, which is for children and for the very simple, who are sensual. This Divine truth is what is signified by a "reed or cane." And as explorations with all are effected by this outmost Divine truth, as was said above, so measurings and weighings in the representative churches were made by means of reeds or canes, which signify such Divine truth. It has just been shown that measurings were made by reeds; that weighings were also can be seen in *Isaiah*:

"They weighed silver with a reed" (xlvi. 6).

[7.] Because a "reed" signifies truth in outmosts, which is adapted to the simple and to children, who are not spiritual but natural-sensual, it is also said in *Isaiah*:

“A bruised reed He will not break; and smoking flax He will not quench, and He will bring forth truth in judgment” (xlii. 3).

This treats of the Lord; and “a bruised reed He will not break” signifies that He will not hurt sensual Divine truth in the simple and in children; “smoking flax He will not quench” signifies that He will not destroy the Divine truth that is beginning to live from a very little good of love in the simple and in children, “flax” signifying truth, and “smoking” its being alive from some little love; and because both, that is, the “reed and flax” signify truth, it is said that the Lord “will bring forth truth in judgment,” which means that He will bring forth in them intelligence, “judgment” signifying intelligence.

[b.] [8.] A “reed” signifies also sensual truth which is the outmost, such as exists in natural men, even in the evil. In the same,

“The dry place shall become a pool, . . . and there shall be grass instead of the reed and rush” (xxxv. 7).

This refers to the establishment of the church by the Lord; and that those will then have intelligence through spiritual Divine truth who before had none is signified by “the dry place shall become a pool;” and that those will then have knowledge (*scientia*) through natural Divine truth who before had only sensual truth, is signified by “there shall be grass instead of the reed and rush,” “grass” signifying knowledge from a spiritual origin, or by which spiritual truth is confirmed, while “reed and rush” signify knowledge from a sensual origin, that is, by which the fallacies of the senses are confirmed. This knowledge, regarded in itself, is only the lowest natural knowledge, which may be called material and corporeal, in which there is little or nothing of life. [9.] In the same,

“The streams shall recede, the rivers of Egypt shall be diminished and dried up, the reed and flag shall wither” (xix. 6).

In the spiritual sense these words mean that all understanding of Divine truth will perish; “the streams shall recede” signifies that all things of spiritual intelligence will depart; “the rivers of Egypt shall be diminished and dried up” signifies that all things of natural intelligence will perish; “the reed and the flag shall wither” signifies that outmost truth, which is called sensual truth, and which is mere knowledge, will vanish; “streams and rivers”

signifying things of intelligence, "Egypt" the natural, "reed and flag" sensual truth or knowledge, and "to recede," "to be minished," "to be dried up," and "to wither," signifying to perish and disappear. [10.] In the same,

"Thou hast trusted on the staff of this bruised reed, on Egypt, upon which when a man leaneth it goeth into his hand and pierceth it; so is Pharoah king of Egypt to all that trust on him" (xxxvi. 6).

"Egypt" signifies the natural man separated from the spiritual, and its knowledge (*scientificum*); when this is separated from the intelligence of the spiritual man it becomes foolishness, and is adapted to confirm evils of every kind, consequently it is a false knowledge. This is what is called "a staff of bruised reed," "reed," as was said, meaning truth in the outmost of order, which is sensual knowledge (*scientificum*); "bruised" signifies what is broken and not in agreement with any interior truth to give it consistency; "staff" means the resulting power to perceive truths and also to reason about them. This, therefore, is the meaning of "upon which when a man leaneth it goeth into his hand and pierceth it;" "to lean upon that staff" means to trust in one's own power to perceive truths and reason about them from what is one's own (*proprium*); "to enter into the hand and pierce it" signifies to destroy all intellectual power, and to perceive mere falsities instead of truths and to seize upon them. "So is Pharoah king of Egypt to all that trust on him" signifies that such is the natural man when separated from the spiritual, in respect to its knowledges (*scientifica*) and intelligence therefrom, and reasoning from that intelligence. [11.] In *Job*:

"Let my shoulder blade fall from the shoulder, and mine arm be broken therefrom by a reed: for the dread of the destruction of God is upon me, and by reason of His majesty I have no power. Have I made gold my hope, and said to pure gold, Thou art my confidence?" (xxxii. 22-24.)

This, too, treats of the confidence of self-intelligence, and in the spiritual sense these words show that from this nothing of truth can be seen, but only what is false, which does not cohere with any truth; non-coherence is signified by "let my shoulder blade fall from the shoulder, and mine arm be broken therefrom by a reed," "shoulder blade," "shoulder," and "arm" signifying power, here the power to understand and perceive truth; "to fall from the shoulder," and "to be broken by a reed" signifies to be separated from the spiritual power to perceive truth, and in consequence to be deceived by the sensual-corporeal man, and to perish

by falsity, "reed" meaning truth in the outmost of order, which is called sensual knowledge (*scientificum*), which becomes pure falsity when it is of the natural man alone separated from the spiritual. "The dread of the destruction of God" signifies the loss of all understanding of truth; "by reason of His majesty to have no power" signifies that nothing of understanding and perception of truth is from what is man's own (*proprium*), but all from God; "have I made gold a hope, and said to pure gold, Thou art my confidence?" signifies that he confided not in himself, by believing anything of good to be from himself. [12.] In *Ezekiel*:

"That all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of reed to the house of Israel; when they held thee by the hand thou wast broken, thou didst pierce through every shoulder for them; and when they leaned upon thee thou wast broken, and didst make all their loins to be at a stand" (xxix. 6, 7).

Here the same things are said of Egypt as above, and here, too, "Egypt" signifies the natural man separated from the spiritual, and its knowledge (*scientificum*), which when adapted to evils is purely false. This is said of those in the church who trust in self-intelligence; "sons of Israel" signify those who are of the church; their trust is signified by "a staff of reed;" that all their ability to perceive truth thus perished is signified by "when they held thee by the hand thou wast broken, and didst pierce through every shoulder for them," "shoulder" signifying the power or ability to understand truth; the loss of this is signified by "when they leaned upon thee thou wast broken." That thus every good of love and charity was destroyed and dispersed is signified by "thou didst make all their loins to be at a stand," "loins" signifying a marriage of truth and good, so here that truth was not conjoined to good; truth conjoined to good constitutes the good of love and charity, since all the good of love and charity is formed by truths. [13.] In David:

"Rebuke the wild beast of the reed" or cane, "the assembly of the mighty, among the calves of the peoples; trampling under foot the plates of silver, he hath scattered the peoples, he desireth wars; those that are fat shall come out of Egypt, Ethiopia shall hasten to bring her gift unto God" (*Psalms* lxxviii. 30, 31).

This treats of the Lord's kingdom. To beware of false knowledge (*scientificum*), that is, of falsely applied knowledge from the natural man separated from the spiritual, is meant by "Rebuke the wild beast of the reed (or cane);" inasmuch as such know-

ledges, because they are from the fallacies of the senses, strongly persuade, they are called “the assembly of the mighty.” “The calves of the people” mean the goods of the church in the natural man; “plates of silver” mean the truths of the church; “to tread upon” and “to scatter” mean to destroy and disperse, which is done by those who are natural and sensual and who think naturally and sensually, and not at the same time spiritually, thus who think from the natural and sensual man separated from the spiritual; such a man is meant by “the wild beast of the reed (or cane);” “to desire wars” signifies reasonings against truths; “those that are fat out of Egypt and Ethiopia” mean those who have a knowledge (*scientia*) of spiritual things, and who are in knowledges of truth and good, and such will draw near to the Lord’s kingdom because they are in light from the spiritual man.

[14.] In the *First Book of Kings*:

“Jehovah shall smite Israel as a reed noddeth in the waters, and he shall pluck away Israel from off the good land” (xiv. 15).

The vastation of the church among the sons of Israel is compared to “a nodding of a reed (or cane) in the waters,” because a “reed (or cane)” signifies the truth of the sensual man, which is the outmost, and when this truth is separated from the light of the spiritual man it becomes falsity. For the sensual man derives all that it has from the phenomena in the world, consequently reasonings from these respecting spiritual things are mere fallacies, and from fallacies come falsities. (What the fallacies of the senses are in spiritual things, and that falsities are from them, see *Doctrine of the New Jerusalem*, n. 53; also above in the explanation of the *Apocalypse*, n. 575; and that sensual knowledges (*scientifica*) are mere fallacies when the sensual man reasons from them, n. 569[c], 581[a]; also what the sensual is, and the quality of the sensual man, see *Doctrine of the New Jerusalem*, n. 50).

[c.] [15.] In the Gospels:

They placed a reed in the Lord’s right hand, and afterwards they took the reed and smote His head with it (*Matt.* xxvii. 29, 30; *Mark* xv. 19);

also,

They put a sponge upon a reed and gave Him vinegar to drink (*Matt.* xxvii. 48; *Mark* xv. 36).

Those who are unacquainted with the spiritual sense of the Word may believe that these and other things related of the Lord’s passion involve nothing more than common modes of mockery; as that “they set a crown of thorns upon His head;” that “they

parted his garments among them, but not the tunic ;” that “they bent the knee before Him” for the sake of mocking Him ; also here, that “they placed a reed in His right hand, and afterwards smote His head with it ;” and again, that “they filled a sponge with vinegar, or myrrhed wine, and set it upon a reed, and gave Him to drink.” But let it be noted that all things that are related of the Lord’s passion signify a mocking at Divine truth, and thus the falsification and adulteration of the Word ; since the Lord, when He was in the world, was Divine truth itself, which in the church is the Word ; and because He was then Divine truth, He permitted the Jews to treat Him altogether as they were treating Divine truth or the Word in falsifying and adulterating it. For they applied all things of the Word to their own loves, and derided every truth that was not in accord with their loves, as they did the Messiah Himself, because He did not, according to their explanation and religion, become king over the whole world, and exalt them in glory above all peoples and nations. (That all things related of the Lord’s passion signify such things, see above, n. 64, 83, 195[*c*] at the end.) That “they placed a reed in the Lord’s hand and afterwards smote His head with it” signifies that they falsified Divine truth or the Word, and made an utter mockery of understanding of truth and of Divine wisdom, a “reed” signifying falsity in what is most external (as above), and “to smite the head” signifying to reject and mock at understanding of truth and Divine wisdom, which is what “the head of the Lord” signifies ; and in “giving the Lord vinegar to drink,” which signifies what is falsified, they placed a sponge filled with it on a “reed,” which signifies falsity in what is most external, which is falsity sustaining.

628. “*And the angel stood near, saying,*” signifies *the Lord’s will and command.*—This is evident from the signification of “to stand near,” as here meaning will (of which presently) ; also from the signification of “angel,” as meaning the Lord in respect to the Word (see above, n. 593) ; also from the signification of “saying,” as meaning, when the Lord speaks, command ; for what the Lord says is to be done, or that any one must do, is a command. “The angel stood near” means here the Lord’s will, because in the spiritual world the thought, purpose, and will to see another, to speak with him, and to give him a command, cause the other to be present, that is, to stand near ; for in that world there are no distances that are constant and thus measurable, as in the natural world ; but likeness of affection

and thus of thought causes presence, and unlikeness of these causes absence; this is the origin of all distances in that world. This comes from the universal principle that the Lord is present with all according to their love to Him and according to their love towards the neighbor and thoughts from these. From this universal principle all distances, that is, all presence and absence among angels and spirits, exist; therefore when any one desires to speak with another, that is, thinks about him from a purpose or wish to speak with him, that one immediately becomes present, or he is present with that one. (That this is so can be seen in *Heaven and Hell*, n. 191-199, where Space in Heaven is treated of.) From all this it can now be seen why the Lord's will is signified by "the angel stood near," for "to stand near" means to be present.

629[a]. "*Rise, measure the temple of God, and the altar, and them that worship in it,*" signifies to explore the church, what it is in respect to the reception of Divine truth and Divine good, thus in respect to worship of the Lord.—This is evident from the signification of "to measure," as meaning to explore what a thing is (of which presently); from the signification of "temple," as meaning in the highest sense the Lord's Divine Human in relation to Divine truth, and in a relative sense heaven and the church in respect to Divine truth going forth from the Lord (of which above, n. 220); from the signification of "altar," as meaning in the highest sense the Lord's Divine Human in relation to Divine good, and in a relative sense heaven and the church in respect to Divine good going forth from the Lord (of which also above, n. 391, 490, 496); and from the signification of "them that worship," as meaning worship. "They that worship" signify worship of the Lord, because worship consists in adoration of the Lord, and because in the spiritual sense nothing of person is meant, but only the thing abstracted from persons (of which see above, n. 99, 100, 270, 325, 625); this is why "they that worship" signify adoration and worship. From all this it can be seen that "Rise, measure the temple of God, and the altar, and them that worship in it," signifies to explore the church, what it is in respect to the reception of Divine truth and Divine good going forth from the Lord, and thus in respect to worship. [2.] Evidently "to measure" in the spiritual sense does not mean to measure, for it was commanded to measure not only the temple and the altar, but also them that worship in it; so "to measure the temple and the altar" must involve that which is signified by their measures,

thus that which is signified by the "length," the "breadth," and the "height," for the expression "to measure them that worship in the temple," cannot be used unless "to measure" signifies to explore the quality of the persons or of the thing. [3.] That "to measure" signifies to explore the quality of a thing, and to designate it, can be seen from the passages in the Word where "to measure" and "measures" are mentioned, as in the following. In *Ezekiel*:

The man that had the line of flax and the measuring reed in his hand measured the building, likewise the threshold of the gate, the porch of the gate in the house, the porch of the gate from the house, the door of the gate, the gate from the roof of the bed-chamber, and many other things which he measured as to length, breadth, and height (xl. 3, 5, 6, 8, 11, 13, 17, seq.);

and afterwards,

He measured the temple, the lintel over the door, the wall of the house, and the house itself, as to breadth and length (xli. 1-5, 13, 14, 22);

again,

He measured the inner court, and the things of that court (xlii.)

finally,

He measured the altar and the things of the altar (xliii. 13, seq.).

Moreover, the measures were designated in numbers, that is, how many reeds, how many cubits, and how many palms; which shows that "to measure" these does not mean to measure but to designate the quality of the thing, and this is designated by the several things measured, namely, the "building," the "gate," the "porch," the "temple," the "upper lintel," the "wall," the "court," and the "altar." "The building, the house, and the temple," signify the church; "the door and the gate" signify truth that introduces; and "the porch and court" signify all things that are without the church and yet look to it, and these are all things with the man of the church that are in his natural man; for the church itself with man is in his internal or spiritual man or mind, thus inwardly with him; while all things that are in the external or natural man or mind, thus that reside outwardly, correspond to the things that are of the church itself, which, as was said, are in the internal or spiritual man or mind. These outward things are what are signified by the "porch" without the house, and by the "court." What these things were to be is here designated by measures and numbers; for these

chapters treat of the Lord's church that was to come, and that is called the internal church, and this is thus described. Any one can see that such measurements would be of no account unless each measurement signified something; and what each signifies can be seen from the signification of the thing measured, and its quality from the signification of the measure as expressed in number. [4.] There are only three things that are measurable, namely, breadth, length, and height; and "breadth" signifies the truth of the church, "length" the good of the church, and "height" the degrees of these; degrees of truth and good are the quality of truth and good as interior or higher and as exterior or lower. Such is the signification of these three dimensions, because breadth is predicated of heaven from south to north, and length from east to west, and height from the third heaven which is in things highest to the first heaven which is in things lowest. And as those in heaven who dwell from south to north are in the truths of doctrine, so "breadth" signifies the truth of heaven or of the church; and as those who dwell in heaven from east to west are in good of love, so "length" signifies the good of heaven or of the church; and as those who dwell in the third heaven, who are the most wise, are in things highest, while those who dwell in the first heaven, who are relatively simple, are in things lowest, so "height" signifies the degrees of wisdom and intelligence. These things therefore are what are designated by measurements in general. [5.] In the same,

"Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and may measure the form, when they have been ashamed of all things that they have done; the form of the house and the arrangement thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, also teach them all the statutes thereof, and all the arrangements thereof, and all the laws thereof, and write them before their eyes, that they may keep all the form thereof and all the statutes thereof, and do them" (xlili. 10, 11).

That "to measure the temple (or house)" signifies to investigate and explore what the church is in respect to truth and good, can be seen from its being said "that they may measure the form of the house, the goings out and the comings in thereof;" also "that they may keep all the form thereof;" which cannot mean the form of the temple merely in respect to form, but in respect to those things that are signified by the temple; for it is added "that they may be ashamed of their iniquities that they have done," which signifies shame for departing from the laws and

statutes of the church; therefore it is added, "that he may teach them all the statutes thereof, all the arrangements, and all the laws thereof;" which shows that the "temple" signifies the church with its truths and goods, for these are the things that are to be kept, and this is signified by "keeping all the form of the house (or temple)." The "temple" signifies in the Word the church in respect to truth, and the "house of God" the church in respect to good; for the temple was of stone, but the house of God in ancient times was of wood; and "stones" signify truths, and "wood" signifies good. [6.] In *Zechariah*:

"I lifted up mine eyes and saw, and behold a man in whose hand was a measuring line; and I said, Whither goest thou? And he said unto me, To measure Jerusalem, to see how great is the breadth thereof, and how great is the length thereof; . . . and he said, Jerusalem shall inhabit the suburbs by reason of the multitude of men and beasts in the midst of it" (ii. 1, 2, 4).

This is said of the Lord's coming and of the establishment of a new church by Him, as can be seen from verses 10 and 11 of the same chapter. "Jerusalem" signifies that new church, and "to measure" it signifies to explore and thus to know what and how great it will be; "breadth" signifies the truth of its doctrine, and "length" the good of its love (as above); therefore it is said "To measure Jerusalem, to see how great is the breadth thereof, and how great is the length thereof." Evidently "Jerusalem" here means the church, and not the city Jerusalem, for near the time of the Lord's coming Jerusalem was not so great and such as is here described, that is, that "Jerusalem should inhabit the suburbs by reason of the multitude of men and beasts in the midst of it;" but this means the multitude of nations that will be added to the church, "Jerusalem, in the midst of it," signifying the church consisting of those who will receive interiorly the Divine truth going forth from the Lord, and "suburbs" the church consisting of those who will receive it exteriorly. For the church of the Lord is internal and external; in the internal church are those who are in intelligence and wisdom, and thus in the higher heavens, but in the external church are those who are in knowledges (*scientiæ et cognitiones*) of truth and good from the Word, and in no interior intelligence and wisdom, and who are therefore in the lower heavens; the former are called spiritual, the latter spiritual-natural, and the spiritual are meant by those who are "in the midst of Jerusalem," and the spiritual-natural by those who are "in the suburbs." "Men and beasts" mean those

who are in intelligence and thus in good of life, "men" those who are in intelligence, and "beasts" those who are in a natural affection for good, and thus in good of life.

[6.] [7.] Like things are signified by these words in the *Apocalypse*:

The angel "who talked with me had a golden reed, to measure the city" the New Jerusalem, "the gates thereof and the wall thereof; . . . and he measured the wall, . . . a hundred and forty-four cubits, which is the measure of a man, that is, of an angel" (xxi. 15, 17).

Here, too, "the New Jerusalem" means a new church, and the "city" its doctrine, "its wall" signifies Divine truth defending, the number "one hundred and forty-four" signifies all truths and all goods in the complex; this number is said to be "the measure of a man, that is, of an angel," which could not be said unless "measure" signified quality. But this will be explained in its proper place hereafter. [8.] In *Ezekiel*:

"When the man went out toward the east, in whose hand was the line, he measured a thousand by the cubit, then he made me to pass through the waters, the waters were to the ankles; again he measured a thousand and made me to pass through the waters, the waters were to the knees; and he measured a thousand and made me to pass through the waters, the waters were to the loins; again he measured a thousand, it was a river that I could not pass through because the waters were high, waters of swimming, a river that could not be passed through. . . . And behold, on the bank of the river were many trees on this side and on that side; . . . and every living soul that creepeth, and whithersoever the river cometh, shall live; whence there is much fish" (xlvi. 3-5, 7, 9).

This describes how intelligence, which those have who are of the church, increases by the reception of Divine truth going forth from the Lord. Divine truth going forth from the Lord is signified by "the waters issuing from under the threshold of the house towards the east, and going down from the right side of the house from the south of the altar," as is said in verse 1 of this chapter; the "east" signifies love to the Lord, since the east in heaven is where the Lord appears as a sun; and thus the "right side" is where Divine truth is received in greatest light, and that side is called the south; therefore it is added "from the south of the altar." How intelligence increases by the reception of Divine truth going forth from the Lord is described by the "waters" which the prophet passed through, which first reached "to the ankles," afterwards "to the knees," then "to the loins," and at length were so high that they "could not be passed

through;" "the waters to the ankles" signify such intelligence as the sensual and natural man has, for "ankles" signify what is sensual and natural; "the waters to the knees" signify such intelligence as the spiritual-natural man has, for "knees" signify what is spiritual-natural; "the waters to the loins" signify such intelligence as the spiritual man has, for the "loins" signify the marriage of truth and good, which is spiritual; "the waters that could not be passed through" signify celestial intelligence, which is called wisdom, such as the celestial man or an angel of the third heaven has; and because this is ineffable, is said to be "a river that could not be passed through," and because it is far above the natural man, these waters are called "waters of swimming." The "river" that is from these waters signifies intelligence and wisdom; knowledges of truth and good and perceptions are signified by "many trees on the bank of the river on this side and on that side," "trees" signifying knowledges and perceptions; life therefrom to all things in the natural man, both knowledges (*cognitiones*) and knowledges (*scientiae*), is signified by "every living soul that creepeth shall live," and by "there shall be much fish," "soul that creepeth" and "fish" signifying the things that are in the natural man, which are called knowledges from the Word, also natural knowledges (*scientiae*) whereby spiritual things are confirmed, and "to live" signifying the influx of the Lord into these knowledges (*cognitiones et scientiae*) through the spiritual man and his intelligence. (That "waters" signify truths of doctrine from the Word, through which comes intelligence, see above, n. 71, 483, 518.) [9.] In *Habakkuk*:

"He stood and measured the earth; He saw and scattered the nations; for the mountains of eternity were dispersed, the hills of the age did bow, his goings are of an age" (iii. 6).

This is said of visitation and the last judgment by the Lord when He should come into the world. "He stood and measured the earth" means exploring at that time what the church is, "to measure" signifying to explore, and "the earth" the church. "He saw and scattered the nations" signifies the casting down into hell of all who are in evils and in falsities therefrom, "to scatter" signifying to cast into hell, and "nations" those who are in evils and in falsities therefrom. "The mountains of eternity were dispersed" signifies that the celestial church, such as was with the most ancient people, who were in love to the Lord, perished, "mountains of eternity" signifying that church and that love; "the hills of the age did bow" signifies the destruction

of the spiritual church, such as was with the ancient people after the flood, who were in love towards the neighbor, “hills of the age” signifying that church and that love; “his goings are of an age” signifies according to the state of the church at that time, which was a perverted state. [10.] In *Isaiah*:

“Behold the Lord Jehovih cometh in might, and His arm shall rule for Him. . . . Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and embraced the dust of the earth in a measure of three [fingers], and weighed the mountains in a scale, and the hills in a balance?” (xl. 10, 12.)

This, too, is said of the Lord and of Divine truth, from which are heaven and the church, and from which is wisdom. The Lord’s coming, and the arrangement of all things in the heavens by Him from His own power at that time, is signified by “Behold the Lord Jehovih cometh in might, and His arm shall rule for Him,” “His arm” that shall rule signifying His own power. The arrangement of all things in the heavens by His own power by means of Divine truth, is signified by “Who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and embraced the dust of the earth in a measure of three [fingers], and weighed the mountains in a scale, and the hills in a balance?” “To measure waters” signifies to define Divine truths; “to mete out the heavens with a span” signifies thus to arrange the heavens; “to embrace the dust of the earth in a measure of three [fingers]” signifies to arrange lower things; “the hollow of the hand,” “the span,” and “the measure of three [fingers]” have the same signification as “measures” and the “hand,” namely, the quality of a thing and one’s own power. “To weigh the mountains in a scale and the hills in a balance” signifies to subordinate and balance all things “scale and balance” signifying right balance, and “mountains and hills” the higher heavens, “mountains” meaning those who are in love to the Lord, and “hills” those who are in charity towards the neighbor (as above). [11.] In *Job*:

“Where wast thou when I founded the earth? Declare, if thou knowest understanding. Who determined the measures thereof? if thou knowest; and who stretched out the line upon it? upon what are its bases sunk? who laid the cornerstone thereof?” (xxxviii. 4-6.)

The “earth” here means the church; “to found it” and “to determine its measures” signify to establish it and to define its quality, “measure” meaning the quality of a thing; “to stretch

out the line upon it" signifies to maintain it in its quality. "Upon what are its bases sunk? and who laid the cornerstone thereof?" signifies to found it upon those things that are in the natural man, the "cornerstone" meaning the truth of the natural man, which is called true knowledge (*scientificum*), upon which the truth of the spiritual man or spiritual truth is founded. [12.] In *Jeremiah*:

"If these statutes shall depart from before Me, . . . the seed of Israel also shall cease from being a nation before Me all the days. . . . If the heavens shall be measured upwards, and the foundations . . . be searched out downwards, I also will repudiate all the seed of Israel because of all that they have done" (xxx. 36, 37).

"Statutes" signify here all the things of the church that were commanded to the sons of Israel, thus all things of worship; if they do not keep these there will be no church among them, is what is signified by "If these statutes shall depart from before Me the seed of Israel shall cease from being a nation before Me all the days," "Israel" signifying the church, and "the seed of Israel" the truth of the church; and that although a new heaven and a new church will come into existence, yet there will be nothing of heaven and the church with that nation, is signified by "If the heavens shall be measured upwards, and the foundations shall be searched out downwards, I also will repudiate all the seed of Israel because of all that they have done."

[c.] [13.] "To mete (and measure)" signifies to define and determine what a thing is, also to explore it, because "measure" signifies what a thing is, or quality. That this is the signification of "measure" can be seen from the following passages. In the *Apocalypse*:

The angel "measured the wall of the city" New Jerusalem, "a hundred and forty-four cubits, which is the measure of a man, that is, of an angel" (xxi. 17).

It is clearly evident that here "measure" signifies what the thing is that is meant by "the wall of the city New Jerusalem;" for what else could be meant by "the measure of the wall, a hundred and forty-four cubits, is the measure of a man, that is, of an angel?" In *Matthew*:

"Judge not that ye be not condemned, for with what judgment ye judge ye shall be judged, and with what measure ye measure it shall be measured to you" (vii. 1, 2).

In *Luke*:

"Judge not that ye be not judged; condemn not that ye be not con-

demned; remit and it shall be remitted to you; give and it shall be given to you, good measure, pressed down, shaken together, and running over, shall they give into your bosom; for with what measure ye measure they shall measure to you again" (vi. 37, 38).

This may be seen explained in *Heaven and Hell* (n. 349). And in *Mark*:

"With what measure ye measure it shall be measured to you again; and to you that hear, more shall be added. Whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken even that which he hath" (iv. 24, 25).

[14.] Thus charity towards the neighbor, or a spiritual affection for truth and good, is described, namely, that in the measure and after the manner that any one is in such charity or in such affection in the world, so he comes into it after death. To think evil of good and truth is forbidden by the words, "Judge not that ye be not judged, and condemn not that ye be not condemned;" to think evil of what is evil and false is permitted to every one, but not of good and truth, for these are meant in the spiritual sense by the neighbor. Because it is charity toward the neighbor that is meant it is added, "Remit and it shall be remitted to you, give and it shall be given unto you." That spiritual affection, which is called charity, will continue after death according to its measure and quality, is meant by "With what measure ye measure it shall be measured to you again;" and that this measure and quality will be infilled to eternity is meant by "to you that hear the measure shall be added," also by "good measure, pressed down, shaken together, and running over, shall be given into your bosom," "measure" here meaning the measure and quality of affection or charity, which will be increased to eternity within its degree or according to its degree in the world (see as above in *Heaven and Hell*, n. 349). That this will come to pass with those who exercise charity is meant by "to you that hear more shall be added," "those that hear" signifying those who obey and do. That "to love the neighbor" is to love what is true and good, likewise what is sincere and right, may be seen in the *Doctrine of the New Jerusalem* (n. 84-106). That no other thought or judgment is here meant than concerning the spiritual life of another can be seen from this, that it is permissible to every one to think about the moral and civil life of another, and to judge of it, for without such thought and judgment concerning others no civil society could continue to exist; therefore "not to judge or condemn" signifies not to think evil of the

neighbor spiritually understood, that is, his faith and love, which belong to man's spiritual life, for these lie concealed in his interiors, and therefore are unknown to anyone except the Lord. [15.] In *John*:

“He whom the Father hath sent speaketh the words of God, for not by measure hath God given the spirit unto Him” (iii. 24).

The “spirit” that God giveth signifies Divine truth, and intelligence and wisdom therefrom; “not by measure” signifies above every measure and quality of men, therefore infinitely, for the infinity that belongs to the Lord is without measure or quality, for measure and quality are properties of the finite, since measure and quality determine what is finite and set limits to it, but what is without limit is infinite. From this it follows that “measure” here signifies quality, since “not by measure” signifies not predicating what a thing is, or its quality. [16.] In *David*:

“Make known to me, Jehovah, my end, and the measure of my days what it is, that I may know how frail I am; behold Thou hast given my days as handbreadths, and my time is as nothing before Thee” (xxxix. 4, 5).

It appears as if by these words times of life only are meant, the limit of which there is a desire to know, and that these times pass away quickly; but in the spiritual sense times are not meant, but states of life instead; so “Make known to me, Jehovah, my end, the measure of my days what it is,” signifies to know the state of one's life and its quality, thus what kind of life he would continue in. “Behold Thou hast given my days as handbreadths” signifies that it is of very little consequence what the state of one's life is; “and my time is as nothing before Thee” signifies that the state of one's life is of no value; for “time and day” signify states of life in respect to truth and good, and thus in respect to intelligence and wisdom; so it is here meant that all these, so far as they are from oneself, are of no value. That there is such a meaning in these words cannot be seen by those who think only naturally, because natural thought cannot be separated from the idea of time. But spiritual thought, like that of angels, has nothing in common with time or space or person. [17.] As “measures” signify what a thing is, it is clear what is signified

By “the house of measures” (*Fer. xxii. 14*);
By “the portion of measures” (*Fer. xiii. 25*);
Also by “men of measures” (*Isa. xlv. 14*);

where “measures” signify quality in the whole complex. In Moses:

“Ye shall not do wrong in judgment, in measure, in weight, or in dimension; scales of justice, stones of justice, an ephah of justice, and a hin of justice, shall ye have” (*Lev.* xix. 35, 36).

In the same,

“Thou shalt not have in thy bag divers stones, a great and a small; thou shalt not have in thy house divers ephahs, great and small; a perfect and a just stone shalt thou have, a perfect and a just ephah shalt thou have” (*Deut.* xxv. 13-15).

And in *Ezekiel*:

“Ye shall have scales of justice, and an ephah of justice, and a bath of justice” (xlv. 10).

That these measures and these weights signify estimation of a thing according to the quality of truth and good may be seen above (n. 373).

630[*a*]. [*Verse 2.*] “*And the court which is without the temple cast out, and measure it not,*” signifies that the external of the Word, and thus of the church and worship, is not to be explored.—This is evident from the signification of the “court,” as meaning the external of the Word, and thus of the church and of worship. The “court” has this signification because the “temple” signifies heaven and the church in respect to Divine truth, as was said in the article above; therefore the “court” which was “outside the temple (or in front of the temple)” signifies the first or outmost heaven. For the “temple,” regarded in itself, signifies the higher heavens; that is, the “adytum,” where the ark of the covenant was, signified the inmost or third heaven, and “the temple outside of the adytum” signified the middle or second heaven; therefore the “court” signified the outmost or first heaven; and what signifies heaven signifies also the church, for the church is the Lord’s heaven on the earth; and what signifies the church, signifies also the Word and worship, for the Word is the Divine truth, from which are heaven and the church, and worship is according to Divine truth, which is the Word. From this it is that the “court” signifies the external or outmost of heaven and the church, and also the external or outmost of the Word and of worship. [2.] There is a complete parallel between the Word and worship, and heaven and the church; that is, as there are three heavens, so in the Word there are three distinct senses: the inmost sense, which is called the celestial sense, is for the inmost or third heaven; the middle sense, which is

called the spiritual sense, is for the middle or second heaven ; and the outmost sense, which is called the celestial-natural and spiritual-natural sense, is for the outmost or first heaven. These three senses, besides the natural which is for the world, are in the Word and in all its particulars ; and as the three heavens have the Word and each heaven is in its own sense of the Word, and from this is their heaven and their worship, it follows that what signifies heaven signifies also the Word and worship. This is why the "court" signifies the external of the Word, and thus the external of the church and of worship. [3.] Moreover, it is to be noted that the temple had two courts, one without the temple, and the other within, and "the court without the temple" signifies the entrance itself into heaven and into the church, in which are those who are being introduced into heaven ; while "the court within the temple" represented the outmost heaven. It is the same with the church, also with the Word and with worship ; for "the court without the temple" signifies the external of the Word, that is, the Word such as it is in the natural sense, which is for the world, by which man is introduced into its spiritual sense, in which the angels of heaven are. But what is properly signified by each court, the inner and the outer, will be told in what follows. Also, why it is here said that "the court without the temple must be cast out, and not measured," will be told in the following article, where it is told what is signified by "it is given to the nations."

[b.] [4.] From all this it can now in some measure be seen what is signified in the Word by "court" and by "courts" in the following passages. In Moses :

"Thou shalt make the court of the tabernacle at the corner of the south towards the south, hangings for the courts;" twenty pillars, twenty bases, the hooks of the pillars and the fillets of silver, the gate of the court with the vail ; its length a hundred cubits from the south to the north, and its breadth fifty from the east to the west (*Exod.* xxvii. 9-18).

This court was the court of the tent of meeting, which likewise represented and signified the outmost or first heaven ; for "the tent of meeting" represented heaven ; its inmost, where the ark was, over which was the mercy-seat, represented the inmost or third heaven ; the law in the ark, the Lord Himself in relation to Divine truth or the Word ; and the tent without the vail, where was the table for the loaves, the altar of incense, and the lamp-stand, represented the middle or second heaven ; and the court, the outmost or first heaven. (That the three heavens were represented by

that tent may be seen in the *A.C.*, n. 3478, 9457, 9481, 9485; but what is signified in particular by the court, and by all things pertaining to it, may be seen, n. 9741-9775.) [5.] As the court represented the outmost heaven, and thus the external of the church, of the Word, and of worship,

The residue of the meal offerings and of the sacrifices for sin were eaten by Aaron and his sons in the court (*Levit. vi. 16, 26*).

“eating in the court” these sanctified things signified appropriating to oneself the goods of the church that were signified by the meal offerings and these sacrifices; and all appropriation of holy things is effected by outmosts, for except through outmosts there can be no appropriation of interior and holy things. [6.] But the courts of the temple are thus described in the *First Book of Kings*:

Solomon made “a court before the front of the temple of the house.”

And “afterwards he built the inner court, three layers of hewn stones and a row of hewn cedar” (*vi. 3, 36*).

The temple also represented heaven and the church; the adytum, where the ark was, represented the inmost or third heaven, also the church with those who are in inmosts, which is called the celestial church; the temple outside the adytum represented the middle or second heaven, also the church with those who are in the middle, which is called the internal spiritual church; the inner court represented the outmost or first heaven, also the church with those who are in outmosts, which is called the internal-natural church; while the outer court represented the entrance into heaven. [7.] And as the temple in the highest sense signified the Lord in relation to His Divine Human, also in relation to Divine truth, so the temple signifies Divine truth going forth from the Lord, consequently the Word, for that is Divine truth in the church. That the Lord’s Divine Human is signified by the temple is evident from the Lord’s words where He says,

“Destroy this temple, and in three days I will raise it up; . . . and He spake of the temple of His body” (*John ii. 18-23*).

That the “temple” signifies the church is evident from these words of the Lord,

That “there shall not be left of the temple stone upon stone that shall not be thrown down” (*Matt. xxiv. 1, 2; Luke xxi. 5-7*).

These words mean that every Divine truth, consequently every thing of the church is to perish; for the end of the church,

which is called the consummation of the age, is here treated of. [8.] That there were two courts built, an inner and an outer, with little chambers, porticos, or piazzas, and other things, can be seen from the description of them in *Ezekiel*:

The angel "brought me to the outer court, where behold were chambers and a pavement made for the court round about, thirty chambers upon the pavement," which he measured as to the length and the breadth; and he also measured the bedchambers, the portico, the gate, every thing as to length and breadth" (xl. 17-22, 31, 34, seq.; xlii. 1-14).

And of the inner court it is said in the same,

That he measured the inner court, the gates thereof towards the north, the east, and the south; the portico, the steps with the ascents, the bedchambers, the chambers of the singers, the upper lintels" (xl. 23-31, 44, seq.).

And in *Jeremiah*:

"In the chamber of Gemariah . . . the scribe, in the upper court, at the door of the gate of the new house" (xxxvi. 10).

In the prophet *Ezekiel*, from chap. xl. to chap. xlviii., a new city, a new temple, and a new earth, are treated of, which signify a new church that was to be established by the Lord; and the "chambers," the "bedchambers," the "porticos," and the rest, signify such things as belong to the church, its doctrine and worship; and their dimensions signify what these are (as was said and shown in the article above). But this is not the place to explain what is signified by each particular; only that "courts" signify the external things of heaven and of the church, and thus the externals of the Word and of worship. That the externals of these are signified by the "courts" this alone will make clear, that the "temple" in general signifies heaven and the church, therefore the three divisions of the temple, namely, the courts, the temple itself, and the adytum, signify the three heavens according to their degrees. (What the three heavens were according to their degrees, see *Heaven and Hell*, n. 29-40).

[c.] [9.] That "the temple and the courts" signify heaven and the church can be seen more fully from these words in *Ezekiel*:

"The spirit raised me up and led me into the inner court of the temple, when behold, the glory of Jehovah filled the house; and I heard one speaking unto me out of the house, . . . saying, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel for ever" (xliii. 4-7).

That these "courts" signify the outmost heaven, or the external

of the church, can be seen from its being said that "he was led into the court, and thus saw the house filled with the glory of Jehovah," "the glory of Jehovah" signifying Divine truth, which constitutes heaven and the church; also afterwards, that that house was "the place of the throne of Jehovah, and the place of the soles of His feet, where He will dwell in the midst of the sons of Israel forever." That "the throne of Jehovah" means heaven may be seen above (n. 253, 297, 343, 460, 462, 477, 482); and that "the place of the soles of the feet of Jehovah" means the church (n. 606); the "sons of Israel" mean all who are of the Lord's church, consequently "to dwell with them forever" signifies the unceasing presence of the Lord with them. [10.] In the same,

"The glory of Jehovah lifted itself up from above the cherub over the threshold of the house, and the house was filled with the cloud."
 "And the cloud filled the inner court." "And the court was full of the brightness of the glory of Jehovah; and the voice of the wings of the cherubim was heard even to the outer court" (x. 4, 3, 5).

The "cherubim" seen by the prophet represented the Lord in relation to providence and guard that He be not approached except through good of love; consequently the "cherubim" signify the higher heavens, particularly the inmost heaven, for this guard is there (see above, n. 277, 313, 322, 362, 370, 462); therefore the "house" that was filled with the cloud signifies heaven and the church; the "inner court," which the cloud also filled, signifies the outmost heaven; and the "outer court," as far as which the voice of the wings of the cherubs was heard, signifies the entrance into heaven, which is specifically in the natural world, and afterwards in the world of spirits. For through the church in the world, and afterwards through the world of spirits, man enters into heaven. (What the world of spirits is, see *Heaven and Hell* n. 421-431, seq.) But the "cloud" and "the brightness of the glory of Jehovah" signify the Divine truth going forth from the Lord. [11.] From this it can now be seen what is signified by "courts" in the following passages. In David:

"Blessed is he whom thou choosest and causest to approach, he shall dwell in Thy courts; we shall be satisfied with the goodness of Thy house, with the holiness of Thy temple" (*Psalms* lxxv. 4).

This signifies that those who are in charity, or in spiritual affection, shall live in heaven, and there be in intelligence and wisdom from Divine truth and Divine good; "the chosen (or he

whom thou choosest) ” signifies those who are in love towards the neighbor or in charity; “causest to approach” signifies spiritual affection or love, for so far as man is in that love or that affection, so far he is with the Lord, since every one approaches Him according to that love. “To dwell in courts” signifies to live in heaven, “to dwell” meaning to live, and “courts” meaning heaven. “To be satisfied with the goodness of the house” signifies to be in wisdom from Divine good; and “to be satisfied with the holiness of the temple” signifies to be in intelligence from Divine truth, and from both to enjoy heavenly joy; “the house of God” signifies heaven and the church in respect to Divine good, and the “temple” heaven and the church in respect to Divine truth, and “holiness” is predicated of spiritual good, which is truth. [12.] In the same,

“A day in Thy courts is better than thousands, I have chosen to stand at the door in the house of my God” (*Psalms* lxxxiv. 10).

“Courts” here signify the first or outmost heaven, through which there is entrance into the higher heavens, therefore it is added, “I have chosen to stand at the door in the house of my God.” In the same,

“Give to Jehovah the glory of His name, bring an offering, and come into His courts” (*Psalms* xcvi. 8).

In the same,

“Praise ye the name of Jehovah, praise, O ye servants of Jehovah, who stand in the house of Jehovah, in the courts of the house of our God” (*Psalms* cxxxv. 1, 2).

In the same,

“How amiable are Thy dwellings, O Jehovah of Hosts; my soul hath desired, yea hath pined away for the courts of Jehovah” (*Psalms* lxxxiv. 1, 2).

In the same,

“Enter ye His gates with confession, His courts with praise, confess ye to Him, bless His name” (*Psalms* c. 4).

In the same,

“I will pay my vows unto Jehovah before all His people, in the courts of the house of Jehovah, in the midst of thee, O Jerusalem” (*Psalms* cxvi. 14, 18, 19).

In the same,

“The righteous man shall flourish like the palm tree, he shall grow like a cedar in Lebanon. They that are planted in the house of Jehovah shall spring forth in the courts of our God” (*Psalms* xcii. 12, 13).

That in these passages “courts” mean heaven, in particular the outmost heaven and the church, can be seen without explanation.

[13.] Likewise in the following passages. In *Isaiah*:

“They shall gather” the corn and the new wine, “they shall eat and shall praise Jehovah, and they that shall bring it together shall drink in the courts of My holiness” (lxii. 9).

“They shall gather the corn and the new wine” signifies instruction in goods and truths of doctrine and of the church; “they shall eat and shall praise Jehovah” signifies appropriation and the worship of the Lord; “they that shall bring it together shall drink in the courts of My holiness” signifies enjoyment of Divine truth, and consequent happiness in the heavens. [14.] In *Jael*:

“Let the priests, the ministers of Jehovah, weep between the court and the altar, and let them say, Spare Thy people, O Jehovah” (ii. 17);

“weeping between the court and the altar” signifies lamentation over the vastation of Divine truth and Divine good in the church; for the “court” has the same signification as the “temple,” namely, the church in respect to Divine truth, and the “altar” signifies the church in respect to Divine good; therefore “between the court and the altar” signifies the marriage of good and truth, which constitutes heaven and the church; and “to weep” signifies lamentation over its vastation. “Courts” elsewhere in the Word signify the outmosts of heaven, also the externals of the church, of the Word, and of worship (as in *Isaiah* i. 12; *Zech.* iii. 7).

631. “*For it is given to the nations*” signifies *since it has been perverted by evils of life and falsities of doctrine.*—This is evident from the signification of “the nations,” as meaning those who are in evils in respect to life and thus in falsities in respect to doctrine, and in the abstract sense evils of life and falsities of doctrine. (That evils and falsities are signified by “nations” see above, n. 175[*ð*], 331[*ð*], 625.) The external of the Word and thus of the church and of worship is perverted by evils of life and falsities of doctrine, because the external of the Word, which is called the sense of its letter, is written according to appearances in the world, because it is for children and the simple minded, who have no perception of anything contrary to appearances, therefore such as they advance in age are introduced by the sense of the letter, in which are appearances of truth, into interior truths, and thus appearances are put off by degrees, and in their place interior truths are implanted. This may be illustrated by numberless examples; as that we should pray to God not to lead us into temptations; this is said because it appears as if God so leads, and yet God leads no one into temptations; again, it is said

that God is angry, punishes, casts into hell, brings evil upon the wicked, and many other like things, and yet God is never angry, never punishes or casts into hell, nor does He at all do evil to any one, but the wrongdoer himself does this to himself by his evils, for in evils themselves are the evils of punishment. These things are said in many passages in the Word, because it so appears. As another example, it is said that

No one should call his father, Father ; nor his master, Master (*Matt.* xxiii. 8-10).

Yet they must be so called ; but this is said because the "Father" means the Lord, who creates and begets us anew, and because He alone teaches and instructs ; so when man is in a spiritual idea he will think of the Lord alone as the Father and Master ; but it is otherwise when man is in a natural idea. Moreover, in the spiritual world or in heaven, no one knows any other father, teacher, or master than the Lord, because from Him is spiritual life. So in other instances. [2.] From this it can be seen that the external of the Word, and thus the external of the church and of worship, consists of apparent truths, therefore those who are in evils in respect to life adapt it to favor their own loves and the principles conceived therefrom. This is why it is said that the "court," which signifies the external of the Word, "is given to the nations," and afterwards that "they shall trample down the holy city." This comes to pass in the end of the church, when men are so far worldly, natural, and corporeal that they are wholly unable to see interior truths, which are called spiritual truths ; and from this it follows that they then wholly pervert the external of the Word, which is the sense of its letter. Such perversion of the sense of the letter of the Word took place also with the Jews at the end of the church with them, which is meant in the spiritual sense by

The soldiers dividing the garments of the Lord, but not the tunic (*John* xix. 23, 24),

which signifies that those who were of the church perverted all things of the Word in respect to the sense of its letter, but not the Word in respect to the spiritual sense, because this they did not know. (That this is what these things mean in the spiritual sense may be seen above, n. 64.) It is the same in the church at this day, because this is its end ; for at this day the Word is not explained according to spiritual truths, but according to the appearances of the sense of the letter, which are adapted to confirm both evils of

life and falsities of doctrine; and because interior truths, which are spiritual truths, are unknown and are not received, it follows that the sense of the letter of the Word is perverted by evils of the will and falsities of thought therefrom. This, therefore, is what is meant by "the court is given to the nations."

632. "*And the holy city shall they trample down*" signifies that they will destroy all doctrine of good and truth from the Word.—This is evident from the signification of "the holy city," as meaning doctrine of truth and good from the Word; in the sense of the letter "the holy city" means Jerusalem, which in the Word throughout is called "the holy city;" but "Jerusalem" means the church, and a "city" the doctrine of the church; that a "city (*civitas seu urbs*)" signifies doctrine, see above (n. 223); therefore "the holy city" signifies the doctrine of Divine truth, for Divine truth is what is called "holy" in the Word (n. 204). This is evident also from the signification of "trampling down," as meaning to destroy wholly, in particular by means of things sensual and natural, consequently by means of fallacies, which are called the fallacies of the senses, from which when not explained mere falsities spring; such things are signified by "trampling down," because this is done by the soles of the feet, and "soles of the feet" signify the external sensual things of man, and "feet" his natural things. That this signification of "soles" and of "feet" is from correspondence, see above (n. 65, 606; and *Heaven and Hell*, n. 96). [2.] It is said that "the nations shall trample down the holy city," because this follows after the words, "The court which is without the temple cast out, for it is given to the nations," and the "court" signifies the external of the Word, of the church, and of worship, and the external of the Word is what is perverted, and thus adulterated and falsified, by the nations, that is, by those who are in evils and falsities. For, as was said in the preceding article, the external of the Word, which is called the sense of its letter, is for children and the simple minded, and is therefore written according to appearances, thus for those who are sensual and natural; for children are first sensual, afterwards natural, and when they advance in age they become spiritual. But when a man does not become spiritual, as is the case with all who live wrongly, he does not understand the Word spiritually, but only naturally and sensually, and he who so understands the Word perverts it, and explains it according to the falsities of his religion and according to the evils of his life. This is why it is said that "they shall

trample it down." Moreover, those who deny and despise the truths of heaven and the church appear in the spiritual world to trample them under the soles of the feet, and this, as was said above, because the external sensual of man corresponds to the soles of the feet, which are what trample down. It is said that the external sensual of man does this, but it is the sensual of those only who are purely sensual, who are such as deny the truths of heaven and the church, and who believe nothing except what they can see with their eyes and touch with their hands. [3.] "To trample down" is predicated of such in the following passages also. In *Luke*:

"They shall fall by the edge of the sword, and shall be led captive among all nations, and Jerusalem shall finally be trampled down by the nations, until the times of the nations shall be fulfilled" (xxi. 24).

This has the same signification as the passage in the *Apocalypse* here explained, that "the court is given to the nations, and the holy city shall they trample down forty-two months;" for "they shall fall by the edge of the sword" signifies that they shall perish by falsities; "they shall be led captive among all nations" signifies that evils will make a prey of the goods and truths of the church; "Jerusalem shall be trampled down" signifies the destruction of the church in respect to doctrine, for "Jerusalem" signifies the church in respect to doctrine; "its being trampled down by the nations" signifies the total destruction of the church by evils of life and falsities of doctrine; "until the time of the nations shall be fulfilled" signifies until the evil is consummated (see above, n. 624[*a*]); this consummation is also signified by the "forty-two months." This, too, like what is said in the *Apocalypse*, was said by the Lord respecting the time just preceding the last judgment. [4.] In *Ezekiel*:

"Is this a small thing to you? Ye eat up the good pasture, and trample down with your feet the residue of your pastures; ye drink the settled waters, ye stir up the residue with your feet; and thus my flock feeds upon what ye have trampled down with your feet, and drink that which is stirred up by your feet" (xxxiv. 18, 19).

"Good pasture" signifies all that which spiritually nourishes, especially the Word and knowledges of truth and good therefrom; "to eat it up and to trample down the residue with the feet" signifies to so do away with it that it does not appear, and to so destroy it that it is not, and this is done by reasonings from the corporeal-sensual, and from the natural man separated

from the spiritual. This is what is meant by “trampling down with the feet;” “the settled waters” signify truths defiled by falsities, for “waters” mean truths, and “to drink thereof” signifies to learn and to receive; “to stir up the residue of the waters with the feet” signifies to bring into confusion by reasonings from the natural man the truths that are not defiled by falsities, “feet” signifying the natural things in man. From this what is signified by “my flock shall drink what is trampled down by the feet, and what is stirred up by the feet,” can be seen. [5.] In *Daniel*:

The he-goat “cast the ram to the ground and trampled upon him, nor was there any one to take the ram out of his hand; . . . afterwards one horn from a little one waxed great . . . even to the host of the heavens, and some of the host and of the stars it cast down to the earth and trampled upon them” (viii. 7, 9, 10).

The “he-goat” here signifies faith separated from charity, and the “ram” signifies faith conjoined to charity, thus charity, the same as the “goats and sheep” in *Matthew* (xxv. 31-46); “the one horn from a little one that waxed great” signifies justification by faith alone; “the host of the heavens” signifies all truths and goods of heaven and the church, and the “stars” signify knowledges of good and truth; therefore “to trample upon the ram” and also “the host of the heavens” signifies to wholly destroy charity, and with it all the truths and goods of heaven and the church, and this by the corporeal-sensual; for those who are in faith separated from charity, that is, who believe that they are saved by faith alone whatever their life may be, become corporeal-sensual, and are consequently in falsities in respect to all things of the Word and of the church; for they have no perception of the Word otherwise than according to the outmost sense of its letter, seeing nothing interiorly in it; and even if they utter truths from the Word they perceive them falsely; therefore this is what is signified by “the he-goat cast down to the earth some of the host of the heavens and some of the stars, and trampled upon them.” That charity towards the neighbor, that is, good of life, is in like manner destroyed, is meant by “the he-goat cast the ram to the ground and trampled upon him;” for those who are in faith separated from charity, who are meant by the “he-goat” make faith the essential and charity the non-essential, therefore they live for the body and the world, and are solicitous about themselves only, and not at all about the neighbor; and those who do this cast charity (which is meant by the “ram”) to the

ground and trample upon it. [6.] In *Luke* :

“Some seed fell upon the way and was trampled down, or the fowls of heaven devoured it” (viii. 5).

“Seed” signifies Divine truth, or the truth of the Word; “to fall upon the way and be trampled down” signifies to be received only by the corporeal-sensual, and not inwardly; for that which is received in the spirit and in the heart is meant by “the seed that fell into good ground.” “The fowls of heaven that devoured it” signify falsities, for all evils and falsities therefrom have their seat in the corporeal-sensual, consequently unless a man becomes spiritual, and thinks from what is spiritual, he thinks nothing but falsities from evil. (What the corporeal-sensual is, and what sensual men are, see in *Doctrine of the New Jerusalem*, n. 50; also above, n. 342[b,c], 543, 550, 552, 554, 556[a,c], 559, 563, 569[a,c], 570, 580.) [7.] In *Isaiah* :

“I will make known to you what I will do to My vineyard; in taking away its hedge that it may be eaten up, and in breaking down its wall that it may be trampled down” (v. 5).

“Vineyard” here signifies the Lord’s church, which is called a spiritual church; “to take away its hedge, and break down its wall,” signifies to falsify and thus destroy the truths that defend the church; “the hedge and the wall about the vineyard” have the same signification as “the wall and the bulwarks about Jerusalem;” “to eat up and trample down the vineyard” signifies to lay waste the church, so that no good and truth can spring up therein, and thus to destroy it. [8.] In *Jeremiah* :

“Many shepherds have destroyed My vineyard, they have trampled down My field, they have made the field of desire a desert of solitude” (xii. 10).

Here, too, the “vineyard,” the same as “field,” signifies the Lord’s church; “to destroy,” “to trample down,” and “to make a desert of solitude” signifies to so destroy that nothing of the good and truth of the church remains. In *Isaiah* :

“Our enemies have trampled down our sanctuary” (lxiii. 18).

“Enemies” signify evils of life; “to trample down the sanctuary” signifies to destroy truths of doctrine from the Word, and this by means of the corporeal-sensual, for all who are in evils of life are corporeal-sensual. [9.] In *David* :

“The enemy pursueth my soul and overtaketh it, and trampleth down

my life to the earth, and maketh my glory to dwell in the dust" (*Psalms* vii. 5).

Here, too, "enemy" signifies evil, in general the devil, that is, hell, from which evil comes; and "to trample down the life to the earth and make glory to dwell in the dust" signifies to destroy by means of the corporeal-sensual all truths of heaven and the church; for these constitute spiritual life, and are signified by "glory;" "dust," too, is predicated of the corporeal-sensual, and this is meant by "walking upon the belly and eating dust," as is frequently said of the serpent. [10.] "To trample down" has the same signification in the following passages. In *Isaiah* :

"I will make the hypocritical nation to be trampled down like the mire of the streets" (x. 6).

In *Micah* :

The enemy of Jehovah "shall be for a trampling down like the filth of the streets" (vii. 10).

In *Zechariah* :

"They shall be as mighty men trampling down the mire of the streets in the war, and they shall fight because Jehovah is with them, and they shall make ashamed them that ride upon horses" (x. 5).

In *Malachi* :

"Then ye shall trample down the wicked, and they shall be ashes under the soles of your feet, in the day that I do this" (iv. 3).

In *Isaiah* :

"The crown of pride, the drunkards of Ephraim, they shall be trampled down under the feet" (xxviii. 3).

In the same,

"I have trampled down the peoples in My anger, and made them drunk in My wrath, and I have made their victory to descend into the earth" (lxiii. 6).

In David :

"Through Thee will we push down our enemies; in Thy name will we trample them down that rise up against us" (*Psalms* xlv. 5).

In the same,

God "will trample down our enemies" (*Psalms* lx. 12; cviii. 13).

"To trample down" in these passages signifies to destroy, which is done by those who are corporeal-sensual, for those who are such "trample down" all things of heaven and the church, for they are in what is lowest, and their thoughts cannot be lifted

upwards by the Lord, for they themselves let them down to the earth, and there they lick the dust. Such are all those that deny the Divine. For all the evils that a man has from birth have their seat in his natural and in his corporeal-sensual; consequently unless he suffers himself to be raised up out of them by the Lord, which is effected by Divine means, which are the truths and goods of faith and love, that is, by truths and goods of doctrine and life, he remains in his evils, which are implanted in his natural and in his corporeal-sensual, and then he tramples down the celestial and spiritual things belonging to heaven and the church. [II.] "To tread upon the lion, the adder, serpents, and scorpions," means not only to destroy the evils and falsities that are signified by these, but also not to be hurt by them; this is meant in David:

"Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample down" (*Psalm xci.* 13).

In *Luke*:

"Behold I give you authority to tread on serpents and scorpions, and over all the power of the enemy, that nothing may by any means hurt you" (x. 19).

This is so said in the Word because those who are in the hells appear before the eyes of good spirits and angels sometimes in the forms of various beasts and serpents, according to the kind of evil and of falsity therefrom in which they are; their thoughts themselves, when they go forth from the intention of their will, present such appearances. Exhalations from their evils and falsities continually breathe forth through the lands that are over these hells, or by which these hells are covered; so that to walk upon such places is dangerous to those who are only natural, and still more to those who are corporeal-sensual; for an exhalation arises therefrom, and a contagion affects those who walk there. But those who are led by the Lord may safely tread upon that earth without infection or infestation, because the interiors of their mind, that is, of their thought and affection, are raised up by the Lord above their corporeal-sensual, which corresponds to the soles of the feet. This makes clear what is meant, in a strict sense, by "treading upon the lion, the adder, serpents, and scorpions without being hurt by them," also why it is so said in the Word. But what is signified by a "lion" and by "serpents and scorpions" has been told and shown elsewhere.

633[a]. “*Forty-two months*” signifies *even to the end of the old church and the beginning of the new.*—This is evident from the signification of “months,” as meaning states, here states of the church; for “times,” whether hours or days or months or years or ages, signify states, and such states are designated by the numbers by which such times are determined, as here by the number “forty-two” (that this is so, see above, n. 571, 610). This is evident also from the signification of “forty-two,” as meaning the end of the former church and the beginning of the new; this is the signification of that number, because it means six weeks, and “six weeks” has the same signification as the “six days” of one week, namely, a state of combat and labor, and thus the end when the church is wholly vastated, or when evil is consummated; and “the seventh week” which then follows signifies the beginning of a new church; for the number “forty-two” arises from the multiplication of six into seven, six times seven making forty-two, therefore “forty-two” has the same signification as “six weeks,” and “six weeks” the same as the “six days” of one week, namely, a state of combat and labor, as was said, and also a complete state, here the complete consummation of good and truth, that is, the complete vastation of the church.

[b.] [2.] In the Word mention is often made of “forty,” sometimes days, sometimes months, sometimes years, and that number signifies either a complete vastation of the church, or a complete temptation. That this state is signified by the numbers “forty” and “forty-two,” can be seen from the following passages. In *Ezekiel* :

Egypt “shall not be inhabited forty years; I will make. . . . Egypt a solitude in the midst of the lands that are desolate, and her cities in the midst of the cities that are laid waste, they shall be a solitude forty years; and I will scatter Egypt among the nations, and I will cast them out into the lands. . . . At the end of forty years I will gather Egypt from the peoples, whither they were scattered and will bring back the captivity of Egypt” (xxix. 11-14).

“Egypt” signifies the church in respect to true knowledges (*scientifica*), upon which doctrine is based. True knowledges at that time were knowledges of correspondences and representations, upon which the doctrine of their church was based. But because the Egyptians turned these knowledges into magic, and thus perverted the church, its vastation is described, which is meant by “forty years;” this, therefore, is the signification of “Egypt shall not be inhabited forty years, and her cities shall be a solitude

forty years." That "Egypt must be scattered among the nations and cast out into the lands" signifies that evils and falsities will wholly occupy that church and pervert all its knowledges (*scientifica*). This makes clear that "forty years" signify a state of complete vastation of the church, that is, even to its end, when there will be no more good or truth remaining. But the beginning of a new church, which is signified by "the end of forty years," is meant by these words, "at the end of forty years I will gather Egypt from the peoples whither they were scattered, and will bring back the captivity of Egypt." [3.] In the same prophecy,

That the prophet should lie on his right side forty days, and lay siege to Jerusalem, "which shall want bread and water, and be desolated, a man and his brother, and pine away for its iniquity" (iv. 6, 7, 17),

has the same signification. A complete vastation of the church is here signified by that number; "Jerusalem" signifies the church; "to lay siege to it" signifies to confine the church by evils and falsities; "to want bread and water" signifies to be vastated in respect to good of love and truth of doctrine; "to be desolated, a man and his brother, and to pine away for iniquity," has the same signification, for "man and his brother" mean truth and charity, and "to pine away" means to die out. [4.] The "forty days" of the flood have the same signification in *Genesis* :

"For yet seven days I will cause it to rain upon the earth forty days and forty nights, and I will destroy all substance that I have made from upon the faces of the ground. . . . And the rain was upon the earth forty days and forty nights," then "after seven days he sent forth a dove, which did not return unto him" (vii. 4, 12; viii. 6, 12).

The "flood" signifies the devastation of the old or Most Ancient church, likewise a final judgment upon those who were of that church; "the rain of forty days" signifies the ruin of that church by falsities of evil; but the beginning of a new church is signified by the drying up of the earth after those forty days, and by its sprouting up anew; the "dove" that he sent out signifies the good of charity, which was the essential of that church. (Respecting these things see *A.C.*, where they are explained.) [5.] The law in Moses,

That the wicked man might be smitten with forty stripes, and no more
 "lest thy brother seem vile in thine eyes" (*Deut.* xxv. 3),

originated in this signification of the number "forty." A complete punishment as well as vastation is described by "forty," since punishment is equally the consummation of evil; and as reformation follows punishment it is said that he should not be smitten with more stripes, "lest thy brother seem vile in thine eyes;" for "forty" signifies the end of evil, and the beginning of good, therefore if he were smitten with more than forty stripes the beginning of good, or reformation, would not be signified. [6.] The vastation of the church with the sons of Jacob by a servitude of four hundred years in Egypt is signified by the words of Jehovah to Abraham,

"Know that thy seed shall be a sojourner in a land not theirs, where they shall subject them to servitude...four hundred years" (*Gen.* xv. 13).

"Four hundred" has the same signification as "forty," just as "a thousand" has the same signification as "a hundred," and "a hundred" as "ten." [7.] The vastation of the church and also complete temptation are signified by the tarrying of the sons of Israel forty years in the desert, which is thus spoken of in the following passages :

"Your sons shall be shepherds in the desert forty years, and shall bear your whoredoms, even till your carcasses are consumed in the desert" (*Num.* xiv. 33, 34).

"He made them to wander in the desert forty years, until all the generation that had done evil in the eyes of Jehovah was consumed" (*Num.* xxxii. 13).

"Jehovah...hath known thy walking through the great desert these forty years, Jehovah thy God hath been with thee that thou shouldst lack nothing" (*Deut.* ii. 7).

"Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the desert, that he might afflict thee and prove thee;...He fed thee with manna;...to afflict thee, to prove thee, and to do thee good at the last" (*Deut.* viii. 2, 3, 15, 16).

"Your fathers tempted Me, they proved Me;...forty years was I grieved with this generation, and I said, It is a people that do err in their heart, and they have not known My ways" (*Psalms* xcvi. 9, 10).

"I have made you to come up out of the land of Egypt, and I have led you in the desert forty years to possess the land of the Amorites" (*Amos* ii. 10).

From what has been cited it is clear that "forty years" signifies not only the vastation of the church with the sons of Israel, but also a complete state of temptation; also "the end of those years" signifies the beginning of a new church. *The vastation of*

the church is described by these words, that "they should feed in the desert forty years, and should bear whoredoms, even till their carcasses should be consumed;" also by these, "until all this generation that had done evil in the eyes of Jehovah was consumed;" also by these, "I was grieved with this generation, and I said, It is a people that do err in their heart, and they have not known My ways." But *the temptation* that is also signified by "forty years" is described by these words, "Jehovah thy God hath been with thee these forty years, that thou shouldst lack nothing;" also by these, "Jehovah hath led thee forty years in the desert, that He might afflict thee and prove thee; and He fed thee with manna;" also by these, "He led thee in the desert to prove thee, and to do thee good at the last." *The beginning of a new church, after the end of the forty years*, is described by their introduction into the land of Canaan, which took place after these forty years; and this is meant by these words, "to do thee good at the last;" also by these, "I have led you in the desert forty years to possess the land of the Amorites." [8.] Complete temptation is signified also by,

Moses was upon Mount Sinai forty days and forty nights, during which he ate no bread and drank no water (*Exod.* xxiv. 18; xxxiv. 28; *Deut.* ix. 9, 11, 18, 25).

Also that Jesus was in the wilderness, tempted by the devil, and fasted there forty days (*Matt.* iv. 1, 2; *Mark* i. 13; *Luke* iv. 1).

[c.] From all this it can be seen that the number "forty" in the Word signifies complete vastation and consummation, that is, when all the good of the church is vastated and the evil is consummated; also that the same number signifies complete temptation, and the establishment of the church anew, or reformation. From this it can be known what is signified by "the forty-two months during which the nations trampled down the holy city," likewise by the following in the *Apocalypse*:

That there was given to the beast coming up out of the sea "a mouth speaking great things and blasphemies, and there was given to him authority . . . forty-two months" (xiii. 1, 5).

Let no one, therefore, believe that "forty-two months" mean months, or that any time designated by numbers is meant here and in what follows

VERSES 3, 4.

634. "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands which are standing before the God of the earth."

3. "And I will give unto my two witnesses" signifies *the good of love and charity, and the truth of doctrine and faith, both from the Lord* [n. 635]; "and they shall prophesy a thousand two hundred and sixty days" signifies *that they shall teach, and what shall be taught, even to the end of the old church and the beginning of the new* [n. 636]; "clothed in sackcloth" signifies *in mourning because of the non-reception of Divine good and Divine truth* [n. 637].
4. "These are the two olive trees and the two lampstands" signifies *celestial good and spiritual good, or good of love and the truth of that good* [n. 638]; "which are standing before the God of the earth" signifies *which are the Divine things that go forth from the Lord, and are His in heaven and in the church* [n. 639].

635. [Verse 3.] "And I will give unto my two witnesses" signifies *the good of love and charity and the truth of doctrine and faith, both from the Lord.*—This is evident from the signification of "witnesses," as meaning those who in heart and faith acknowledge and confess the Lord, His Divine in His Human, and His proceeding Divine; for this is what essentially bears witness respecting the Lord, that is, acknowledges, and from acknowledgment confesses Him. (Respecting the signification of "witness" and "bearing witness," see above, n. 10, 27, 228, 392.) "The two witnesses" here signify the good of love and charity, and the truth of doctrine and faith, for it is added that the two witnesses "are the two olive trees and the two lampstands;" "the two olive trees" signify the good of love to God and the good of charity towards the neighbor; and "the two lampstands" signify the truth of doctrine and the truth of faith (on the signification of these more presently). [2.] Such goods and such truths are meant by the "witnesses," because these, that is, all who are in them, acknowledge and confess the Lord, for it is the Divine going forth that is called Divine good and Divine truth, which is the source of the good of love to God and the good of charity towards the neighbor, and thus of the truth of doctrine and truth of faith, which bear witness concerning Him; from which it follows that those who are in these likewise bear witness concerning the Lord, that is, acknowledge and confess Him. For it is the Divine that bears witness concerning the Divine, and not man from himself; consequently the Lord is in the good of love, and in the truth of doctrine therefrom, that are in man, and it is these that bear witness. [3.] As all acknowledgment and confession of the Lord, and especially the acknowledgment and confession of the Divine in His Human, is from the

Lord Himself, and as "to bear witness" signifies to acknowledge and confess this, so "to bear witness" stands for acknowledgment and confession in the Lord's own words respecting Himself in the following passages. In *John*:

"Ye search the Scriptures, for . . . they are they which bear witness of Me" (v. 39).

The Sacred Scriptures or the Word is the Divine truth going forth from the Lord, and the Divine going forth is the Lord Himself in heaven and in the church; so when it is said that "the Scriptures bear witness of Him" it is meant that the Lord Himself bears witness respecting Himself. In the same,

"I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me" (viii. 18).

Here it is plainly declared that the Lord Himself, or the Divine in Him, bears witness of Him. [4.] In the same,

Jesus said, "When the Paraclete is come, the spirit of truth, . . . he shall bear witness of Me" (xv. 26, 27).

"The Paraclete, the spirit of truth," means the Divine going forth from the Lord, which is the Divine truth. In the same,

Jesus said to Pilate, "Thou sayest it, because I am a king; . . . for this have I come into the world, that I might give testimony to the truth" (xviii. 37).

"To give testimony to the truth" signifies to cause the Divine truth going forth from Him to bear witness of Him; moreover, this Divine truth is signified in the Word by "king." These passages are cited to make known that "to bear witness" means to acknowledge and confess the Lord, and that this is from Him; consequently "to bear witness" means the good of love and charity and the truth of doctrine and faith, since these are from the Lord and are His in man.

636. "*And they shall prophesy a thousand two hundred and sixty days*" signifies *that they shall teach, and what shall be taught, even to the end of the old church and the beginning of the new.*—This is evident from the signification of "to prophesy," as meaning to teach (see above, n. 624); here both to teach and to be taught, for this is said of "the two witnesses," which signify the good of love and charity and the truth of doctrine and faith, for these in man are what teach and what are taught; for those who are in goods of love and in truths of doctrine teach, and the goods of love and truths of doctrine are what are taught by them. It is evident also from the signification of "a thousand two hundred and sixty days," as meaning even to the end of the

old church and the beginning of the new, for “a thousand two hundred and sixty days” have the same signification as “three and a half,” since a thousand two hundred and sixty days make three years and a half, computing three hundred and sixty days to the year, and “three and a half” signifies the end of a former state and the beginning of a new one, here the end of a former church and the beginning of a new one, for this refers to the last time of the church. Because this is the signification of this number, it is said in the ninth verse of this chapter,

They “shall see their bodies three days and a half, and shall not suffer them to be placed in sepulchres;”

and afterwards in the eleventh verse,

“And after three days and a half the spirit of life from God entered into them.”

In these passages “three days and a half” signify the end of the old church, when no good of love or truth of doctrine whatever will be received; and also the beginning of a new church when they will be received. The end of the former church is signified by “the beast that cometh up out of the abyss shall kill” these witnesses, and the beginning of the new church is signified by “the spirit of life from God entered into them.” The number “a thousand two hundred and sixty” has the same signification as “three and a half,” because in the Word “ages,” “years,” “months,” “weeks,” “days,” and “hours,” have a like signification, for these mean merely times, and times in general and in particular, or times greater or less, equally signify states, for a greater or less time designated by numbers does not change the signification of the thing (as shown above, n. 571, 633[r]). The same number of days has a like signification in the next chapter of the *Apocalypse*:

“And the woman fled into the desert, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days” (xii. 6).

The “woman” here means the church; the “desert,” where she should be nourished, signifies where there is no reception of good or truth; and “after the accomplishment of those days” signifies a new state of the church.

637[a]. “*Clothed in sackcloth*” signifies *in mourning because of the non-reception of Divine good and Divine truth.*—This is evident from the signification of “clothed in sackcloth,” as meaning mourning because of the vastation and desolation of Divine good and Divine truth, here because of the non-reception of these; for the witnesses were seen clothed in sackcloth, and

“witnesses” signify the Divine good, from which is every good of love and charity, and the Divine truth, from which is every truth of doctrine and faith; these appear to be in mourning when they are not received, but in joy when they are received. [2.] Likewise it is said of the sun and moon, which also signify good of love and truth of faith, that

“The sun became black as sackcloth of hair, and the moon became as blood” (*Apoc.* vi. 12);

which signifies that every good of love was separated, and every truth of faith falsified (see above, n. 401); not that the sun in the angelic heaven, which is the Lord, ever becomes black, but that it so appears to those who receive no light from it. [3.] In ancient times, when the externals of the church consisted of pure correspondences and of consequent representatives of things spiritual, mourning was represented by many things that are significative; as by sitting and lying on the ground, rolling in the dust, by putting ashes on the head, rending the garments, and putting on sackcloth. “Rending the garments and putting on sackcloth” signified mourning because of the desolation of truth and good in the church, and because of non-reception of them; for “garments” in general signified the truths of the church (see above, n. 64, 65, 195, 271, 395, 475[2], 476); therefore “rending the garments” signified grief because the truths of the church are hurt and as it were rent asunder by falsities; and “to be clothed in sackcloth” signifies mourning because of the deprivation of good and truth, and consequent vastation of the church. [4.] For this reason,

When Hezekiah the king heard the words of Tartan the captain of the king of Assyria, “he rent his clothes and covered himself with sackcloth, and came to the house of Jehovah; and he sent Eliakim who was over the house, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah” (*2 Kings* xix. 1, 2; *Isaiah* xxxvii. 1, 2).

This was done because the “king of Assyria” here signifies the perverted rational, or the rational that perverts the truths and goods of the church and destroys them by falsities; all the words of Tartan the captain of the king of Assyria, involve such things; and because the desolation and vastation of the church was seen to be imminent, to exhibit mourning and grief on this account they rent their garments and covered themselves with sackcloth. [5.] Likewise,

When Benhadad the king of Assyria besieged Samaria, and there came a great famine, “the king rent his clothes, and as he passed by upon the wall the people saw that behold sackcloth was upon his flesh within” (*2 Kings* vi. 30).

This has the same signification as above, namely, the imminent desolation and devastation of the church; for this reason the king rent his garments and had sackcloth upon his flesh, which was a representative sign of mourning and grief. [6.] Mourning for like reasons is signified also by the following :

Jacob, when he believed that Joseph was torn to pieces, “rent his clothes, and put sackcloth upon his loins, and mourned for his son many days” (*Gen.* xxxvii. 34).

When Ahab, by the advice of Jezebel his wife, had taken away the vineyard of Naboth, and had heard the severe words of the prophet respecting that matter, “he rent his clothes and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly” (*1 Kings* xxi. 27).

The king of Ninevah, when he heard the words of Jonah, “arose up from his throne, and laid his robe from him and covered him with sackcloth, and sat upon ashes,” and proclaimed a fast, and that man and beast should be covered with sackcloth” (*Jonah* iii. 5, 6, 8).

Daniel set his face to the Lord God, “to seek by supplication and prayer in fasting, sackcloth, and ashes” (*Dan.* ix. 3).

When Abner was slain, David said to Joab and to all the people that were with him, that they should rend their clothes and gird them with sackcloth, and mourn before Abner; and David himself walked behind the bier (*2 Sam.* iii. 31).

All this makes clear that in the Jewish and Israelitish church mourning was represented by “rending the clothes and being clothed in sackcloth;” and this because grief of mind and mourning of heart, which were interior things, were represented at that time by external things, which because of their correspondences with spiritual things were significative.

[*b.*] [7.] That the representation of mourning by sackcloth signified especially mourning because of the desolation of truth and vastation of good in the church, and also, in particular, repentance, with mourning of heart on account of evils, can be seen further from the following passages. In *Isaiah* :

“In that day will the Lord Jehovih of hosts call to weeping and to mourning and to baldness, and to putting on sackcloth” (xxii. 12).

This chapter treats of the vastation of the church in respect to Divine truth; its mourning is described by “baldness” and by “putting on sackcloth.” [8.] In *Jeremiah* :

“The lion is gone up from the thicket, and the destroyer of nations is on his way; he hath gone forth out of his place to reduce the land to a waste; thy cities shall be destroyed, that there shall be no inhabitant; for this gird ye with sackcloth, lament, howl” (iv. 7, 8).

“The lion from the thicket” signifies falsity of evil destroying the truths of the church; and “the destroyer of nations” signifies the evil of falsity destroying the good of the church; the

“land” that they will reduce to a waste signifies the church, and the “cities” that will be destroyed signify truths of doctrine; “to gird with sackcloth” signifies mourning on this account, therefore it is added “Lament and howl.” [9.] In the same,

“O daughter of My people, gird thee with sackcloth and roll thee in ashes; make thee mourning for an only son, a wailing of bitterness, for the waster shall suddenly come upon us” (vi. 26).

“Daughter of the people” means the church; “to gird herself with sackcloth and roll herself in ashes” signifies mourning because of the destruction of the good and truth of the church; the destruction of these or the vastation of the church is meant by “the waster shall suddenly come.” Evidently severe mourning and grief because of the destruction of good and truth is signified by “gird thee with sackcloth and roll thee in ashes,” for it is added “make thee mourning for an only son, a wailing of bitterness.” [10.] In the same,

“Howl, O Heshbon, for Ai is laid waste; cry out, ye daughters of Rabbah; gird ye with sackcloth, lament, and wander among the walls, for their king is gone into captivity, his priests and princes together” (xlix. 3).

This is said of the sons of Ammon, who signify such as are in natural good and falsify the truths of the church; those who are such in the church are meant by “the daughters of Rabbah;” mourning because of the destruction of truth by falsifications is signified by “Gird ye with sackcloth, lament, wander among the walls,” “walls” signifying truths falsified; that the truth of the church perished in consequence is signified by “their king is gone into captivity,” “king” signifying the truth of the church, and “to go into captivity” signifying to be destroyed. That the goods of the church and all truths therefrom likewise perished, is signified by “priests and princes together,” “priests” signifying the goods of the church, and “princes” truths therefrom. [11.] In *Lamentations*:

“The elders of the daughter of Zion sit upon the ground, they keep silence, they have cast up dust upon their head, they have girded themselves with sackcloth; the virgins of Jerusalem have made their head to hang down to the ground” (ii. 10).

“To sit upon the ground,” “to keep silence,” “to cast up the dust upon the head,” and “to make the head to hang down to the ground,” were all signs representative of mourning and grief because of the vastation of the church by evils and falsities. “The elders of the daughter of Zion” signify those that are wise and intelligent in the church, and in an abstract sense wisdom and intelligence; “daughters of Zion and the virgins of Jerusa-

lem" signify those in the church who are in an affection for good and truth, and in an abstract sense these affections themselves.

[12.] In *Ezekiel*:

The shipmasters "shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul, with bitter wailing" (xxvii. 31).

This is said of Tyre, which signifies the church in respect to knowledges of truth and good, and thus knowledges of truth and good which belong to the church; here mourning on account of the destruction of these is described. "Shipmasters" signify all who bring and communicate these knowledges; "to make bald" signifies mourning on account of the destruction of all things of intelligence; "to gird with sackcloth" signifies mourning because the ability to know truth is also destroyed. Because mourning is what is described, it is added, "they shall weep for thee in bitterness of soul, with bitter wailing." [13.] In the Gospels:

"Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon which have been done in you, they would have repented long ago in sackcloth and ashes" (*Matt.* xi. 21; *Luke* x. 13).

"To repent in sackcloth and ashes" means to grieve and mourn because of the non-reception of Divine truth, and because of the falsities and evils that obstruct. [14.] In *Joel*:

"Howl as a virgin girded with sackcloth for the bridegroom of her youth; . . . gird ye and wail, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God, for the meal offering and the drink offering are withholden from the house of your God" (i. 8, 13).

Here "to be girded with sackcloth" and "to lie all night in sackcloth" signify mourning because the good and truth of the church are destroyed, for the "meal offering" signifies the good of the church, and the "drink offering" its truth. [15.] In *Amos*:

"I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as a mourning for an only son, and its end as a bitter day" (viii. 10).

"Sackcloth upon the loins" signifies mourning because good of love is destroyed, for this is signified by the "loins;" and "baldness upon the head" signifies mourning because understanding of truth is destroyed. [16.] In *Isaiah*:

"Upon all the heads" of Moab "is baldness, every beard shaven; in its streets they have girded themselves with sackcloth; upon its roofs and in its streets he shall howl, flowing down in weeping" (xv. 2, 3).

In *Jeremiah*:

“Every head baldness, and every beard shaven; upon all hands cuttings, and upon the loins sackcloth; upon all the roofs of Moab and in its streets mourning everywhere” (xlviii. 37, 38).

“Moab” signifies those who are in natural good and who adulterate the goods of the church; that such have no understanding of truth or knowledge (*scientia*) of truth is signified by “upon all the heads of Moab baldness, and every beard shaven,” also by “upon its roofs and in its streets he shall howl” and “there shall be mourning;” “upon all hands cuttings” signifies things falsified; mourning because of these things is signified by “to gird with sackcloth,” and “to howl,” and “to flow down in weeping.” [17.] In *Isaiah*:

“It shall come to pass in place of sweet spices there shall be corruption, and in place of a girdle a rent, and in place of braided hair baldness, and in place of a robe a girding of sackcloth, in place of beauty burning; thy men shall fall by the sword, and thy strength in the war” (iii. 24, 25).

This is said of “the daughters of Zion,” by whom the church in respect to affections for celestial good is signified, therefore “daughters of Zion” signify affections for good that belong to the celestial church. The loss and dissipation of these through the pride of self-intelligence is here described by the various things with which these daughters adorn themselves; the change of these affections into opposite and unbeautiful affections is signified by “in place of sweet spices there shall be corruption, in place of a girdle a rent, in place of braided hair baldness, in place of a robe a girding of sackcloth, and in place of beauty burning;” “corruption” signifies the vital perishing; “in place of a girdle a rent” signifies the dissipation of perceptions of truth instead of their union; “in place of braided hair baldness” signifies imbecility instead of knowledge (*scientia*); “in place of beauty burning” signifies foolishness instead of intelligence, “burning” signifying insanity from the pride of self-intelligence, which is foolishness, and “beauty” signifying intelligence. That the truths of the understanding will be destroyed by falsities, even till there is no resistance against evils, is signified by “thy men shall fall by the sword and thy strength in the war,” “sword” meaning falsity destroying the truth. [18.] “Sackcloth” has the same meaning in the following passages. In *Ezekiel*:

“All hands are relaxed, all knees go into waters, whence they shall gird themselves with sackcloth, and terror shall cover them, and upon all faces shall be shame, and upon all heads baldness” (vii. 17, 18).

In David:

“I, when they were sick, made sackcloth my garment, I afflicted my soul with hunger” (*Psalms* xxxv. 13).

In the same,

“When I wept in the fast of my soul it became to me a reproach; when I made sackcloth my garment I became a byword to them” (*Psalms* lxix. 10, 11).

In *Job*:

“I have sewed sackcloth upon my skin, and have put my horn in the dust; my face has been soiled by weeping” (xvi. 15, 16).

In *Isaiah*:

“I clothe the heavens with blackness, and I make sackcloth their covering” (l. 3).

And in David:

“Thou hast turned for me my mourning into dancing, thou hast loosed my sackcloth and hast girded me with joy” (*Psalms* xxx. 11).

In these passages, too, “sackcloth” signifies mourning; and “to gird sackcloth over the body instead of a garment” signifies mourning because of the destruction of the truth of the church; and “to gird sackcloth upon the loins and upon the flesh” signifies mourning because of the destruction of the good of the church; for a “garment” signifies the truth of the church, and “loins and flesh” signify the good of the church. [19.] That “girding with sackcloth” was merely representative and thus significative of mourning and repentance, but was not in itself mourning or repentance, is evident in *Isaiah*:

“Is such the fast that I shall choose, the day for a man to afflict his soul, to bow down his head as a rush, and to lie down in sackcloth and ashes; wilt thou call this a fast, and the day of Jehovah’s good pleasure? Is not this the fast that I choose, to loose the bonds of wickedness, . . . to break thy bread to the hungry, and to bring the afflicted exiles to the house, and when thou seest the naked that thou cover him?” (lviii. 5-7.)

And in *Joel*:

“Turn ye unto me with your whole heart, and in fasting and in weeping and in wailing, and rend your heart and not your garments” (ii. 12, 13).

638[a]. [*Verse 4.*] “*These are the two olive trees and the two lampstands*” signifies the good of love to the Lord and of charity towards the neighbor, and the truth of doctrine and of faith, from which are heaven and the church.—This is evident from the signification of an “olive garden,” “olive tree,” and “olive,” as meaning, in a broad sense, the Lord’s celestial kingdom and thus a celestial church; which is distinguished from other churches in this, that those from whom that church exists are in love to the

Lord and in love towards the neighbor. This is why "olive tree" and "olive" signify each of these loves, that is, the good of each love. (That "olive tree" and "olive" signify that church, or those goods of the church, will be seen in what follows.) This is evident also from the signification of a "lampstand," as meaning in a broad sense the Lord's spiritual kingdom, and thus a spiritual church, and as the chief thing of that church is truth of doctrine and truth of faith, so these also are signified by the "lampstands." (That this is the meaning of a "lampstand" in the spiritual sense, see above, n. 62.) [2.] It is said that "the two witnesses are the two olive trees and the two lampstands" (which yet are four), because "two" signifies conjunction and thus a one. For there are two things that make a one, namely, good and truth; good is not good except from truth, and truth is not truth except from good; consequently it is only when these two make a one that they have being and existence. This conjunction into one is called the heavenly marriage, and heaven and the church are from that marriage. It is the same with celestial good, which is signified by "the two olive trees," and with spiritual good, which is signified by "the two lampstands." For the good in the Lord's celestial kingdom is the good of love to the Lord, and the truth of that good is called the good of love towards a brother and companion; while the good in the Lord's spiritual kingdom is the good of charity towards the neighbor, and the truth of that good is called the good of faith. But a right idea of these things can scarcely be had unless it is known what celestial good is, and what spiritual good is, and what the difference between them is. All this makes clear why it is that "the two witnesses" are called "two olive trees and two lampstands." (That "two" signifies conjunction into one, or the heavenly marriage, see above, n. 532, at the end.) [3.] An "olive tree" signifies the celestial church, because "trees" in general signify perceptions and knowledges, and every church is a church from knowledges of truth and good, and according to perception of these; and "oil" signifies good of love (see above, n. 375[a,d,e]); so an "olive garden" and "olive tree" signify a church in which that good reigns. There are three trees that especially signify the church, namely, the "olive tree," "the vine," and the "fig tree," the "olive tree" signifying a celestial church, "the vine" a spiritual church, and the "fig tree" an external church, celestial and spiritual. [4.] That such is the signification of "the two olive trees and the two lampstands" any one can see and conclude from this, that they are called "witnesses," and thus are what bear witness of the Lord, that is, acknowledge and confess Him; also from what is said of them in what follows, that "the beast killed them," and afterwards that

“the spirit of life from God entered into them,” which could not be said of olive trees and lampstands, unless these signified such things as are from the Lord in angels of heaven and in men of the church, and bear witness of the Lord, that is, cause angels and men to bear witness of Him. For angels and men cannot from themselves bear witness of the Lord, but the good and truth that are in them from the Lord do this, that is, the Lord Himself from His good and truth in them. [5.] In many passages in the Word gardens and forests, also olive gardens and vineyards and trees of many kinds, as the olive tree, the vine, the fig tree, the cedar, the poplar, and the oak are mentioned; but no one has known heretofore that each of these signifies something spiritual belonging to heaven and the church, except that a “vineyard” signifies the church, but not only does a “vineyard” signify the church but also an “olive garden,” and “forest of cedar (or Lebanon),” and even trees, such as the “olive tree,” “the vine,” the “fig tree,” the “cedar;” and it is because these signify the church and the spiritual things belonging thereto that they are so often mentioned in the Word. [6.] In respect to gardens and forests: “gardens (or paradises)” signify in particular the intelligence and wisdom that men of the church have; and “forests (or groves)” signify the intelligence of the natural man, which regarded in itself is knowledge (*scientia*) serviceable to the intelligence of the spiritual man; but an “olive garden” and “vineyard” signify the church, “olive garden” a celestial church, or a church that is in good of love to the Lord, and “vineyard” a spiritual church, or a church that is in the good of charity towards the neighbor, and thus in truths of faith. The “olive” and “vine” have a like signification; and this because “oil” signifies good of love to the Lord, and “wine” good of charity towards the neighbor and good of faith; while a “fig tree” signifies a church both celestial and spiritual, but external. These things have these significations from representatives in the spiritual world, and thus from correspondence; for in the inmost heaven, where the Lord’s celestial kingdom is, and where love to the Lord reigns, the paradises and forests consist of olive gardens and fig trees; but in the second heaven they consist of vineyards and many kinds of fruit-bearing trees; it is the same in the outmost heaven, but with the difference that in this heaven the trees are not so noble. Such things have existence in the heavens, because they correspond to the wisdom, intelligence, love, charity, and faith of the angels that are in those heavens. From all this it can now be seen why “witnesses” are called

“olive trees,” namely, because “olive trees” mean all who constitute the Lord’s celestial church, that is, who are in good of love to the Lord, and in good of love towards a brother and companion.

[b.] [7.] That such is the signification in the Word of “olive gardens,” “olive trees,” and “olives,” can be seen from the following passages. In *Zechariah*:

“Two olive trees near the lampstand, one on the right side of the bowl and the other near its left side; . . . and two olive berries; . . . these are the two sons of the olive tree standing by the Lord of the whole earth” (iv. 3, 11, 12, 14).

This treats of the foundation of the house or temple by Zerubabel; and a “house” or “temple” signifies the church, therefore a “lampstand” was seen by the prophet, and “near it two olive trees,” almost the same as what was seen by John here in the *Apocalypse*; and the “two olive trees” and “olive berries” signify celestial goods, which are the goods of love to the Lord and of love towards a brother or companion; the former good is signified by “the olive tree seen at the right side of the bowl,” and the latter by “the olive tree seen near the left side.” The truths of this good are meant by “the sons of the olive tree standing by the Lord of the whole earth,” “to stand by Him” signifying to be and to exist from Him. [8.] Because these goods are signified by “olive trees,”

The cherubim in the midst of the house or temple were made of olive wood, likewise the doors to the adytum, and the door-posts (I *Kings* vi. 23-33).

For the “cherubim,” as well as the doors and posts to the adytum of the temple, signified guard that there be no approach to the Lord except through the good of love; the “adytum” signified where the Lord is, and “olive wood” good of love, because “olive garden,” “olive tree,” and “olive” signify the celestial things that are of love. [9.] Because an “olive garden” and “olive tree” signified a church that is in love to the Lord,

The oil of holiness with which all the holy things of the church were anointed was made of olive oil and spices mixed with it (*Exod.* xxx. 23, 24).

For all things of the church are holy Divine things just so far as they are derived from love to the Lord; therefore by means of that oil a representation of the Lord and of heaven and the church was established. (See an explanation of these things in the *Arcana Caelestia*.)

[10.] For the same reason

Pure olive oil was beaten for the light in the tent of meeting, which was lighted up every evening (*Exod.* xxvii. 20; *Lev.* xxiv. 2).

That “light” or the “lampstand” there signified the Lord’s spiritual church, and the “fire” kindled in the lamps signified spiritual love, which is love towards the neighbor; the “pure olive oil beaten” from which was the fire has the same signification (respecting which see *A.C.* on that passage). [11.] That “olive tree” and “olive” signify good of love is evident also from the following passages. In *Hosea*:

“I will be as the dew unto Israel; he shall blossom as the lily, and he shall infix his roots as Lebanon; his branches shall spread, and his honor shall be as the honor of the olive, and his odor as that of Lebanon” (xiv. 5, 6).

This is said of the spiritual church, which is signified by “Israel;” “to be to him as the dew” signifies the springing forth and spiritual new birth of that church; the first state of its new birth or regeneration is signified by “he shall blossom as the lily;” “lily” signifying the blossoming that precedes the fruit; the second state of regeneration is signified by “he shall infix his roots,” which state is its springing forth in the natural, for there the roots are fixed; the third state is signified by “his branches shall spread,” which signifies the multiplication of truth known (*verum scientificum*) and of knowledges; the fifth state, which is the state of fruit bearing, is signified by “his honor shall be as the honor of the olive,” the “olive” signifying good of love, of which “honor” is predicated (that “honor” is predicated of good of love, see above, n. 288, 345); and the sixth state, which is a state of intelligence and wisdom, is signified by “his odor as that of Lebanon,” “odor” signifying perception, and “Lebanon” rationality, from which are intelligence and wisdom. [12.] In David:

“I am like a green olive tree in the house of God; I trust in the mercy of God for ever and ever” (*Psalms* lii. 8).

It is said “like a green olive tree in the house of God,” because a “green olive tree” signifies good of love springing up by means of the truth of the Word; and the “house of God” signifies the church. [13.] In the same,

“Thy wife shall be as a fruitful vine on the sides of thy house; thy sons like olive plants around thy tables;...thus shall the man be blessed that feareth Jehovah” (*Psalms* cxxviii. 3, 4).

In the natural sense, which is the sense of the letter, this refers to a wife and sons, and the enjoyments arising from marriage and procreation, but in the internal sense, which is the sense of the

spirit of the Word, "wife" signifies affection for truth, and "sons" truths themselves springing therefrom; for every truth in which there is life is born from affection for truth; and because a "wife" signifies that affection she is compared to a fruitful vine, since a "vine" signifies the church, and a "fruitful vine" the church in respect to affection for truth. A "house" signifies the spiritual mind, and its "sides" signify all things in the natural man; "sons" signify the truths that are born from that spiritual affection, and these are compared to "olive plants," because through truths goods of love and charity, which are olive trees, are brought forth; "around the tables" signifies enjoyments arising from spiritual appropriation and nourishment. [14.] In Moses:

"It shall be when Jehovah thy God hath brought thee into the land, . . . He shall give thee great and goodly cities which thou buildedst not, and houses full of every good thing which thou filledst not, and cisterns hewn out which thou hewedst not, vineyards and olive gardens which thou plantedst not" (*Deut.* vi. 10, 11).

The meaning of these words in the spiritual sense is wholly different from their meaning in the historical sense; for in the spiritual sense "the land of Canaan," into which they were to be brought, signifies the church; therefore "cities," "houses," "cisterns," "vineyards," and "olive gardens" signify such things as belong to the church; "great and goodly cities" signify doctrinals, which teach the goods of love and charity; "houses full of every good thing" signify all things of wisdom; "cisterns hewn out" signify all things of intelligence in the natural man, which are knowledges (*cognitiones et scientiae*); "vineyards and olive gardens" signify all things of the church in respect to truths and goods. [15.] It is related of Noah,

That he sent forth a dove out of the ark, which returned to him about the time of evening, bearing in its mouth the leaf of an olive plucked off, so that he knew that the waters were abated (*Gen.* viii. 10, 11).

This describes in the spiritual sense the regeneration of a man of the church, signified by "Noah and his sons;" here the "dove" sent out a second time signifies the second successive state, which is the state when, falsities having been removed, spiritual good begins to spring forth through truths; for a "leaf" signifies truth, and "olive" the good springing forth therefrom, and "waters" signify falsities. (This may be seen more fully explained in *A.C.*, n. 870-892.)

[c.] [16.] In *Zechariah*:

“His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem on the east; and the Mount of Olives shall be rent asunder, a part thereof toward the east and toward the sea with a valley exceeding great, and a part of the mountain shall withdraw toward the north, and a part of it toward the south” (xiv. 4).

What this signifies has been explained above (n. 405[d]), where it was shown that “the mount of Olives” signifies the Divine love. For the mount of Olives was on the east of Jerusalem, and “Jerusalem” signifies the church in respect to doctrine; and every church and every truth of doctrine is illuminated and receives light from the Lord in the east; and the east in heaven is where the Lord is seen as a sun; and as the “sun” signifies the Divine love, so the “east” and “the mount of Olives,” which was on the east of Jerusalem, have the same signification. Because that mountain, as has been said, signified the Lord’s Divine love, the Lord was accustomed to stay on it, as in the Gospels:

That Jesus every day was teaching in the temple, and every night He went out and lodged in the mount that is called the mount of Olives (*Luke* xxi. 37; xxii. 39; *John* viii. 1);

That upon that mountain He talked with His disciples about the last judgment (*Matt.* xxiv. 3, seq.; *Mark* xiii. 3, seq.);

And that He went therefrom to Jerusalem and suffered; besides other things (*Matt.* xxi. 1; xxvi. 30; *Mark* xi. 1; xiv. 26; *Luke* xix. 29, 37; xxi. 37; xxii. 39; *John* viii. 1).

All these things took place because “the mount of Olives” signified the Divine love; and things significative, because they were representative of heaven and the church, were what at that time conjoined the Lord with heaven and the world. Moreover, the angels of the inmost or third heaven dwell in the east upon mountains, where olive trees abound more than all other trees.

[17.] In *Jeremiah*:

“Jehovah called thy name a green olive tree, beautiful in form with fruit; at the voice of a great tumult He hath kindled a fire upon it, and they have broken its branches; for Jehovah of hosts, who planted thee, hath spoken evil against thee, because of the wickedness of the house of Israel and of the house of Judah” (xi. 16, 17).

Here the house of Judah and Israel is called “a green olive tree, beautiful in form with fruit,” because “the olive tree (and its fruit)” signify good of love, and “green” and “beautiful in form” signify the truth of that good, from which comes intelligence; for “the house of Judah” signifies the church in respect to the

good of love, and "the house of Israel" the church in respect to the truth of that good; "to call its name" signifies what it is; the destruction and vastation of that church by the love of evil is described by "Jehovah hath kindled a fire upon it, and hath broken its branches," "fire" signifying the love of evil, and "branches" truths, which are said "to be broken" when they perish by reason of that love. This is attributed to Jehovah because of the appearance that all evil of punishment seems to be from God, because He is omnipotent and does not avert it; for it is not known that to avert the evil of punishment would be contrary to order, for if it were averted evil would increase until there would be no good remaining. [18.] In *Isaiah* :

"So shall it be in the midst of the land, in the midst of the peoples, as the beating of an olive tree, as the gleanings when the vintage is done" (xxiv. 13).

This, too, is said of the vastation of the church in respect to celestial good, and in respect to spiritual good; celestial good is good of love to the Lord, and spiritual good is in its essence truth from that good; celestial good is signified by the "olive tree," and spiritual good which is the truth from celestial good is signified by the "vintage;" vastation is signified by the "beating" and "gleanings" when the vintage is done. [19.] In Moses :

"Thou shalt plant vineyards and dress them, but the wine thou shalt not drink, . . . for the worm shall devour it; thou shalt have olive trees in all thy border, but thou shalt not anoint thee with the oil, because thy olive tree shall be shaken" (*Deut.* xxviii. 39, 40).

A "vineyard" signifies a spiritual church, and an "olive tree" a celestial church, so a "vineyard" signifies also the truth of the church, and an "olive tree" its good; therefore "to plant a vineyard and dress it and not drink the wine" signifies that although the church is established and truths of doctrine are taught, still truths will have no influence or effect, "wine" signifying truth of doctrine. "For the worm shall devour it" signifies that falsities will destroy; "thou shalt have olive trees in all thy border" signifies that there will be goods of love from the Lord through the Word and preachings from the Word throughout the church; "not to anoint with oil" signifies no enjoyment, nevertheless, of any good, or any joy therefrom; "thy olive tree shall be shaken" signifies that that good will perish. This has reference to the curse if they should worship other gods, and should not keep the statutes and judgments. [20.] In *Micah* :

“Thou shalt tread the olive but shalt not anoint thee with oil, and the new wine but thou shalt not drink wine” (vi. 15).

In *Amos* :

“I have smitten . . . with blasting and mildew your many gardens and your vineyards, and the palmerworm hath devoured your fig trees and your olive trees ; yet have ye not returned unto Me” (iv. 9).

“Gardens” signify such things as belong to spiritual intelligence ; “blasting and mildew” signify evil and falsity in what is most external, or from the corporeal-sensual ; “vineyards” signify the spiritual or interior truths of the church ; “fig trees” exterior goods and truths, which are also called moral ; and “olive trees” the goods of the church ; and the “palmerworm” signifies falsity destroying good. [21.] In *Habakkuk* :

“The fig tree shall not blossom, neither shall there be produce on the vines, the labor of the olive garden shall promise falsely, and the field shall yield no food” (iii. 17).

Here, too, the “fig tree” signifies the externals of the church, “vines” its internals ; the “olive garden” its goods ; and the “field” the church itself in man. [22.] In the *First Book of Samuel* :

The king “shall take your fields and your vineyards and your olive gardens, . . . and shall give them to his servants” (viii. 14).

Here, too, “fields,” “vineyards,” and “olive gardens” have the same signification. The right of the king is here treated of, by which is meant and described the dominion of the natural man over the spiritual, namely, that it will destroy all the truths and goods of the church, and make them serve the natural man, and thus evils and falsities. [23.] In the *Book of Judges* :

Jotham said unto the men of Shechem, who had made Abimelech king, “The trees went forth to anoint a king over them, and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Shall I make my fatness to cease, which God and men honor in me, and go to move myself over the trees? And the trees said to the fig tree, Come thou, reign over us. But the fig tree said unto them, Shall I make my sweetness to cease, and my good fruit, and go to move myself over the trees? Again the trees said unto the vine, Come thou, reign over us. But the vine said unto them, Shall I cause my new wine to cease, that maketh glad God and men, and go to move myself over the trees? And all the trees said unto the bramble, Come thou, reign over us. And the bramble said unto the trees, If in truth ye anoint me for a king over you, come and put your trust in my shadow, but if not, let anger go out from the bramble and devour the cedars of Lebanon” (ix. 7-15).

These words of Jotham signify that the men of Shechem were not willing to have celestial good, which is the “olive tree,” nor

the truth of that good, which is the "vine," nor moral good, that is, external celestial and spiritual good, which is the "fig tree," to reign over them, but the evil of falsity, which seemed to them to be good, which is the "bramble;" the fire from this is the evil of lust; the "cedars of Lebanon" are things rational which are from truths. From the passages quoted above it can be seen that in most places the olive tree and the vineyard are mentioned together, which is done because of the marriage of good and truth in every particular of the Word; for "olive tree" and "oil" signify the good of the church, and "vineyard" and "wine" the truth of that good. (That "oil" signifies the good of love, and the delight of heaven therefrom, may be seen above, n. 375; and that "wine" signifies the good of charity and truth of faith, n. 376.)

639. "*Which are standing before the God of the earth*" signifies *which are the Divine things that go forth from the Lord, and are His in heaven and in the church.*—This is evident from the signification of "the God of the earth," as meaning the Lord, who is the God of heaven and earth, and particularly the God of the church in heaven and in the world; for in the Word "the earth" signifies the church, and the church is both in heaven and in the world. "The earth" means heaven and also the church there, because there are earths [or lands] in the spiritual world, the same as in the natural world, and in external appearance they are just the same in that world as in this; this is why "the God of the earth" means the God of heaven and earth, and particularly the God of the church in heaven and in the world. That the Lord is the God of heaven and earth He teaches in *Matthew* :

"Jesus said, All power hath been given unto Me in heaven and on earth" (xxviii. 18).

The above is evident also from the signification of "standing before Him," as meaning the being from Him, and thus what is His in heaven and in the church. [2.] In the Word it is frequently said of angels and of men of the church that "they stand before God," also that "they walk before Him," and in the spiritual sense "to stand before God" signifies being from Him, and "to walk before God" signifies to live according to being from Him; for all the being (*esse*) of heaven and the world goes forth from the Lord; for it is the Divine going forth that has created and formed all things in heaven and in the world; this Divine going forth is called "the Word" in *John* (i. 1-3); and "the Word" there is the Divine going forth, which is called Divine truth, from which all things were made and created. Because this extends itself in every direction about the Lord as a sun, it is properly said "to

stand before Him," for it looks to the Lord as its common centre, from every quarter and from every boundary. This is, in its essence, the Lord in heaven, for it is the Divine going forth, and that which goes forth is of Him from whom it goes forth, and indeed is Himself; just as the heat and light that go forth from the sun are of the sun. For this reason all angels, who are recipients of this Divine going forth, which is called Divine truth, turn themselves to the Lord, and thus are continually in His presence; for, as was said, the Divine going forth looks to the Lord as its centre from which and to which (*a quo et ad quod*); so also do the angels, who are the recipients of Divine truths, and are as it were Divine truths in form. This is why angels are said "to stand before the Lord," for "to stand" is properly predicated of Divine truth, because this stands about the Lord as a sun. [3.] "To stand before God" signifies to be in Divine truth, and thus with the Lord, in the following passages. In *Luke*:

"The angel said, I am Gabriel, that standeth before God" (i. 19).

In the *First Book of Kings*:

"I saw Jehovah sitting on His throne, and all the host of the heavens standing by Him on His right hand and on His left" (xxii. 19).

In *Jeremiah*:

"There shall not be cut off from Jonadab . . . a man to stand before Me all the days" (xxxv. 19).

In David:

"On thy right hand standeth the queen in best gold of Ophir" (*Psalms* xlv. 9).

In *Luke*:

"Be ye wakeful at every season, that ye may be accounted worthy . . . to stand before the Son of man" (xxi. 36).

In the *Apocalypse*:

"The great day of His anger is come, and who is able to stand?" (vi. 17.)

"All the angels stood around the throne, and the elders and the four animals" (vii. 11).

"I saw seven angels who stood before God" (viii. 2).

In *Zechariah*:

The two olive trees and two berries of olives, which are "the two sons of the olive standing near the Lord of the whole earth" (iv. 11, 12, 14).

And in other places. It is also said of the Lord Himself that "He stood to judge," because it is said of the Divine going forth

from the Lord, which is called Divine truth, for judgment is from it. Thus it is said in *Isaiah*:

“Jehovah hath stood up to plead, and standeth to judge” (iii. 13).

And in David:

“God stood in the assembly of God, in the midst of the gods He will judge” (*Psalms* lxxxii. 1).

“The assembly of God,” and the “gods” in the midst of whom Jehovah stood, mean the angels, by whom in the spiritual sense Divine truths are signified; and because the Lord in heaven is Divine truth He is here said “to stand.” All this makes clear that “to stand before the God of the earth” signifies the Divine going forth from the Lord, which is His in heaven and in the church; that this, and those who are in this, are meant can be seen also from this, that “to stand before the God of the earth” is predicated of “the two olive-trees” and “the two lampstands,” and these signify good and truth, and thus the Divine going forth. (See also in the preceding article, n. 638.)

VERSES 5, 6.

640. “And if any one shall desire to hurt them, fire shall go forth out of their mouth and shall devour their enemies; and if any one shall desire to hurt them, thus must he be killed. These have power to shut heaven that the rain fall not in the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they shall desire.”

5. “And if any one shall desire to hurt them” signifies *protection of these by the Lord that they be not hurt in any way* [n. 641]; “fire shall go forth out of their mouth and shall devour their enemies” signifies *that those who would do them harm fall into evils and falsities which are from hell, and these destroy them* [n. 642]; “and if any one shall desire to hurt them, thus must he be killed,” signifies *that according to their endeavor to inflict evil they perish* [n. 643].
6. “These have power to shut heaven that the rain fall not in the days of their prophecy” signifies *that those who reject the goods and truths of heaven and the church, that go forth from the Lord, receive no influx out of heaven* [n. 644]; “and they have power over the waters to turn them into blood” signifies *that truths with such are turned into falsities of evil* [n. 645]; “and to smite the earth with every plague” signifies *that the church with such is destroyed by the lusts of evil* [n. 646]; “as often as they shall desire” signifies *as often as a man assaults the goods of love and the truths of doctrine that bear witness of the Lord and from which man acknowledges and confesses the Lord, that he may inflict evil upon them* [n. 647].

641. [Verse 5.] “And if any one shall desire to hurt them” signifies *protection of these by the Lord, that they be not hurt in any way.*—This is evident from what follows; for it is said “if any one

shall desire to hurt them, fire shall go forth out of their mouth and shall devour their enemies ;” also “if any one shall desire to hurt them, thus must he be killed.” From these words and those that further follow it is evident that “if any one shall desire to hurt them” signifies protection by the Lord that they be not hurt in any way. This is said of “the two witnesses,” which signify the doctrine of good of love to the Lord and of good of charity towards the neighbor, which is the doctrine of life, which the doctrine of faith must serve ; and these doctrines will be preached at the time of the end of the church. [2.] What the words that follow in these two verses involve has been told above, but since they are among things unknown it shall be told again. When the end of a church is at hand, the interior things of the Word, of the church, and of worship, are revealed and taught. This is done that the good may be separated from the evil ; there is a separation because the interior things of the Word, of the church, and of worship, which are celestial and spiritual, are received by the good, but are rejected by the evil. Moreover, the interior things of the Word, which are revealed at the end of a church, are serviceable for doctrine and life to the new church that is then established. That this is so is evident from this, that when the end of the Jewish church was at hand the Lord Himself opened and taught the interior things of the Word, and especially revealed those things in the Word that had been prophesied of Himself ; and when these had been opened and revealed the externals of the church were abrogated, which consisted chiefly of sacrifices and rituals and statutes which shadowed forth the Lord, and represented and thus signified the interior things of the church which He was revealing. That this would be done was predicted in various passages in the prophets. [3.] The same has been done at the present time ; for it has now pleased the Lord to reveal many arcana of heaven, especially the internal or spiritual sense of the Word, which has heretofore been wholly unknown, and with that He has taught genuine truths of doctrine. This revelation is meant by “the coming of the Lord” in *Matthew* (xxiv. 3, 30, 37). A revelation is necessary at the end of the church in order, as has been said, that by means of it the good may become separated from the evil, and a new church established, and this not only in the natural world where men are, but also in the spiritual world where spirits and angels are ; for in both worlds there is a church, and revelation takes place in both, and thereby separation, that a new church may be established. From all this it can be seen that these words signify

protection by the Lord that they be not hurt. [4.] As regards the successive states of the churches on our globe, they have evidently been similar to the successive states of a man who is being reformed and regenerated, namely, that to become a spiritual man, he is first conceived, next is born, then grows up, and is afterwards led on further and further into intelligence and wisdom. The church, from most ancient times to the end of the Jewish church, progressed like a man who is conceived, born, and grows up, and is then instructed and taught; but the successive states of the church after the end of the Jewish church, or from the time of the Lord to the present day, have been like a man increasing in intelligence and wisdom, or becoming regenerate. For this end the interior things of the Word, of the church, and of worship, were revealed by the Lord when He was in the world; and now again, things still more interior are revealed; and in the measure that things interior are revealed can man become wiser; for to become interior is to become wiser, and to become wiser is to become interior.

642. *“Fire shall go forth out of their mouth and shall devour their enemies”* signifies that those who would do them harm fall into evils and falsities which are from hell, and these destroy them.—This is evident from the signification of “fire,” as meaning love in both senses, here love of self and of the world, and thus love of evil and falsity of every kind (of which above, n. 68, 504, 539). From this it follows that “fire shall go forth out of their mouth” signifies that those who desire to hurt them or do them harm fall into evils and falsities of every kind, which are from hell. Also from the signification of “devouring their enemies,” as meaning that such will be destroyed by falsities of evil; for “enemies” in the Word signify falsities of evil, and “foes” evils, and the love of evil and falsity is what destroys. [2.] It is said that “fire shall go forth out of their mouth;” but this is said according to the appearance, and it is according to this that it is said also that “fire and a flame go forth out of the mouth of God,” and that “anger and wrath go forth from His nostril,” and yet nothing of the fire of wrath or anger goes forth from Him, for he is good itself, love itself, and mercy itself, from which nothing of fire, of anger, or of wrath, can go forth, yet it is so said, because it so appears. It so appears, because when an evil and infernal spirit assails anything Divine with malicious intent, as when he blasphemes the Lord or the Word, or any good and truth of doctrine, or any good spirit or angel whom the Lord protects, that evil spirit

then deprives himself at once of the Lord's protection; for every spirit, the evil as well as the good, is under the Lord's protection, and when that is taken away, he falls into evils and falsities of every kind which are from hell, and at the same time he falls into the hands of those that are from hell, who are called punishers, and these punish and torment him according to the evil that he has done or has attempted to do. From this it can be seen that the Lord does no evil to such, but that the evil spirit himself brings evil upon himself, that is, the evil itself that is in him does it. [3.] This makes clear the meaning of the words, "If any one desires to hurt the two witnesses, fire shall go forth out of their mouth and shall devour them;" the two witnesses are the good of love and charity, and the truth of doctrine and faith; and these are Divine, because they are from the Lord in angel and man; the meaning is, not that fire will go forth from these, but from the evil itself, which endeavors to do them harm, as has just been said; and that this is to be understood in the same way as when it was said that fire, anger, and wrath go forth from Jehovah. (But these things are more fully set forth in *Heaven and Hell*, n. 545-550, under the head, The Lord casts no one down into Hell, but the spirit casts himself down.)

643. "*And if any one shall desire to hurt them, thus must he be killed,*" signifies that according to their endeavor to inflict evil they perish.—This is evident from the signification of "desiring to hurt," as meaning the endeavor to inflict evil, for to desire is to endeavor; also from the signification of "to be killed," as meaning to perish, here in respect to spiritual life, which is destroyed solely by evils and falsities of evil, for such is the cause of spiritual death (see above, n. 315, 589). It is here again said "If any shall desire to hurt them," because it is meant that one perishes according to his wish or endeavor to inflict evil, for it is the will that makes the life of every one. Every one perishes according to his wish to hurt "the two witnesses," who are the "two olive trees and two lampstands," that is, the good of love and charity, and the truth of doctrine and faith, because he is in the opposite will, and the will that is opposite to the good of love and the truth of doctrine is hell in the measure of such opposition; consequently "thus must he be killed," that is, perish, so far as he desires to hurt them. Moreover, every man and spirit is under the Lord's protection, the evil as well as the good; and to him who is under the Lord's protection no evil can happen: for it is the Lord's will that no one should perish

or be punished. But so far as any one is under the Lord's protection he abstains from doing evil, and so far as he does not abstain he removes himself from the Lord's protection, and so far as he so removes himself he is hurt by evil spirits who are from hell; for infernal spirits have an unceasing hunger to do evil to others; and so far as any are outside of the Lord's Divine protection, that is, so far as they do evil, they come into the power of those who do evil to them by inflicting punishment and depriving them of such things as belong to spiritual life. In a word, so far as any one desires to hurt the goods of love and truths of doctrine he is "devoured by a fire and is killed," that is, he is possessed by evils and falsities of evil, and so far spiritually dies, and this comes to pass not from the Divine but from the evil itself that he does.

644[α]. [Verse 6.] "*These have power to shut heaven that the rain fall not in the days of their prophecy*" signifies that those who reject the goods and truths of heaven and the church that go forth from the Lord, receive no influx out of heaven.— This is evident from the signification of "shutting heaven," as meaning lest any influx out of heaven be received (of which presently); also from the signification of "rain," as meaning truth fertilizing, which is truth from which there is good that flows down out of heaven (of which also presently); also from the signification of "their prophecy," as meaning prediction respecting the Lord and His coming, and respecting the good of love to Him and truths of faith in Him. This revelation and the proclamation of this revelation at the end of the church is what is chiefly meant by "the days of the prophecy of the two witnesses." It is the Lord that is chiefly proclaimed at the end of the church by "the two witnesses," because "the two witnesses," which are the good of love to the Lord and the truth of faith in Him, are what chiefly bear witness of Him, therefore it is afterwards said that

"The testimony of Jesus is the spirit of prophecy" (*Apoc. xix. 10.*)

[2.] "To shut heaven" means to prevent the reception of any influx out of heaven, because it is added, "that the rain fall not," which signifies influx of Divine truth out of heaven. For it is well known that every good of love and every truth of faith flows in out of heaven, that is, from the Lord through heaven, with man, and that it flows in unceasingly; from which it follows that

neither the good of love nor the truth of faith is in any wise man's, but is the Lord's in him. These both flow in so far as evil and falsity do not obstruct; it is these that so shut heaven that there is no influx; for evil and good, and falsity and truth, are opposites, consequently where the one is the other cannot be; for evil with man prevents the entrance of good, and falsity the entrance of truth; while good causes evil to be removed, and truth falsity; for these are opposites, as heaven and hell are opposites; therefore the one acts against the other with an unceasing endeavor to destroy, and the one that prevails destroys the other. [3.] Moreover, there are in every man two minds, an inner which is called the spiritual mind, and an outer which is called the natural mind. The spiritual mind is created for the reception of light from heaven, and the natural mind for the reception of light from the world. The spiritual mind, therefore, which is man's inner mind, is heaven in him, and the natural mind, which is man's outer mind, is the world in him. The inner mind, which is heaven in man, is opened so far as man acknowledges the Divine of the Lord, and so far as man acknowledges this is he in good of love and charity and in truths of doctrine and faith. But this inner mind, which is heaven in man, is unopened so far as man does not acknowledge the Divine of the Lord, and does not live a life of love and faith; and that mind is shut so far as man is in evils and in falsities therefrom; and when it is shut the natural mind in man becomes a hell; for in the natural mind are evil and its falsity, consequently when the spiritual mind which is heaven in man is shut, the natural mind which is hell rules. From all this it can be seen what is meant by "heaven is shut that no rain fall." [4.] It is said that the two witnesses have power "to shut heaven," and yet they do not shut it, but the evil and falsity that rule in men of the church at its end shut it. This is said of "the two witnesses," as was said above that "fire shall go forth out of their mouth and devour their enemies," and yet no fire goes forth from them and devours (as has been said in the two articles above). "That no rain fall" signifies no influx of Divine truth out of heaven, because "water," which makes rain, signifies the truth of the Word, and truth of doctrine and faith therefrom (see above, n. 71, 483, 518, 537, 538); and as rain-water descends out of the clouds in heaven, "rain falling" signifies the influx of Divine truth from the Lord in heaven, and as rain fertilizes the earth,

so "rain" signifies Divine truth fertilizing and making fruitful the church. for which reason "rain" signifies also spiritual blessing.

[b.] [5.] That "rain" in the Word does not mean rain, but the inflowing Divine, which causes intelligence and wisdom, and also the good of love and truth of faith in man, to grow and become fruitful, and that "to rain" signifies influx can be seen from the following passages. In Moses:

"My doctrine shall flow down as the rain, My word shall drop as the dew, as the mist on the grass, and as the drops on the herb" (*Deut.* xxxii. 2).

Doctrine is here compared to rain, because "rain" signifies the Divine truth going forth, from which is every thing of doctrine; for all comparisons in the Word are from correspondences. Because "rain" signifies the Divine truth flowing down it is said, "My doctrine shall flow down as the rain." "Dew" signifies good, and "word" has the same signification, therefore it is said, "My word shall drop as the dew." So intelligence and wisdom therefrom are signified by "the mist on the grass," and by "the drops on the herbs," for as the grass and herb of the field grow by the waters of the rain and dew, so do intelligence and wisdom by the influx of Divine truth from the Lord. This is first said by Moses, because in this chapter he is speaking of the twelve tribes of Israel, which signify in the spiritual sense all truths and goods of the church, and thus doctrine in the whole complex. [6.] In the same,

"The land which ye shall pass over to possess it is a land of mountains and valleys, of the rain of heaven it drinketh waters. . . . And I will give rain to your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy new wine, and thine oil." But if ye shall serve other gods, and shall not walk in my statutes, "the anger of Jehovah shall be kindled against you; He will shut heaven that there be no rain, and the land yield not her produce" (*Deut.* xi. 11, 14, 16, 17).

This describes the land of Canaan and its fruitfulness; but as that land means in the spiritual sense the church, it follows that all things of this description signify such things as belong to the church, as "mountains," "valleys," "corn," "new wine," "oil," "produce," and "rain." "A land of mountains and valleys" signifies the higher and lower, or internal and external things of the church; the internal things of the church are in the internal man, which is called the spiritual man, and the external things

of the church are in the externa. man, which is called the natural man; that both these are such as to receive influx of Divine truth is signified by “of the rain of heaven it drinketh waters.” That Divine truth flows in in both states, that is, when the man of the church is in his spiritual state and when he is in his natural state, is signified by “the rain given in its season, the former rain and the latter rain;” for the man of the church is by turns in a spiritual state and in a natural state, and the influx and reception of Divine truth in a spiritual state is meant by “the former (or morning) rain,” and in a natural state by “the latter (or evening) rain;” spiritual and celestial good and truth which the man of the church has therefrom is meant by the “corn,” “new wine,” and “oil,” which they shall gather in; that falsities of doctrine and of worship will prevent the influx and reception of Divine truth, and in consequence, the increase of spiritual life, is signified by “if ye shall serve other gods there shall be no rain, and the land will not yield her produce,” “other gods” signifying falsities of doctrine and of worship. [7.] In the same,

“If ye walk in My statutes and keep My commandments and do them,
 . . . the land shall yield its produce, and the tree of the field shall
 yield its fruit” (*Lev. xxvi. 3, 4*).

Here “the rain that shall be given in its season, and the produce of the land,” have the same signification as above; and as the church was at that time a merely external church, representative of interior or spiritual things, so when they walked in the statutes, and kept the commandments and did them, it came about that they had rain in its season, and the earth yielded its produce, and the tree of the field its fruit; and yet the rain and the produce were representative and significative, “rain” representing and signifying the Divine flowing in, “produce” truth of doctrine and understanding of truth, and “fruit of the tree” good of love and the will of good. [8.] This can be seen from its being said

That the rain was withheld, and consequently there was a famine in the land of Israel for three years and a half, under Ahab, because they served other gods and killed the prophets (*2 Kings xvii. and xviii.; Luke iv. 25*).

This was a representative, and thus a significative, that no Divine truth flowing in out of heaven could be received because of falsities of evil, which were signified by “other gods” and by “Baal,” whom they worshipped. “Killing the prophets” signified the

destruction of Divine truth, for a "prophet" signifies in the Word doctrine of truth from the Word. [9.] In *Isaiah* :

"I will lay waste" My vineyard ; "it shall not be pruned nor hoed, that the briar and the thorn may come up ; and I will command the clouds that they rain no rain upon it" (v. 6).

Here, too, it is said of Jehovah that He layeth waste His vineyard, "and commandeth the clouds that they rain no rain upon it ;" and yet this is not done by Jehovah, that is, the Lord, for He always flows in both with the evil and with the good, which is meant by His "sending His rain upon the just and upon the unjust" (*Matt.* v. 45) ; but the cause is in the man of the church, that he does not receive any influx of Divine truth, for a man who does not receive closes up in himself the interiors of his mind, which receive ; and when these are shut the inflowing Divine is rejected. The "vineyard" which is laid waste signifies the church ; "it is not pruned nor hoed" signifies no ability to be cultivated and so prepared to receive ; "the briar and thorn" which shall come up signify falsities of evil ; "to command the clouds that they rain no rain" signifies that no influx of Divine truth from heaven is received. [10.] In *Jeremiah* :

"The showers have been withholden, and there hath been no latter rain ; and still the forehead of a harlot remained to thee, thou didst refuse to be ashamed" (iii. 3).

In the same,

"They said not in their heart, Come, let us now fear Jehovah our God, that giveth the rain, and the former and the latter shower in its season ; He reserveth unto us the weeks, the appointed times of harvest ; your iniquities make these things to turn away" (v. 24, 25).

In *Amos* :

"I have withholden the rain from you, when there were yet three months to the harvest, so that I might cause it to rain upon one city, and not cause it to rain upon another city ; one field received the rain, but the field upon which it did not rain withered ; therefore two three cities wandered unto one city to drink waters, yet they were not satisfied : nevertheless ye have not returned unto Me" (iv. 7, 8).

In *Ezekiel* :

"Son of man, say, thou art a land that is not cleansed, that hath no rain in the day of anger ; there is a conspiracy of her prophets in the midst of her" (xxii. 24, 25).

In *Zechariah* :

“Whosoever of the families of the land shall not go up to Jerusalem to worship . . . Jehovah of hosts, upon them there shall be no rain” (xiv. 17).

In these passages also “rain” signifies reception of the influx of Divine truth, which is the source of spiritual intelligence; and “no rain” signifies that no such intelligence is given by any influx because of the evils and falsities that refuse to receive and that reject it. [11.] In *Jeremiah*:

“The nobles sent their little ones for water; they came to the pits and found no waters, . . . because the ground was chapt, for there had been no rain upon the earth; the husbandmen were ashamed, they covered the head” (xiv. 3, 4).

“Nobles” mean those who teach and lead, and “little ones” those who are taught and led; “waters” signify truths of doctrine; “pits in which there are no waters” signify doctrinals in which there are no truths; “there had been no rain upon the earth” signifies that no influx of Divine truth is received by reason of the falsities in the church; “the husbandmen were ashamed and covered the head” signifies those who teach, and their grief.

[c.] [12.] In *Isaiah*:

Then Jehovah “shall give rain to thy seed with which thou sowest the land, and bread of the produce of the earth, and it shall be fat and rich; thy cattle shall feed in that day in a broad meadow” (xxx. 23).

This would be when the Lord should come. The influx of Divine truth going forth from Him is signified by “the rain” which the Lord will then give to the seed, “rain” meaning Divine influx, and “seed” the truth of the Word; “to sow the land” signifies to plant and form the church in oneself; “the bread of the produce which Jehovah will give” signifies good of love and charity, which is produced by the truths of the Word vivified by Divine influx; “fat and rich” signifies full of good of love and truths therefrom, for “fat” is predicated of good, and “rich” of truths. “The cattle shall feed in that day in a broad meadow” signifies the extension and multiplication of good and truth by Divine influx, and consequent spiritual nourishment, “cattle” meaning goods and truths in man, “that day” the Lord’s coming, and “a broad meadow” the Word, through which is Divine influx and spiritual nourishment; “breadth” is predicated of the extension and multiplication of truth. [13.] In the same,

"As the rain cometh down and the snow out of heaven, and returneth not thither but watereth the earth, and maketh it to bring forth and to bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth; it shall not return unto Me in vain, but it shall accomplish that which I will, and it shall prosper in that to which I sent it" (lv. 10, 11).

Here "the Word" which goeth forth out of the mouth of God is compared to the rain and snow from heaven, because "the Word" means Divine truth going forth from the Lord, which in us flows in through the Word; "rain and snow coming down out of heaven" have the same meaning, "rain" signifying spiritual truth, which has been appropriated to man, and "snow" natural truth, which is like snow when it is in the memory only; but it is made spiritual by love, as snow is made rain-water by heat. "To water the earth and to make it to bring forth and to bud" signifies to vivify the church that it may bring forth truth of doctrine and of faith, and good of love and of charity; truth of doctrine and of faith is signified by "the seed that it gives to the sower," and good of love and of charity by "the bread that it gives to the eater;" "it shall not return to Me in vain, but it shall accomplish that which I will," signifies that it shall be received, and that by it man shall be led to look to the Lord. [14.] In *Ezekiel*:

"I will give them and the circuits of My hill a blessing, and I will send down the rain in its season, there shall be rains of blessing; then the tree of the field shall yield its fruit, and the land shall yield its produce" (xxxiv. 26, 27).

"The circuits of the hill of Jehovah" mean all who are in truths of doctrine and thus in good of charity; "to send down the rain in its season" signifies influx of Divine truth adapted to the affection and will of receiving; and as the fructification of good and multiplication of truth are therefrom they are called "rains of blessing," and it is said that "the tree of the field shall yield its fruit, and the land shall yield its produce;" "tree of the field" and "land" signifying the church and the man of the church, and "the fruit of the tree of the field" fructification of good, and "produce of the earth" multiplication of its truth. [15.] In *Joel*:

"Rejoice, ye sons of Zion, and be glad in Jehovah your God, for He shall give you the former rain in righteousness, yea, He shall cause to come down for you the rain, the former rain and the latter rain, in the first, that the floors may be full of pure corn, and the presses overflow with new wine and oil" (ii. 23, 24).

"The sons of Zion" signify those who are in genuine truths

through which they have good of love, for “Zion” signifies the celestial church which is in good of love to the Lord through genuine truths. That the Lord with such flows in with the good of love, and from that good into truths, is signified by “He shall give them the former rain in righteousness;” “righteousness” is predicated in the Word of good of love, and “the righteous” mean those who are in that good (see above, n. 204[*a*]). That the Lord unceasingly flows into truths with good of love is signified by “He shall cause to come down the former rain and the latter rain, in the first;” that from this they have the good of love towards a brother and companion is signified by “their floors are full of pure corn;” and that from this they have the truth and good of love to the Lord is signified by “the presses overflow with new wine and oil.” Those who are of the Lord’s celestial church have good of love towards a brother and companion; and this love, in those who are of the Lord’s spiritual church, is called charity towards the neighbor. [16.] In *Zechariah*:

“Ask of Jehovah the rain in its season; Jehovah will make clouds and will give to them the shower of rain, to a man the herb in the field” (x. 1).

Here, too, “rain” signifies the influx of Divine truth from the Lord, from which man has spiritual intelligence; “shower of rain” signifies Divine truth flowing in abundantly, and “to give the herb in the field” signifies knowledge of truth and good from the Word and intelligence therefrom. [17.] In David:

“Thou dost visit the earth and gladden it, thou greatly enrichest it; the river of God is full of waters, thou preparest their corn, and so thou dost establish it. Water its furrows; settle its ridges; melt it with showers; bless its budding” (*Psalms* lxxv. 9, 10).

The “earth” signifies here the church; “the river full of waters” signifies doctrine full of truths; “to water its furrows, to settle its ridges, and to melt it with showers” signifies to fill with knowledges of good and truth; “to prepare corn” signifies everything that nourishes the soul; therefore it is added, “so thou dost establish the earth,” that is, the church; “to bless the budding” signifies to produce continually anew and to cause truths to spring forth. [18.] In the same,

“O God, thou makest the rain of good will to drop down” (*Psalms* lxxviii. 9).

In the same,

“He shall come down like rain upon the herbage of the meadow, like drops in the cleft of the earth; in his days shall the righteous flourish” (*Psalms* lxxii. 6, 7).

In these passages “rain” does not mean rain, but the influx of Divine truth in man, from which he has spiritual life. In *Job*:

“My word they will not repeat, and my speech will drop upon them, and they will wait for me as for the rain, and they will open their mouth for the latter rain” (xxix. 22, 23).

Evidently “rain” here means truth spoken by any one, and flowing into another, for “word,” “speech,” and “opening the mouth” signify truth going forth from any one by speech; this is why it is called “rain,” and “latter rain,” and is said “to drop,” which here means to speak. [19.] In *Jeremiah*:

“The Maker of the earth by His power prepareth the world, by His wisdom and by His understanding He spreadeth out the heavens; at the voice that He uttered there is a multitude of waters in the heavens; and He maketh the vapors to go up from the end of the earth; He maketh lightnings for the rain, and bringeth forth the wind out of His treasures” (x. 12, 13; li. 16; *Psalms* cxxxv. 7).

“The world which the Maker of the earth prepares by His power” signifies the church in the whole globe, “power” signifying the potency of Divine truth; “the heavens which He spreads out by wisdom and understanding” signify the church in the heavens corresponding to the church on earth, “wisdom and understanding” signifying the Divine going forth, from which angels and men have the wisdom of good and understanding of truth, and “to spread out” signifying the formation and extension of the heavens in general, and the extension of understanding and wisdom in every one who receives; “at the voice that He uttereth there is a multitude of waters in the heavens” signifies that from the Divine that goes forth there are spiritual truths in immeasurable abundance, “voice” signifying the Divine going forth, “waters” truths, and “multitude” abundance. “He maketh the vapors to go up from the end of the earth” signifies truths in outmosts, such as the truths of the Word are in the sense of the letter, in which are spiritual truths, “end of the earth” signifying the outmosts of the church, “vapors” truths for those who are in outmosts, and “to make them to go up” meaning to give spiritual truths from outmosts because they are in outmosts, for spiritual truths are what especially make the church fruitful. “He maketh lightning for the rain” signifies enlightenment from influx of Divine truth in them; “and bringeth forth the wind out of His treasures” signifies spiritual things

in the Word from heaven. [20.] In *Luke*:

“When ye see a cloud rising in the west straightway it is said, There cometh a shower, and so it cometh to pass; and when ye see a south wind blowing it is said, There will be a scorching heat, and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and of heaven, how is it that ye do not interpret this time?” (xii. 54-56.)

By this comparison the Lord teaches that they see earthly things but not heavenly things; and the comparison, like all other comparisons in the Word, is derived from correspondences; for “a cloud rising in the west” signifies the Lord’s coming at the end of the church predicted in the Word, “cloud” signifying the Word in the letter, “rising” the Lord’s coming, and the “west” the end of the church. “Straightway it is said, There cometh a shower,” signifies that then there will be an influx of Divine truth; “and when ye see a south wind blowing” signifies the proclamation of His coming; “it is said, There will be a scorching heat,” signifies that then there will be an influx of Divine good. The same words signify also contentions and combats of truth from good with falsities from evil, “shower and scorching heat” signifying also such contentions and combats; for this comparison follows the words of the Lord,

That He came not to give peace on the earth, but division; and that the father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother (xii. 51-53);

and these words signify such contention and combat; that “shower” has this signification may be seen below. Because this comparison, regarded in its spiritual sense, implies the coming of the Lord, and because from blindness induced by falsities they did not acknowledge Him, although they might have known Him from the Word, it is therefore added,

“Ye hypocrites, ye know how to interpret the face of the earth and of heaven, but ye do not interpret this time” (verse 56);

that is, the time of His coming, and the conflict of falsity of evil with truth of good that then took place. [21.] In *Hosea*:

“Let us know, and let us follow on to know Jehovah; His going forth is prepared as the clouds, and He shall come to us as the rain, as the latter rain that watereth the earth” (vi. 3).

This is said of the Lord and His coming; and as all Divine truth goes forth from Him, from which angels and men have life and salvation, it is said “He shall come to us as the rain, as the latter

rain that watereth the earth," "to water the earth" signifying to fertilize the church, which is said to be fertilized when truths are multiplied and thus intelligence increases, and when goods are made fruitful, and thus celestial love increases. [22.] In the *Second Book of Samuel*:

"The Rock of Israel spake to me; . . . as the light of morning the sun riseth, of a morning without clouds; from the brightness after rain grass [springeth] out of the earth" (xxiii. 3, 4).

This is said of the Lord, who from the Divine truth that goes forth from Him is called "the Rock of Israel." That Divine truth goes forth from His Divine good is meant by "as the light of the morning the sun riseth." There is a comparison with light because "light" signifies Divine truth going forth, and with morning because "morning" signifies Divine good, and with the rising sun because "rising" and the "sun" signify Divine love; that these are without obscurity is signified by "the light of a morning without clouds;" the enlightenment of the man of the church by reception and after reception of Divine truth from the Lord's Divine good is signified by "from the brightness after rain," "brightness" signifying enlightenment, and "rain" influx and consequent reception. That those who are of the church have therefrom knowledge (*scientia*), intelligence, and wisdom, is signified by "grass out of the earth," "grass," like "pasture," signifying spiritual nourishment, and thus knowledge, intelligence, and wisdom, which are spiritual food, and the "earth" signifying the church and the man of the church. [23.] In *Matthew*:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt and persecute you, that ye may be sons of your Father who is in the heavens; who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (v. 44, 45).

Here first charity towards the neighbor, which is to wish good and do good even to enemies, is described by "loving them, blessing them, and praying for them," for genuine charity regards only the good of another. Here "to love" signifies charity, "to bless" instruction, and "to pray" intercession, and for the reason that inwardly in charity there is the end to do good. That this is the Divine itself with man, such as it is with regenerate men, is signified by "that ye may be sons of your Father in the heavens," "Father in the heavens" means the Divine going forth, for all who receive this are called "sons

of the Father," that is, of the Lord; "the sun that He maketh to rise on the evil and on the good" signifies the Divine good flowing in; and "the rain that He sendeth on the just and on the unjust" signifies the Divine truth flowing in; for the Divine that goes forth, which is "the Father in the heavens," flows in with the evil the same as with the good, but the reception of it must be on man's part, yet not on man's part as actually so, but as if on man's part, for the ability to receive is given to man unceasingly, and it flows in to the extent that man removes the evils that oppose, and does this from the ability that is unceasingly given, the ability itself appearing to be man's, although it is of the Lord.

[*d.*] [24.] From all this it can now be seen that "rain" signifies in the Word the influx of Divine truth from the Lord, from which man has spiritual life, and this because "waters," of which rain consists, signify truth of doctrine and truth of faith. But as "waters," in the contrary sense, signify falsities of doctrine and of faith, so "showers of rain (or a shower)," as well as "inundations of waters" and a "flood" signify not only falsities destroying truths, but also temptations, in which man either yields or conquers. This is the signification of rain (*imber*) in *Matthew*:

"Every one that heareth My words and doeth them I will liken him to a prudent man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, yet it fell not. . . . But every one that heareth My words and doeth them not shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it" (vii. 24-27).

Here "rain" and "floods" mean temptations, in which man either conquers or yields; "waters" mean the falsities that usually flow in in temptations; and "floods," which here are inundations of water from rain, signify temptations; "the winds that blow and beat" signify the thoughts that arise therefrom, for temptations arise through the breaking in of falsities injected by evil spirits into the thoughts. The "house" they beat upon signifies man, strictly his mind, which consists of understanding or thought and of will or affection; he that receives the words of the Lord, that is, Divine truths, in one part of the mind only, that of the thought or understanding, and not at the same time in the other part, that of the affection or will, yields in temptations, and falls into grievous falsities, which are falsities of evil; therefore it is

said of that house, "great was the fall of it;" but he who receives Divine truths in both parts, that is, both in the understanding and in the will, conquers in temptations. The "rock" upon which that house is founded signifies the Lord in relation to Divine truth, or Divine truth received by the soul and heart, that is, by faith and love, in other words, by the understanding and will; while the "sand" signifies Divine truth received only in the memory, and somewhat therefrom in the thought, and thus in a scattered and disconnected way, because intermixed with falsities, and falsified by notions. This makes clear what is meant by "hearing words and not doing them." That this is the sense of these words can be seen more fully from what precedes them. [25.] An "overflowing rain (or shower)" signifies an inundation of falsities also in *Ezekiel*:

"Say unto them that daub on what is unfit that it shall fall, because an overflowing rain, because ye, O hailstones, shall fall, and a wind of tempests shall break through. . . . Thus said the Lord Jehovih, I will make a wind of tempests to break through in My wrath, and an overflowing rain in Mine anger, and hailstones in ardor in the consummation, and I will break down the wall that ye have daubed with what is unfit" (xiii. 11, 13, 14).

"Daubing with what is unfit" signifies confirmation of falsity by fallacies, whereby falsity appears to be truth; "hailstones" signify truths without good, thus without any spiritual life, which are all inwardly falsities, for ideas that are dead cause them to be merely shells, and like pictures in which there is nothing living; such truths merely known belong to the natural man, into which nothing from the spiritual flows. "The overflowing rain and wind of tempests" signify falsities rushing in copiously, and things imaginary, and disputes about truths, which make it impossible for any thing of truth to be seen, and which thus destroy man. [26.] In the same,

"I will plead with Gog with pestilence and with blood, and I will rain an overflowing rain and hailstones, fire and brimstone, upon him and upon his wings, and upon the many people who are with him" (xxxviii. 22).

"Gog" means such as are in external worship without any internal worship; and as such worship consists of what are like shells, the kernels of which are either rotten or have been eaten out by worms, these things are called "overflowing rain and hailstones," which signify falsities rushing in copiously and things imaginary which destroy man. Evils of falsity and falsities of evil

are signified by "fire and brimstone." [27.] The "flood of waters," of which it is said

That it overflowed the whole earth and destroyed all except Noah and his sons (*Gen. vii., viii.*),

also signifies the flood of falsities by which the Most Ancient church was finally destroyed; "Noah and his sons" signify a new church, which was called the Ancient church, and the establishment of that church after the Most Ancient church had been devastated. (But the details of the description in these chapters of the flood and of the salvation of the family of Noah, may be seen explained in the *Arcana Caelestia*. That "waters" signify truths, and in the contrary sense, falsities, may be seen above, n. 71, 483, 518, 537, 538; and that "overflowings of waters" signify overflowings of falsities and temptations, see also above, n. 518[*e*].)

645. *And they have power over the waters to turn them into blood*" signifies that truths with such are turned into falsities from evil.—This is evident from the signification of "having power" when "the olive trees and lampstands" are referred to, as signifying goods of love and truths of doctrine; not that these themselves have such power, namely, to turn truths into falsities, since this is contrary to their nature, which is to turn falsities into truths, for the good with them cannot do evil, and yet they appear to have this power and appear to do this, because this occurs when they are hurt; but it is the evil that is from hell, or hell from which all evil comes, that "turns waters into blood," that is, truths into falsities from evil. The above is evident also from the signification of "waters," as meaning truths (of which above, n. 71, 483, 518, 537, 538); also from the signification of "blood," as meaning the truth of the Word, and thus of doctrine from the Word, and in the contrary sense falsity, in particular the truth of the Word falsified, for "to shed blood" signifies to do violence to charity, and also to Divine truth which is in the Word. (But of the signification of "blood" in both senses, see above, n. 329.)

646. *"And to smite the earth with every plague"* signifies that the church with such is destroyed by the lusts of evil.—This is evident from the signification of "earth," as meaning the church, (of which often above); also from the signification of "plague," as meaning such things as destroy spiritual life and thus the church, which in brief have reference to the desires of the love of self and the world, thus to the lusts of evil (see also above, n. 584); therefore "to turn waters into blood" signifies that goods are turned into evils and thus truths into falsities in those who wish to

hurt and do harm to the "two witnesses," that is, to the goods and truths of heaven and the church which are what acknowledge and confess the Lord. [2.] That this is done any one can see and conclude from this, that every good of love and truth of faith is from the Lord, and that those who do not acknowledge and confess the Lord are unable to receive any good of love or truth of faith; for by non-acknowledgment and denial they shut heaven to themselves, that is, they reject all influx of good and truth from heaven, or through heaven from the Lord; consequently they are in what is their own (*suum proprium*), which regarded in itself is nothing but evil and falsity therefrom; and for this reason, because they think and will from what is their own (*proprium*), that is, from self, they are unable to think or to will any thing that does not flow forth from the love of self and love of the world, and from the lusts of those loves, thus are unable to think or will anything whatever that is from love to the Lord or from love towards the neighbor; and those who will and think from the loves of self and of the world and their lusts only are unable to will anything but evils or think anything but falsities. That this is so can be seen and concluded by any one who knows that all good and truth is from the Lord, and all evil and falsity is from what is man's own (*proprium*). [3.] It is to be noted that, so far as man acknowledges the Lord and lives according to His commandments he is raised up above what is his own (*proprium*); which elevation is out of the light of the world into the light of heaven. So long as man lives in the world he does not know that he is raised up above what is his own (*proprium*), because he does not feel it, and yet there is a raising up or as it were a drawing of man's interior understanding and interior will towards the Lord, and thus a turning of man's face in respect to his spirit towards the Lord. After death this is made clear to the good man, for then there is a constant turning of his face to the Lord, and as it were a drawing towards Him as to a common centre (of this turning see *Heaven and Hell*, n. 17, 123, 142-145, 253, 272, 552, 561). [4.] But since it is according to Divine order that where there is a drawing there must be an impelling force, for without this there can be no drawing, so it is according to Divine order that there be with man an impelling force; and although this is from the Lord, yet it appears as if it were from man, and the appearance causes it to be as if it were man's. This impelling force as if from man, corresponding to the drawing that is from the Lord, is acknowledgment, thus reception from acknowledgment and confession of the Lord and from a life according to

His commandments. There must be this on man's part and from his life's freedom, and yet man must acknowledge that even this is from the Lord, although from the obscurity of perception in which he is he has no other feeling than that it is from himself. These things are said to make known that a man who denies the Lord cannot be in anything but evils and falsities therefrom, because he cannot be drawn away from what is his own (*proprium*), that is, be raised above it; neither can he be influenced by any drawing from the Lord, and consequent turning of the interiors of his mind towards the Lord.

647. "*As often as they shall desire*" signifies *as often as a man assaults the goods of love and the truths of doctrine that bear witness of the Lord, and from which man acknowledges and confesses the Lord, that he may inflict evil upon them.*—This is evident from the signification of "as often as they shall desire," when it is said of "the two witnesses" (by whom are meant those who acknowledge and confess the Lord), for these do not desire and do the evils that have been mentioned heretofore, but the evil inflict these evils upon themselves when they assault the goods and truths that go forth from the Lord that they may inflict injury upon them. In the sense of the letter of the Word it is indeed said of Jehovah God, that is, the Lord, that He is angry, and wrathful, that He is furious against the wicked, and that He does evil to them, and even wishes to do so; and yet the Lord is never angry or wrathful, nor does He will or do evil to any one; for in every man the Lord flows in from good with good, and from truth with truths from good, for He wills to bring all to Himself and to save them. All this makes clear that "as often as the witnesses shall desire" does not mean as often as they desire, but as often as the evil desire, that is, from desire do evil, in other words, assault the goods and truths of heaven and the church that are from the Lord that they may inflict injury upon them. [2.] That the Lord, and thus the good of love and the truth of faith that are of the Lord in man and angel, desire no evil to any one can be seen from this, that the Lord God is not the cause of evil in any one, and he who is not the cause of evil is not the cause of punishment, but the evil itself that is in man is the cause. In the spiritual world where heaven and hell are, all things are so arranged that the Lord never casts any one into hell, but the evil spirit casts himself down (see *Heaven and Hell*, n. 545-550); and this because the Lord is not the cause of evil, and he who is not the cause of evil cannot be the cause of any effect that springs from evil. From

all this it is clear that the contents of this verse, namely, that the two witnesses "have power to shut heaven that the rain fall not," and that "they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they shall desire," are not to be understood according to the sense of the letter, but according to the spiritual sense, which is, that those who do evil to the "two witnesses" bring such things upon themselves; for so far as any one does evil to them so far he shuts heaven against himself, and turns truths in himself into falsities, and destroys himself by lusts of evil.

VERSES 7, 8.

648. "And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them and kill them. And their bodies are upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

7. "And when they shall have finished their testimony" signifies in the end of the church, when the Divine of the Lord is no longer acknowledged, and thus there is no longer any good of love or truth of doctrine [n. 649]; "the beast that cometh up out of the abyss shall make war with them" signifies assault from infernal love [n. 650]; "and shall overcome them and kill them" signifies the consequent destruction of every good and truth of the church [n. 651].
8. "And their bodies are upon the street of the great city" signifies their extinction by evils and falsities of doctrine [n. 652]: "which spiritually is called Sodom and Egypt" signifies through the evils of the love of self, and falsities therefrom [n. 653, 654]; "where also our Lord was crucified" signifies by which, namely, by evils and falsities therefrom springing from infernal love, the Lord was rejected and condemned [n. 655].

649. [Verse 7.] "And when they shall have finished their testimony" signifies in the end of the church, when the Divine of the Lord is no longer acknowledged, and thus there is no longer any good of love or truth of doctrine.—This is evident from the signification of "testimony," as meaning acknowledgment of the Divine in the Lord, and thus good of love and truth of doctrine (of which presently); and from the signification of "to finish it," as meaning to bring to an end; and this comes to an end at the end of the church; "to finish" here signifies the end of the church; and as there is then no longer any acknowledgment of the Divine in the Lord, there is therefore no good of love or truth of doctrine. [2.] That this is the signification of "testimony," can be seen from what has been thus far said about "the two witnesses," namely, that by them good of love and charity and truth of doctrine and faith are meant, because these are what especially testify concerning the Lord,

for they are from the Lord, and are His in man; therefore "their testimony" signifies preaching concerning these. That "testimony" here signifies acknowledgment of the Divine in the Lord is evident from what follows in the *Apocalypse* :

That "the testimony of Jesus is the spirit of prophecy" (xix. 10).

For unless a man acknowledges this from the heart, and believes it from spiritual faith, he can have no ability to receive good of love or truth of doctrine. [3.] At the end of the church indeed the Lord is preached, and from doctrine a Divine is attributed to Him like the Divine of the Father; yet scarcely any one thinks of His Divine, for the reason that they place it above or without His Human; therefore they do not look to the Lord when they look to His Divine, but to the Father as another [person], and yet the Divine that is called the Father is in the Lord, as He Himself teaches in *John* (x. 30, 38; xiv. 7). For this reason men think of the Lord in the same way as they think of a common man, and from that thought their faith flows, however much they may affirm with the lips that they believe in His Divine. Let any one explore, if he can, the idea of his thought about the Lord, whether it be not such. But when it is such man cannot be conjoined to the Lord by faith and love, nor through conjunction receive any good of love or truth of faith. This, then, is why there is at the end of the church no acknowledgment of the Lord, that is, of the Divine in the Lord and from the Lord. It is believed that there is an acknowledgment of the Divine of the Lord, because such is the doctrine of the church; but so long as His Divine is separated from His Human, His Divine is not acknowledged inwardly but only outwardly, and to acknowledge outwardly is to acknowledge with the mouth only and not with the heart, or in speech only and not in faith. [4.] That this is so can be seen from the state of Christians in the other life, where the thoughts of the heart are exhibited. When they are permitted to speak from doctrine and from what they have heard from preaching they attribute a Divine to the Lord, and call it their belief; but when their interior thought and faith are explored they are found to have the same idea of the Lord as of a common man who possesses no Divine. It is man's interior thought that is the source of his faith; and as such is the thought and consequent faith of man's spirit, there is plainly no acknowledgment of the Divine in the Lord and from the Lord in the Christian world at the end of the church. In other words, there is an external acknowledgment of the Divine of the Lord,

but no internal, and external acknowledgment is of the natural man alone, while internal acknowledgment is of his very spirit; and after death the external acknowledgment is asleep, while the internal is the acknowledgment of his spirit. From this it can in some measure be seen how what follows is to be understood, namely, "the beast that cometh up out of the abyss shall overcome and kill the two witnesses," and their "bodies shall be seen upon the street of the city that is called Sodom and Egypt," and afterwards that "the spirit of life shall enter into them."

650[α]. "*The beast that cometh up out of the abyss shall make war with them*" signifies *assault from infernal love*.—This is evident from the signification of "beast," as meaning the affection of the natural man in both senses (of which presently); also from the signification of "the abyss," as meaning hell (of which above, n. 538); also from the signification of "to make war," as meaning to assault, for by "wars," in the Word, such wars as are in our world are not meant, but such as are in the spiritual world, all which are combats of falsities from evil against truths from good; that such is the signification of "wars" in the Word will appear in what follows, where wars are again mentioned. From this it can be seen that "the beast that cometh up out of the abyss shall make war with them," that is, the witnesses, signifies that infernal love from the falsities of evil shall assault truths of good. [2.] It has been shown before that a "beast" signifies a love or affection of the natural man; let something now be said about assault. Infernal love is especially the love of self, for the love of self is the love of what is man's own (*proprium*), and what is man's own is nothing but evil; consequently so far as a man is in that love he is against the Lord, and thus against the good of love and charity, and against the truth of doctrine and faith, thus against these "two witnesses;" for this reason, the hells where the love of self reigns are more terrible and malignant than others, and are directly opposed to the Lord, and thus unceasingly assault the goods of love and faith, because these are from the Lord alone, and are the Lord in man and angel. That these hells are more terrible than all others can be seen from this, that they continually breathe forth the destruction of those who confess the Divine of the Lord, thus of those who are in good of love and good of faith to the Lord from the Lord. [3.] These hells are more malignant than all others because so far as man is in the love of self, and at the same time in the love of self-intelligence, his natural lumen is in a kind of glow, as it were, for the

love of self is like a fire that kindles that lumen ; it is from this that men have an ability to think and reason acutely against the Divine and against all things of heaven and the church. I have now and then been astonished when I have listened to such, and have thought that they above all others were capable of being led to receive faith, but I have noticed that this was impossible, for so far as they were enlightened in corporeal, worldly, and natural things were they in thick darkness in respect to celestial and spiritual things. This darkness was seen to be exceedingly black, with something fiery intermixed. This I could corroborate by much experience, if this were a proper place for describing experiences. The love of self is what is here meant in particular by "the beast coming up out of the abyss," which made war with the two witnesses and killed them. [4.] That a "beast" signifies the love and affection of the natural man in both senses can be seen from many passages in the Word ; and this has heretofore been unknown, and as it may seem strange that "beasts" should signify the love or affection of the natural man, it is necessary to prove this from the Word. Natural affections are signified by "beasts" because such affections are entirely the same as the affections of beasts, consequently a man who is not imbued with spiritual affections through the goods and truths of heaven differs very little from the beasts. For man possesses above the beasts the ability to think and thus to will spiritually, which gives him the eminent capacity to see and perceive abstract things ; but if this spiritual capacity is not vivified by knowledges of truth and good, and afterwards by faith and a life of faith, he is no better than the beasts, except merely that by virtue of that higher capacity he is able to think and speak. [5.] Because the affections of the natural man are signified by "beasts," those affections when they become visible in the spiritual world in forms like those animals, present the same appearance as the forms of various beasts ; for instance, lambs, sheep, she-goats, kids, he-goats, young cattle, oxen, cows ; also camels, horses, mules, asses ; also bears, tigers, leopards, lions ; likewise dogs and serpents of various kinds. But such things are only appearances of the affections that are in spirits ; and when these are made apparent it is known there not only that the appearances are from these affections, but also from whom they are ; moreover, as soon as the affections in such cease the appearances cease. From all this it can be seen why "beasts" are so often mentioned in the Word. [6.] But let us proceed to the proofs from the Word. In David :

“Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under His feet, the flock and all herds, yea, the beasts of the fields, the bird of heaven, and the fishes of the sea” (*Psalms* viii. 6-8).

This whole psalm treats of the Lord and His dominion over all things of heaven and the church; the things of heaven and the church are meant here and elsewhere in the Word by “the works of the hands of Jehovah;” and as it is over these things that the Lord has dominion, and as spiritual things in the Word are expressed by natural things, for the Word in its bosom is spiritual, so by “flock,” “herds,” “beasts of the fields,” “birds of heaven,” and “fishes of the sea,” these are not meant, but the spiritual things of heaven and the church. “Flock and herds” signify spiritual things and natural things that are from a spiritual origin, a “flock,” that is, lambs, kids, she-goats, sheep, and rams, signifying spiritual things, and “herds,” which are young cattle, oxen, cows, and camels, natural things from spiritual things; “beasts of the field” signify the affections of the natural man, “birds of the heavens” thoughts therefrom, and “fishes of the sea” knowledges (*scientifica*) of the sensual-natural man. Except for this meaning, why should the Lord’s dominion over these be mentioned? [7.] In the same,

“O God, Thou makest the rain of good will to drop down; Thou shalt strengthen Thine inheritance when it is weary; Thy wild beast (Thy congregation) shall dwell in it” (*Psalms* lxxviii. 9, 10).

Here evidently “wild beast” stands for a people that receives influx of Divine truth from the Lord, for of God’s “inheritance,” which signifies the church, it is said, “Thy wild beast (Thy congregation) shall dwell in it;” “rain of good will” signifies the influx of Divine truth from Divine clemency. [8.] In the same,

Jehovah, “who sendeth forth springs into the streams; they run among the mountains, they give drink to every wild beast; the wild asses quench their thirst, by them the bird of the heavens dwells, from among the boughs they utter their voice; . . . who causeth the grass to grow for the beast, and the herb for the service of man, that he may bring forth bread out of the earth. . . . Thou disposest the darkness that there may be night, in which every wild beast of the forest cometh forth. . . . The sea great and wide in spaces, wherein is the creeping thing without number, small wild beasts with the great” (*Psalms* civ. 10-12, 14, 20, 25).

This, too, is said of the Lord, and these words describe the establishment of a church among the nations; therefore “wild beasts,” “beasts,” and “birds” signify such things as are in the man of the church.

[*b.*] [9.] It is to be noted that in many passages sometimes it is said “beast,” and sometimes “wild beast,” also that the term “wild beast” is not to be understood as it is commonly understood, for in the Hebrew “wild beast” is derived from a word that means life, therefore in some passages “animal” would be a better rendering than “wild beast,” as can be seen from this, that the four animals that were seen as cherubim and that signify Divine providence and protection in *Ezekiel* (chaps. i., x.) are called “wild beasts [living creatures];” likewise the cherubim are meant by “the four animals about the throne” which are described by John in the *Apocalypse*. Nevertheless, in the Word “beast” and “wild beast” are carefully distinguished, “beasts” signifying the affections of the natural man that belong to man’s will, and “wild beasts” the affections of the natural man that belong to man’s understanding. As in the Hebrew “wild beast” is derived from a word that means life, the name of Eve the wife of Adam was from the same word. This is said to make known what “wild beast” and “beast” signify in the proper sense. [10.] What is signified by “Jehovah sendeth forth springs into the streams, to run among the mountains, and give drink to every wild beast of the fields, the wild asses quench their thirst, and by them the bird of the heavens dwells,” has been explained above (n. 483[*a*]). “Jehovah causeth the grass to grow for the beast, and the herb for the service of man, that he may bring forth bread out of the earth,” signifies the instruction and nourishment of the natural and spiritual man by truths from the Word, that he may have thereby the good of love and charity; “grass” signifies the truth of the natural man, which is true knowledge (*scientificum*) (see above, n. 507); “beast” signifies affection for it which wishes to be instructed and spiritually nourished; “herb” signifies the truth of the spiritual man; “man” signifies intelligence therefrom; and “bread” signifies the good of love and charity, which is nourished by truths. As “darkness” and “night” signify the lumen of the natural man, which compared to the light of the spiritual man is like night, as “the wild beast of the forest” signifies affection for knowledges (*scientifica*), “the sea great and wide in spaces” the natural itself, “the creeping thing without number” knowledge (*scientificum*) therein, and “wild beasts great and small” various affections, it is evident what is signified by “Thou disposest the darkness that there may be night, in which every wild beast of the forest cometh forth; the sea great and wide in its spaces, wherein is the creeping

thing without number, small wild beasts with the great." [11.] In the same,

"They shall sow fields and plant vineyards, and make fruit of increase, and He shall bless them so that they may be multiplied greatly; and He shall not diminish their beast; yet are they diminished and bowed down because of the vehemence of wickedness and sorrow" (*Psalms* cvii. 37-39).

This entire psalm treats of the Lord's coming and of redemption by Him; that they will then have truths, by which the church shall be implanted in them, is signified by "They shall sow fields and plant vineyards;" that in consequence they will have goods of the church, and thus truths will increase, is signified by "shall make fruit of increase," and by "Jehovah shall bless them so that they shall be multiplied greatly;" that then every good affection of the natural man will remain with them is signified by "He shall not diminish their beast;" that otherwise these affections would be destroyed by evils is signified by "they are diminished and bowed down because of the vehemence of wickedness and sorrow." [12.] In the same,

"Praise Jehovah, . . . ye whales and all deeps, . . . wild beast and every beast, creeping thing and every bird of wing" (*Psalms* cxlviii. 7, 10).

In this psalm many things in the world that have no life, but that shall praise Jehovah, are enumerated, as "fire," "hail," "snow," "vapor," "wind of tempest," "mountains," "hills," "trees," "fruits," "cedars," also, as here, "wild beasts," "beasts," "creeping things," and "birds," which things cannot praise Jehovah. Who cannot see that the mention of such things in the Divine Word would be wholly unmeaning unless they signified something in man that can praise, that is, worship Jehovah? From a knowledge of correspondences it is known that "whales" signify the knowledges (*scientifica*) of the natural man in general, "deeps" and "seas" the natural itself where knowledges are, "wild beast" and "beasts," affections of the natural man which belongs both to his understanding and to his will, "creeping things" the sensual, which is the outmost of the natural man, and "birds of wing" the thinking faculty therefrom. [13.] In the same,

Jehovah "who prepareth rain for the earth, who maketh grass to grow upon the mountains, who giveth to the beast his food, to the sons of the raven which call" (*Psalms* cxlvii. 8, 9).

These things, too, signify spiritual things belonging to heaven and the church. Why else should the Word (which is given

solely to teach man the way to heaven, by teaching him truths of faith and goods of love), speak of Jehovah as “preparing rain for the earth, making grass to grow upon the mountains, giving to the beast his food, and to the sons of the raven which call upon Him”? These things, however, are worthy of the Divine Word, when by “rain” influx of Divine truth is meant, by “mountains” good of love, by “making grass to grow” instruction of the natural man by knowledges from the Word, by “beasts” affections of the natural man, which desire to be thus nourished. “To give food” signifies nourishment; and since “the sons of the raven” signify natural men who are in an obscure lumen from fallacies respecting Divine truths, as were many of the nations, it is said “He giveth food to the sons of the raven which call,” for such can call upon Jehovah, but not sons of a raven. [14.] In the same,

“Every wild beast of the forest is Mine, the beasts upon the mountains by thousands. I know every bird of the mountains, and the wild beast of My fields is with Me” (*Psalms* l. 10, 11).

This is said of sacrifices, that the Lord does not delight in them, but in confession of heart and calling upon Him; yet “wild beast of the forest,” “beasts upon the mountains,” and “bird of the mountains,” and “wild beast of the fields,” have the same signification as above, namely, things pertaining to the man of the church. [15.] In the same,

“Thy righteousness is like the mountains of God, Thy judgments are a great deep; O Jehovah, Thou preservest man and beast” (*Psalms* xxxvi. 6).

“Man and beast” signify interior affection, which is spiritual, from which is intelligence, and exterior affection, which is natural, from which is knowledge (*scientia*) corresponding to intelligence. [16.] “Man and beast” have a like signification in the following passages. In *Jeremiah*:

The God of Israel said, “I have made the earth, the man and the beast, that are upon the faces of the earth, by My great power” (xxvii. 5; xxxvi. 29).

In the same,

“Behold the days shall come...in which I will sow...the house of Judah with the seed of man and with the seed of beast” (xxxii. 27).

In the same,

“Yet again in this place, concerning which ye say, It is so devastated that there is no man nor beast, and in the cities of Judah and in the streets of Jerusalem that are so devastated, that there is no man, no inhabitant, and no beast, there shall be heard a voice of joy and a voice of gladness” (xxxiii. 10-12).

In the same,

The whole land "shall be a desolation, so that there shall not be man or beast" (xxxii. 43).

In the same,

"I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence" (xxi. 6).

In the same,

"A nation from the north cometh up against" Babylon; "this shall make her land a desolation, so that none shall dwell therein; from man even to beast they are dispersed, they have gone away" (i. 3).

In the same,

"My anger and My wrath is poured out upon this place, upon man and upon beast" (vii. 20).

In *Ezekiel*:

"When the land shall sin against Me, . . . I will break its staff of bread and I will send into it famine, and I will cut off from it man and beast" (xiv. 13, 17, 19).

In the same,

"I will stretch out My hand over Edom and will cut off from it man and beast" (xxv. 13).

In the same,

"I will destroy every beast" of Egypt "over many waters, so that the foot of man shall trouble them no more, nor shall the hoof of beast trouble them" (xxxii. 13).

In the same,

"I will multiply upon you man and beast, that they may increase and be fruitful" (xxxvi. 11).

In *Zephaniah*:

"In consuming I will consume all things from upon the faces of the land. . . . I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off man from the faces of the earth" (i. 2, 3).

In *Zechariah*:

The angel who came to measure Jerusalem said, "Run, speak, . . . saying, Jerusalem shall inhabit the suburbs, by reason of the multitude of man and of beasts in the midst of it" (ii. 3, 4).

In the same,

"Let your hands be strong, . . . for the temple shall be built; for before those days there was no hire for man nor any hire for beast, for to him that went out and to him that came in there was no peace from the enemy" (viii. 9, 10).

[17.] In these passages "man" signifies what is interior or spir-

itual, and “beast” what is exterior or natural; and thus “man” signifies spiritual affection for truth, from which is all intelligence, and “beast” natural affection corresponding to the spiritual. What is exterior or natural is signified by “beast,” because man, in respect to his external or natural man is nothing but a beast; for he possesses like desires and pleasures and appetites and senses, so that in these respects man is entirely the same as a beast; therefore the natural man may be called the animal man. But what is internal or spiritual is signified by “man,” because it is in respect to his internal or spiritual that man is a man, this possessing affections for good and truth such as exist in angels of heaven, also because by means of this in him man rules his natural or animal man, which is a beast.

[c.] [18.] Because the spiritual man and the natural man are signified by “man and beast” in the history of creation (*Gen. i.*), it is related that the beasts and man were created on the same day, namely, the sixth; and afterwards, that to man was given dominion over the beasts. Of the creation of the beasts and man on the same day, and of man’s dominion over the beasts, it is thus written in *Genesis*:

“God said, Let the earth bring forth the living soul according to its kind [the beast], and what moveth itself, and the wild beast of the earth according to its kind; and it was so. And God made the wild beast of the earth according to its kind, and the beast according to its kind, and every thing that creepeth upon the ground according to its kind. And God said, Let us make man in our image, after our likeness; and they shall have dominion over the fishes of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. And there was evening and there was morning, the sixth day” (i. 24-31).

In the spiritual sense of this chapter, by “the creation of heaven and earth” the new creation or regeneration of the man of the Most Ancient church is depicted; for this reason “beast” here signifies the external or natural man, and “man” the internal spiritual, and “dominion over the beasts” here means the dominion of the spiritual man over the natural. [19.] That it was granted to the man of that church to know all the affections of the natural man, in order that he might have dominion over them, is signified by these words in *Genesis*:

“Out of the ground Jehovah God formed every beast of the field, and every bird of the heavens, and brought unto the man, to see what he would call it; and whatsoever man called it, the living soul, that was its name; and the man gave names to every beast, and to the bird of the heavens, and to every wild beast of the field” (ii. 19, 20).

“To call the name” signifies in the spiritual sense to know the quality of a thing, or what it is, so here to know the qualities of all the affections, desires, pleasures, appetites, also thoughts and inclinations, of the natural man, and how they agree and correspond to the affections and perceptions of the spiritual man. For it was granted to the spiritual man from creation to see all things of the natural man, and at the same time to perceive its agreement or disagreement with the spiritual, in order that he might rule the natural, and accept such things as agree and reject those that disagree, and thus become spiritual even as to effects, which are wrought by means of the natural man. (But this may be seen more fully explained in *A.C.*, n. 142-146.) [20.] Because “man” in the Word signifies strictly the internal or spiritual man, and “beast” the external or natural man, by command of God all beasts and birds were brought into the ark with Noah; of which it is thus written in *Genesis*:

“Jehovah said to Noah, . . . Of every clean beast thou shalt take to thee seven and seven, male and female; and of the beast that is not clean two, male and female.” And he took “of the beast that was clean, and of the beast not clean, and of the bird, and of every thing that creepeth upon the earth; two and two entered unto Noah into the ark, male and female” (vii. 1-9).

“Noah’s flood” describes in the spiritual sense the destruction of the Most Ancient church, and the final judgment upon the men of that church; and by “Noah and his sons” in the same sense, the church that followed is meant and described, which is called the Ancient church. From this it follows that the “beasts” brought into the ark with Noah mean the affections of the natural man, corresponding to spiritual affection, which the men of that church had (but these things may be seen explained in the *Arcana Caelestia*). [21.] Since “man” signifies the internal spiritual man, and “beast” signifies the external or natural, and “Egypt” signifies the natural man separated from the spiritual, which has wholly perished and is no longer a man but a beast, so where the destruction of Egypt is treated of it is related that

Jehovah made hail to rain with which fire was mingled, and smote every thing that was in the fields, from man even to beast (*Exod.* ix. 22-25).

(See respecting this also in the *Arcana Caelestia*.) For the purpose of representing and thus signifying the same thing it is also written that

Jehovah "smote all the first-born in the land of Egypt, from man even to beast" (*Exod.* xii. 12, 29).

But on the other hand, the sons of Israel, by whom the church was represented, were commanded

To sacrifice to Jehovah all the first-born of man and of beast (*Num.* xviii. 15).

Because such things were represented and thus signified by "man and beast," from a holy rite received in the Ancient church,

The king of Nineveh proclaimed a fast, and commanded that neither man nor beast should taste or drink anything, and that man and beast should be covered with sackcloth" (*Jon.* iii. 7, 8).

[*d.*] [22.] Because "beasts" signify the affections in both senses it was forbidden to make the figure of any beast; of which it is thus written in Moses:

Ye shall not make to you "the figure of any beast that is on the earth, the figure of any winged bird that flieth under heaven, the figure of any thing that creepeth on the ground, the figure of any fish that is in the waters under the earth" (*Deut.* iv. 17, 18).

This was because the posterity of Jacob, who were called, because of the representation of the church with them, "the sons of Israel," were in externals without an internal, that is, were for the most part merely natural; if, therefore, they had made to themselves the figure of any beast or bird, which signified affections and the like, they would have made idols for themselves, and would have worshipped them. This, too, was why the Egyptians, who had more knowledge of representatives than any other people, made for themselves figures of beasts, as of calves, serpents, and various other kinds; yet at first not with reference to worship but on account of their signification; but their posterity, who from internal become external, and thus merely natural, did not look upon these as representative and significative, but as holy things of the church, and thus they offered to them idolatrous worship. It was for this reason that the posterity of Jacob, who were wholly external men, and thus in heart idolatrous, were forbidden to make to themselves any figure of these things. [23.] As for example: they worshipped calves in Egypt, and afterwards in the desert, because a "calf" signifies the first affections of the natural man, together with its good of innocence. The nations generally worshipped serpents because a "serpent" signifies the sensual, which is the outmost of the natural man and its prud-

ence, and so on. [24.] Because "beasts" signified the various things of the natural man it was also sometimes commanded when cities or countries were given to the curse that the beasts also should be slaughtered, for the reason that "beasts" represented the evil and profane things in the men who were given to the curse. Because all kinds of beasts signify the various things pertaining to men of the church, laws were enacted respecting beasts, what kinds might be eaten and what might not be eaten (*Lev. xi.*). Those that might be eaten signified goods, and those that might not be eaten signified evils; for the church at that time was a representative church, and therefore every thing prescribed for them was representative and significative, especially respecting beasts; of this it is thus written in Moses:

"Ye shall distinguish between the clean beast and the unclean, and between the unclean bird and the clean, that ye may not make your souls abominable by beast or by bird; . . . and ye shall be holy unto Me" (*Lev. xx. 25, 26*).

[25.] From all this it can now be seen why sacrifices of beasts of various kinds were permitted, as lambs, sheep, kids, goats, young cattle, oxen, also turtle-doves and pigeons, namely, because they signified things spiritual, and things natural from a spiritual origin; as "lambs" innocence, "sheep" charity, "young cattle and oxen" affections of the natural man corresponding to affections of the spiritual man. It was on this account that the beasts for the sacrifices differed according to the reasons for which they were offered; this would not have been unless each different sacrifice of beasts had signified something belonging to the church. [26.] As the man of the church at the present day can hardly be led to believe that "beasts" and "wild beasts" signify in the Word affections for good and truth which belong to the man of the church, and this because it seems so strange that any thing belonging to beasts should signify anything belonging to man, I will here cite some passages from the Word in the way of proof. In *Ezekiel*:

"Speak unto . . . the king of Egypt and to his multitude, Whom art thou like in thy stature? Behold Asshur, a cedar in Lebanon, beautiful in branch and with thick boughs; . . . his stature was higher than all the trees of the field, and his branches were multiplied because of many waters; . . . in his branches have all the birds of the heavens built their nests; and under his branches every wild beast of the field has brought forth, and in his shade have dwelt all great nations; he was beautiful in his greatness. . . . But because thou art lifted up in stature" he should be cut down, "upon his ruin every bird of the heavens shall dwell, and every wild beast of the field shall be upon his branches" (*xxx. 2, 3, 5-7, 10, 12, 13*).

“The king of Egypt and his multitude” signify the natural man with the knowledges (*scientifica*) therein; “Asshur, the cedar in Lebanon,” signifies the rational which is formed by knowledges (*scientifica*) on the one part and by influx of spiritual truth on the other; “beautiful in branch and with thick boughs” signifies intelligence through rational truths by means of knowledges (*scientifica*). [27.] “His stature was higher than all the trees of the field” signifies elevation even to the interior rational which is from the spiritual; “branches multiplied because of many waters” signify abundance through spiritual truths which are from knowledges of truth from the Word; “the birds of the heavens that built their nests in his branches” signify spiritual thoughts in things rational, for the rational is the medium between the internal spiritual man and the external natural; “every wild beast of the field” that has brought forth under his branches signifies affections for knowledges (*scientifica*) rationally perceived. [28.] “The great nations” that have dwelt in his shade signify the goods of affections in the natural man; “beautiful in greatness” signifies intelligence; while “the bird of the heavens and the wild beast of the field” that shall dwell upon his ruin and in his branches signify falsities of thoughts, and evils of desires which one has because he is “lifted up in stature,” that is, has become proud from the love of self-intelligence. Thoughts of truth and affections for it are signified evidently by “birds of the heavens and wild beasts of the field,” for it is added that “great nations dwelt in his shade.” [29.] In *Daniel*:

“Behold a tree in the midst of the earth, and the height thereof was great; . . . it reached even to heaven, and the sight thereof unto the end of the earth; the leaf thereof was fair, and the produce thereof much, and in it was food for all; the beast of the field had shadow under it, and the birds of heaven dwelt in its branches; and all flesh was nourished from it. . . . A watcher and holy one came down from heaven, crying aloud, . . . Hew down the tree and cut off his branches, shake off his leaf, scatter his produce; let the beast flee from under him, and the birds from his branches; but leave the stump of his roots in the earth, even with a band of iron and brass, with the herbage of the field; and let him be wet with the dew of the heavens, and let his portion be with the beast in the grass of the earth; they shall change his heart from man's, and the heart of a beast shall be given to him” (iv. 10-16).

This was the dream of Nebuchadnezzar, king of Babylon, and it describes the establishment of a celestial church and its increase even to its culmination, and afterwards its overthrow because of its domination even over the holy things of the church, and its claiming to itself a right over heaven. [30.] “The tree

in the midst of the earth" signifies that church; its "height" signifies the extension of perception and thus of wisdom; "its sight unto the end of the earth" signifies its extension even to the outmosts of the church; "the leaf thereof was fair, and the produce thereof much," signifies knowledges of and affections for truth and good, and intelligence therefrom; "in it was food for all" signifies heavenly nourishment which is from good and thus from truths; "the beast of the field had shadow under it, and the birds of the heavens dwelt in its branches," signifies affections for good and consequent thoughts and perceptions of truth; and as these pertain to spiritual food it is said that "all flesh was nourished from it." [31.] But because of its domination, engendered by the love of self, over the holy things of heaven and the church, which the Babylonians at length claimed control of, a description of its overthrow follows: "A watcher and holy one came down from heaven, crying aloud, Hew down the tree and cut off his branches, shake off the leaf, scatter the produce; let the beast flee from under him and the birds from his branches;" for the love of self and consequent elation of mind increases in such even to their claiming a right over the holy things of the church, and in fact over heaven itself; and when this is done everything of the church perishes, even all perception and knowledges of good and truth; for the internal of the mind where the spiritual resides is closed up, and the external where the natural resides has dominion, and thus man becomes sensual, until he differs but little from the beasts. [32.] The "stump of the roots" which should be left in the earth signifies the Word, only the letter of which is understood, and which is merely something known, held in the memory and going forth therefrom in speech; "bands of iron and brass" signify interior truths and goods closed up and held bound in outmosts, "iron" meaning truth in outmosts, and "brass" good in outmosts, and these when separated from interior truths and goods are falsities and evils. And as the man of the church then becomes almost like a beast in respect to his understanding and will, since the evils of the affections and falsities of the thoughts have rule, it is said that "his portion shall be with the beast in the grass of the earth, and his heart shall be changed from man's, and the heart of a beast shall be given him." That this change and inversion took place on account of their claiming a right over the holy things of the church, and at length over heaven, is evident from verses 30-32 of this chapter, where are these words,

“The king said, Is not this great Babylon which I have built for the house of the kingdom by the might of my power and for the glory of mine honor? While the word was in the king’s mouth there fell a voice from the heavens, saying, . . . The kingdom shall pass away from thee, and they shall drive thee from man, and thy dwelling shall be with the beast of the field; they shall make thee to eat herbage as oxen, . . . until thou dost know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will.”

[33.] That “Nebuchadnezzar,” as king of Babylon, signifies in the beginning a celestial church and its progress even to the summit of wisdom, is evident also from *Daniel*, where treating of the statue seen by Nebuchadnezzar in a dream it is said,

“The God of the heavens hath given into thine hand the sons of man, the beast of the field, and the bird of the heavens, and hath made thee to rule over all; thou art the head” of the statue “which is of gold” (ii. 37, 38).

“The head of the statue, which was of gold,” signifies a celestial church, which is the first of all. That church is signified by “the king of Babylon” at first, because the church that finally becomes Babylon or Babylonia begins with worship of the Lord and love to Him, and there then prevails in it a zeal for extending and perfecting the church by means of the holy goods and truths of heaven, but this from a motive as yet hidden, namely, a love of exercising dominion, which breaks forth only by degrees. But more will be said about this when Babylon is treated of.

[e.] [34.] In *Hosea*:

“In that day will I make a covenant for them with the wild beast of the field and with the bird of the heavens and with the creeping thing of the earth; and I will break the bow and the sword and the war from the earth, and I will make them to lie down securely; and I will betroth thee to Me forever” (ii. 18, 19).

This is said of the establishment of a new church by the Lord, which is here treated of. Evidently Jehovah, that is, the Lord, will then make a covenant, not with the wild beast of the field, the bird of the heavens, and the creeping thing of the earth, but with men in whom the church will be established. These things, therefore, signify such things as are in man, namely, the “wild beast of the field” an affection for knowledges of truth, the “bird of the heavens” rational thought from what is spiritual, the “creeping thing of the earth” knowledge (*scientificum*) of the natural man, in particular sensual knowledge. That He will then “break the bow and the sword from the earth” signifies that He will destroy the falsities that fight against truths of doctrine; and that there will be no longer any contention between truths

and falsities and goods and evils is signified by "I will betroth thee to Me for ever." [35.] In *Isaiah*:

"The wild beast of the field shall honor Me, the dragons and the daughters of the owl; because I will give waters in the desert and rivers in the wilderness, to give drink to My people, My chosen" (xliii. 20).

Evidently "wild beast of the field," "dragons," and "daughters of the owl," do not mean here a wild beast of the field, dragons and owls, for these cannot honor Jehovah. That men of the church are meant is clear from what follows, since it is said, "to give drink to My people, My chosen." "The wild beast of the field" signifies therefore affections for knowledges of truth, "dragons" natural ideas, and "daughters of the owl" sensual affections; for the sensual is affected by truths and sees them in an obscure way, as owls see objects at night. [36.] This being the signification, it is evident that the nations with whom a new church was to be established are meant, for these before they were reformed, were in such obscure affection and natural thought. "To give waters in the desert and rivers in the wilderness" signifies to imbue with truths and thus with intelligence those who before were in ignorance, "waters" meaning truths, "rivers" intelligence, and "desert and wilderness" ignorance; "to give drink to the people of Jehovah and to His chosen" signifies to instruct those who are in truths of faith and in good of charity; those who are in truths of faith are called "people," and those who are in good of charity are called "chosen." [37.] In *Joel*:

"Is not the food cut off before our eyes from the house of our God, gladness and joy? . . . The beast groaneth, the herds of cattle are perplexed, because they have no pasture; and the flocks of sheep are made desolate. . . . The beast of the field panteth after thee, because the streams of waters are dried up, and fire hath devoured the dwellings of the desert" (i. 16, 18, 20).

This describes the state of the church when there are no longer in it any truths of doctrine or good of life. "The food cut off from the house of God" signifies spiritual nourishment, which is from truths that are from good, "house of God" signifying the church. "The beast groaneth, the herds of cattle are perplexed," signifies lack of affections for truth and thus for knowledges in the natural man, and grief on that account, "herds of cattle" signifying the things of the natural man in the whole complex. [38.] That there is "no pasture" signifies no instruction; "the flocks of sheep are made desolate" signifies the lack of spiritual truth and good which are of faith and charity; "the beast of the

field panteth after thee” signifies the grief of those who are in natural affection, and consequently in a longing for knowledges of truth and good; “the streams of waters are dried up” signifies truths of doctrine dissipated by natural love; “fire hath devoured the dwellings of the desert” signifies that love and its destruction of knowledges of truth, “dwellings of the desert” meaning things of the understanding and will in such a man, which would otherwise receive the truths and goods of the church. [39.] In the same,

“Fear ye [not]. O earth, rejoice and be glad, for Jehovah hath done great things; be not afraid, ye beasts of My fields, for the dwelling-places of the desert are made grassy, for the tree shall bear her fruit, the fig tree and the vine shall yield their strength. Sons of Zion, rejoice and be glad in Jehovah” (ii. 21-23).

This is said of the establishment of the church by the Lord; and the “earth which will [not] fear, [but] rejoice and be glad,” signifies the church and its delight; its establishment by the Lord is signified by “Jehovah hath done great things;” therefore “the beasts of His fields” mean those who are in affections for good and long for instruction from the Word, “beasts” meaning those who are in affections for good belonging to the natural man, and “fields” doctrinals from the Word. [40.] “The dwelling-places of the desert are made grassy” signifies that there will be knowledges of truth and good in those in whom there were none before; “the tree shall bear her fruit” signifies the bringing forth of good of life through these knowledges, for a “tree” signifies a man of the church, and in particular a mind imbued with knowledges, and “fruit” signifies good of life: “the fig tree and the vine shall yield their strength” signifies the bringing forth of an effect from natural good and spiritual good together. Because “beasts of the fields,” “tree,” “fig tree,” and “vine,” signify such things as are in the man of the church it is said, “Sons of Zion, rejoice and be glad in Jehovah,” “sons of Zion” meaning those who are of the celestial church, while “to rejoice” is predicated of the delight of good; and “to be glad” of the pleasantness of truth. [41.] In *Ezekiel*:

“In that day Gog shall come upon the land of Israel; . . . and there shall be a great earthquake upon the land of Israel; and the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every creeping thing that creepeth upon the earth, and every man who is upon the faces of the earth, shall tremble before Me” (xxxviii. 18-20).

“Gog” signifies external holiness without internal holiness, thus

those who are in such holiness; an "earthquake" signifies a change of the state of the church; "the fishes of the sea, and the bird of the heavens, the wild beast of the field, the creeping thing of the earth, and every man, shall tremble," signifies that all things of man, in respect to what belongs to the church in him, shall be changed; "fishes of the sea" meaning knowledges (*scientifica*), "birds of the heavens" thoughts therefrom, "wild beasts of the field" affections therefrom, "creeping thing of the earth" thoughts and affections in the corporeal-sensual, and "man" all these from first to last. Why otherwise should these be said to tremble before Jehovah? [42.] In *Zechariah*:

"There shall be in that day a great tumult, . . . Judah shall fight against Jerusalem? . . . and so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast that shall be in their camps . . . ; afterwards every one that is left shall go up . . . to Jerusalem" (xiv. 13-15).

This describes the last state of an old church, and the beginning of a new. The last state of an old church is described by "a great tumult, when Judah shall fight against Jerusalem," which means the change at that time, and the fight of the love of evil against truths of doctrine of the church; "the plague of the horse, of the mule, of the camel, of the ass, and of every beast," signify such things as hurt and destroy the church and the spiritual life of men of the church, "horses, mules, camels, and asses," signifying things of their understanding and of their will, thus things of their knowledges and affections. But what is signified in particular by "horse, mule, camel, and ass," has been told elsewhere; here it is stated merely that "beast" signifies an affection of the natural man, and "plague of beast" hurting and destroying that affection. [43.] In *Jeremiah*:

"How long shall the earth mourn, and the herb of every field wither? For the wickedness of them that dwell therein the beasts and the bird shall be consumed" (xii. 4).

The "earth" means the church; "the herb of the field" signifies the truth of the church that has sprung up and that is springing up; "to mourn and to wither" signifies to perish and to be dissipated by lusts; "the beasts and bird" that shall be consumed signify affections for good and thoughts of truth therefrom. The result is that these will perish by reason of the evils in the church, therefore it is said, "for the wickedness of them that dwell on the earth." [44.] In *Isaiah*:

“The bird of the mountains and the beast of the earth shall be left together; but the bird shall loathe it, and every beast of the earth shall despise it” (xviii. 6).

This is said of “a land shadowed with wings,” by which a church is meant which, because of the obscurity it is in, catches at imaginary things for spiritual truths, and thus from ignorance comes into a denial of these truths. “Bird and beast” signify here thoughts of truth and affections for good, both rational and natural, which are said “to loathe and despise” this state. Evidently it is not bird and every beast that will loathe and despise, but affections for good and thoughts of truth, that is, those that are in these. [45.] In *Hosea*:

“They commit robbery, bloods touch bloods, . . . and every one that dwelleth therein shall pine away, even to the wild beast of the field and the bird of the heavens, yea, the fishes of the sea shall be gathered up” (iv. 2, 3).

Here again “the wild beast of the field,” “the bird of the heavens,” and “the fishes of the sea,” have the same signification as above. [46.] In *Ezekiel*:

“Thou son of man, . . . say to every bird of every wing, and to every wild beast of the field Assemble yourselves and come, gather yourselves from every side to My sacrifice that I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the strong, and drink the blood of the princes of the earth, rams, lambs, and kids, and bullocks, all fatlings of Bashan; ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you; and ye shall be satiated at My table with horse and chariot, with the mighty, and with every man of war; . . . so will I give My glory among the nations” (xxxix. 17-21).

This is said of the calling of the nations to the church, and the reception by them of truth of doctrine in good of love, which is good of life, and of their consequent intelligence in spiritual things. Therefore “the bird of every wing and every wild beast of the field” which shall be gathered from every side to the great sacrifice upon the mountains of Israel, mean all in whatever state they may be in respect to perception of truth and affection for good, “bird of every wing” meaning all in whatever kind of perception of truth they may be, and “every wild beast of the field” all in whatever kind of affection for good they may be; “to gather together from every side” signifies those outside the church from every quarter. [47.] “The great sacrifice” signifies worship of the Lord from faith and love, for that is what “sacrifices” in general represent; and “mountains of Israel” signify the goods of spiritual love. “To eat flesh and drink blood” signifies

to appropriate to oneself good or love and the truth of that good ; “to eat the flesh of the strong and drink the blood of the princes of the earth” signifies such appropriation, “the strong (or oxen)” signifying affections of the natural man, and “princes of the earth” the chief truths of the church ; “rams, lambs, kids, bullocks, fatlings of Bashan,” signify all things of innocence, love, charity, and good, “fatlings of Bashan” meaning the goods of the natural man from a spiritual origin. [48.] From this it is clear what is signified by “eating flesh to satiety, and drinking blood to drunkenness,” namely, to be filled with every good of love and truth of faith ; “to be satiated at the table of the Lord with horse and chariot, with the mighty, and with every man of war,” signifies to be fully instructed from the Word, “horse” signifying understanding of truth, “chariot” doctrine of truth, “the mighty and the man of war” truth of good fighting against the falsity of evil, and destroying it. Because this is said of the calling of the nations to the church of the Lord, it is added, “so will I give my glory among the nations,” “glory” signifying Divine truth in light. [49.] That such is the signification of “bird of every wing and beast of the field” can be seen from passages before explained, also from these words in *Isaiah* :

“The saying of the Lord Jehovih, who gathereth the outcasts of Israel, I will yet gather them to his gathered ones ; every wild beast of My fields, come ye to devour, every wild beast in the forest” (lvi. 8, 9).

“The outcasts of Israel,” whom the Lord will gather, signify all in the church who are in truths from good separated from those therein who are in falsities from evil ; these are meant also by “the wild beasts of the fields” of the Lord Jehovih, “fields” signifying the church in reference to the implantation of truth of doctrine ; but the nations that are without the church are signified by “wild beast in the forest,” the “forest” signifying the natural and sensual man, and “wild beast” its knowledge (*scientia*) and obscure intelligence therefrom. This evidently is the signification of “the wild beast of the field” and “the wild beast in the forest.” for it is said, “Come ye to devour, every wild beast of My fields and every wild beast in the forest,” “to devour” signifying instruction and appropriation.

[*f.*] [50.] As most things in the Word have also a contrary sense, so have “beast” and “wild beast,” in which sense “beasts” signify evil affections, which are cupidities for adulterating and destroying the goods of the church, and “wild beasts”

cupidities for falsifying and thus destroying the truths of the church. [51.] In this sense “beasts” and “wild beasts” are mentioned in the following passages. In *Ezekiel*:

“I will set up over them one shepherd, who shall feed them, My servant David; he shall be to them for a shepherd: . . . then I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, that they may dwell trustingly in the desert and sleep in the woods; . . . they shall be no more a prey to the nations, and the wild beast of the earth shall not devour them, but they shall dwell trustingly, and none shall make afraid” (xxxiv. 23, 25, 28).

This is said of the Lord’s coming and of the blessed state of heaven and of those of the church who will come into the new heaven. “The servant David, the shepherd whom Jehovah will raise up,” means the Lord, who is called a “servant” from serving and ministering, that is, performing uses (see above, n. 409[b]); “to make with them a covenant of peace” signifies conjunction with the Lord through the Divine things that go forth from Him, which are goods of love and truths of doctrine from the Word, thus through the Word; “to cause the evil wild beast to cease out of the land” signifies that evil cupidities and lusts will no more invade and destroy these. [52.] “To dwell trustingly in the desert and to sleep in the woods” signifies that they will be safe from infestation by cupidities and lusts, although they are in them and among them, “desert” and “wood” meaning where such things and such persons are (these having the same meaning as in *Isaiah* xi. 7–9). Because the man of the church is destroyed by cupidities for evil and falsity it is said “they shall no more be a prey to the nations, and the evil wild beast shall not devour them,” “nations” signifying cupidities for evil, and “wild beasts of the earth” cupidities for falsity. [53.] In *Jeremiah*:

“Mine heritage is become . . . as a lion in the forest, she hath uttered her voice against Me, therefore I have hated her; the bird Zabuah is Mine heritage . . . , about it is the bird; . . . assemble every wild beast of the field, come ye to devour; many shepherds have destroyed My vineyard” (xii. 8–10).

This is said of the vastation of the church by falsities of evil. “Heritage” signifies the church; “the lion out of the forest which hath uttered his voice against God” signifies falsity of evil in the whole complex; “the bird Zabuah” signifies reasonings from falsities; “the wild beast of the field which shall be gathered to devour” signifies cupidities for destroying the truths of the church by falsities; and because the church that is so de-

stroyed is meant it is said "Many shepherds have destroyed My vineyard," "vineyard" signifying a spiritual church, or the church in reference to affection for truth; and as a "vineyard" signifies the church it follows that "a wild beast of the field" signifies a cupidity for falsifying and thus destroying the truths of the church. [54.] In *Isaiah*:

"No lion shall be there, the ravenous of the wild beasts shall not go up thereon, it shall not be found there" (xxxv. 9).

This treats of the Lord's coming and of His kingdom in the heavens and on the earths; and the "lion" and "the ravenous of the wild beasts" have the same signification as above. It must be clear to every one that "wild beast" here does not mean a wild beast. [55.] In *Hosea*:

"I will meet them as a bear that is bereaved of her whelps, and I will rend the caul of their heart, and I will devour them like a fierce lion; the wild beast of the field shall tear them" (xiii. 8).

Here again, "lion" and "wild beast of the field" have the same signification as above. [56.] In *Zephaniah*:

Jehovah "will stretch out His hand over the north and will destroy Assyria, and will make Nineveh a waste, a dry place like the desert; and the flocks shall lie down in the midst of her, every wild beast of the nation; both the pelican and the bittern shall lodge nightly in her chapters; a voice shall sing in the window, a drought shall be in the threshold, because the cedar thereof shall be stripped bare: such is the joyous city that dwelleth carelessly, saying in her heart, I and none other besides me. How is she become a waste, a place for the wild beast to lie down in; every one that passeth over her hisseth and moveth his hand" (ii. 13-15).

This describes the vastation of the church by falsities of doctrine which are from self-intelligence. The "north" over which Jehovah will stretch out His hand signifies a church that is in falsities; "Assyria" which Jehovah will destroy signifies reasonings from falsities; "Nineveh" which He shall make a waste, a dry place like the desert, signifies falsities of doctrine; "flocks," "the wild beast of the nation," the "pelican," and the "bittern," signify affections for falsities, and falsities themselves interior and exterior. [57.] The "chapters" in which these shall rest signify knowledges of truth from the Word falsified; "the voice in the window" signifies proclamation of falsity; "the drought in the threshold" signifies the total desolation of truth; the "cedar" which is stripped bare, signifies the rational destroyed; "the joyous city dwelling carelessly" signifies the doctrine of falsity, with which they are delighted and in which they rest; "saying in her

heart, I and none other besides me," signifies the pride of self-intelligence ; "the place for the wild beast to lie down in" signifies the state of the church vastated in respect to truths ; "every one that passeth over her hisseth and moveth his hand" signifies contempt for such and rejection of them by those who are in truths and goods of doctrine. [58.] In Moses :

"I will give peace in the land, so that ye may lie down securely and none make afraid, and I will cause the evil wild beast to cease out of the land, and the sword shall not go through your land" (*Lev.* xxvi. 6).

"Peace in the land, so that they may lie down securely and none make afraid," signifies protection by trust in the Lord from the breaking in of falsity into the church ; "to cause the evil wild beast to cease out of the land" signifies freedom from affection and cupidity for falsity ; and "the sword shall not go through the land" signifies that falsity shall no longer destroy truth. [59.] In the same,

"I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, the Hittite before thee ; I will not drive him out from before thee in one year, lest the land be a solitude, and the wild beast of the field be multiplied upon thee ; by little and little will I drive him out from before thee, until thou be fruitful and inherit the land" (*Exod.* xxiii. 28-30).

"I will send the hornet before thee" signifies dread of those who are in falsities from evil ; "and it shall drive out the Hivite, and the Canaanite, and the Hittite," signifies the flight of falsities that are from evils ; "I will not drive him out from before thee in one year" signifies [that there shall not be] a hasty flight or removal of these ; "lest the land be desolate" signifies lest there be a lack of spiritual life or but little of it ; "and the wild beast of the field be multiplied upon thee" signifies a flowing forth of falsities from delights of love of self and of the world ; "by little and little will I drive him out from before thee" signifies removal by degrees according to order ; "until thou be fruitful" signifies according to the increase of good ; "and inherit the land" signifies when one is in good and is regenerated. (But these things may be seen further explained in the *A.C.*, n. 9331-9338.) [60.] There is a like signification in these words in Moses :

"Jehovah God will drive out these nations from before thee by little and little ; thou canst not destroy them at once, lest the wild beast of the field be multiplied against thee" (*Deut.* vii. 22).

The "nations" driven out and to be driven out of the land of Canaan by the sons of Israel signify evils and falsities of every

kind, "the land of Canaan" signifying the church, and "the sons of Israel" the men of the church; therefore "the wild beast of the field" which would be multiplied against them signify cupidities for falsity from evil; for a man who is reformed and regenerated to the extent that the church may be in him is reformed and regenerated by little and little; for he is conceived anew, is born, and is instructed, and this is done only so far as the evils and their falsities that are in him hereditarily and from birth are removed, which is not effected in a moment, but through the notable journey of life. This makes clear what is signified in the spiritual sense by "the nations shall not be driven out in one year, but by little and little, lest the wild beast of the field be multiplied against thee;" for if evils and their falsities were removed all at once man would have scarcely any life, since the life into which he is born is a life of evil and consequent falsity from cupidities, which are removed only so far as goods and truths enter, for by these they are removed.

[g.] [61.] Because "wild beast" signifies in the spiritual sense cupidities for falsity from evil, and "birds" signify thoughts and reasonings from them, and because through these the man of the church spiritually perishes, so everywhere in the Word, where the vastation of the church is treated of, it is said that "they were given to the wild beasts and the birds to be devoured," as in the following passages. In David :

"The boar in the wood treadeth under foot" the vine, "and the wild beast of the fields doth feed on it" (*Psalm lxxx. 13*).

In *Hosea* :

"I will lay waste her vine and her fig tree, . . . and I will make them a forest, and the wild beast of the field shall eat them" (ii. 12).

In *Ezekiel* :

"I will send upon you famine and the evil wild beast, and they shall make thee bereaved" (v. 17).

This is said of Jerusalem, by which the church is meant. In the same,

"I will give him to the wild beast to be devoured" (xxxiii. 27).

In the same,

"The sheep were scattered, with no shepherd, and were for food for every wild beast of the field" (xxxiv. 5, 8).

In the same,

"I have given thee for food to the wild beast of the land and to the bird of the heavens" (xxix. 5).

In the same,

“I will cast thee forth upon the faces of the field, and I will cause every bird of the heavens to dwell upon thee, and with thee I will satisfy the wild beast of all the earth” (xxxii. 4).

In *Jeremiah*:

“Their carcass shall be for food to the bird of the heavens and to the beast of the earth” (xvi. 4; xix. 7; xxxiv. 20).

In *Ezekiel*:

“I have given thee for food to the bird of flight of every wing, and to the wild beast of the field” (xxxix. 4).

In David:

“The dead body of Thy servants have they given for food to the bird of the heavens, the flesh of Thy saints to the wild beast of the earth” (*Psalms* lxxix. 2).

In *Jeremiah*:

“I will visit upon them in four kinds, . . . with the sword to kill, and with dogs to drag about, and with birds of the heavens and with wild beasts of the earth to devour and to destroy” (xv. 3).

[62.] In these passages “wild beasts and birds” signify falsities from cupidity for evil and from reasoning. And as the “nations” in the land of Canaan signify the evils and falsities of religion and of worship, the sons of Jacob did not bury the dead bodies of the nations which they slew in war, but left them to be devoured by birds and wild beasts; but this was not by Divine command, but from the inborn cruelty of that people, thus by permission, in order that such things might be represented.

[63.] In David:

“The enemy hath reproached Jehovah, and a foolish people hath despised Thy name. Give not the soul of Thy turtledove unto the beast; forget not the life of Thy wretched ones forever” (*Psalms* lxxiv. 18, 19).

The “enemy” who reproached Jehovah signifies hell and evil therefrom; the “foolish people” who despised His name signify falsities which are opposed to truths of doctrine; those who are in truths are called a “people,” and in the contrary sense those who are in falsities, and these are a “foolish people;” the “name of Jehovah” signifies every truth of doctrine and of the church; “give not the soul of Thy turtledove to the beast” signifies not to give spiritual good to those who are in cupidities for evil; “the life of Thy wretched ones” signifies spiritual life oppressed by evils and falsities. [64.] In *Habakkuk*:

“The violence of Lebanon hath covered thee, and the spoil of the

beasts shall terrify them, because of men's bloods and violence to the land, to the city, and to all that dwell therein" (ii. 17).

The "violence of Lebanon" signifies the force brought against the truths perceived by the rational man from the Word, for "Lebanon" signifies the church in respect to perception of truth from the rational man; "the spoil of the beasts" which shall terrify them signifies the destruction of truths by cupidities for evil; "bloods" signify the violence offered to truths of the Word by evils; and "violence to the land, to the city, and to all that dwell therein," signifies force brought against the truths and goods of the church and of its doctrine from the Word by falsities. [65.] In Moses:

"The tooth of beasts I will send upon them, with the poison of creeping things of the earth" (*Deut.* xxxii. 24).

"The tooth of beasts" signifies the sensual in respect to cupidities for evil, for "tooth" corresponds to the outmost of man's life, which is the sensual; "the poison of creeping things of the earth" signifies falsities therefrom, which artfully pervert truths by means of the fallacies of the sensual man. [66.] In *Ezekiel*:

"When I went in and saw, behold every form of creeping thing and of beast, an abomination, and all the idols of the house of Israel painted upon the wall round about" (viii. 10).

These and many other things that were shown to the prophet signify the direful cupidities and falsities in which the Israelites were, by reason of their being in externals without any thing internal whatever; and those who were such turned all representatives into things idolatrous; this was the source of their idolatries and the idolatries of many other nations; and then the "beasts and creeping things," images of which they made for themselves, because these signified affections for good and for prudence, became representatives of direful cupidities for evil and falsity. This is what takes place when the natural man separated from the spiritual looks upon things holy; this is why these are called "idols of the house of Israel." "The wall round about" upon which they were seen painted signifies the interiors on all sides in the natural man, for the "roof" signifies the inmost, the "floor (or pavement)" the outmost, the "walls" the interiors, and the "house" the man himself in respect to the things of his mind. The natural man is interior and exterior, and the interior natural is where the filthy things of man reside, and these the exterior does not divulge, but puts on the semblance of things good, right, and sincere. [67.] As "wild beasts" and "beasts" signify

the goods of the understanding and the goods of the will which are of the affections, and as the ancients who were skilled in correspondences made representative and significative figures of these, which at first they did not worship, but their posterity, who from internal became merely external, worshipped them as divine in themselves, so wild beasts and beasts became idols. This is evident in *Isaiah*:

“Bel bowed down, Nebo stooped, their idols are to the wild beast and to the beast” (xlvi. 1).

In *Isaiah* there is a prophecy respecting

“The beasts of the south” (xxx. 6, seq.);

these signify adulterations of good and falsifications of truth, from which arise evils and falsities of every kind in those of the church who are merely in externals; they are called “beasts of the south” because they are in those who have the Word, and such are able to be in the light of truth from the Word, and this is the “south.” [68.] In *Daniel*:

He saw in vision, when it was night, four beasts coming up out of the sea; “the first was like a lion but had eagle’s wings, . . . the second like a bear, . . . the third like a leopard which had four wings, . . . and the fourth was terrible and powerful” (vii. 2-7).

“The beast out of the sea” here signifies love of dominion, which the holy things of the Word and the church are made to serve as means; and “the four beasts” signify the gradual increase of love of dominion, therefore the last beast is called “terrible and powerful.” (But this may be seen explained in part above, n. 316[c], 556[a].) [69.] Nearly the same things are signified in the *Apocalypse* by

The beast coming up out of the sea (xiii. 1-10);
 The beast coming up out of the earth (xiii. 11-18);
 The scarlet-colored beast (xvii. 3);
 The beast out of the abyss (xvii. 8).
 (Respecting these beasts more is said in xix. 19, 20, and xx. 10.)

But what cupidities for evil and falsity each beast signifies will be seen below, where these beasts are treated of. [70.] All this makes clear what is meant by these words in *Mark*:

“The spirit urging Jesus caused Him to go into the wilderness, and He was in the wilderness forty days; . . . and He was with the beasts, and angels ministered unto Him” (i. 12, 13).

The Lord’s being in the wilderness forty days represented the duration of all those most terrible temptations which He, above all others in the whole world, endured and withstood; for

“forty days” signify the entire period and duration of temptations, thus not that He was tempted at that time only, but from childhood even to the end of His life in the world; His last temptation was in Gethsemane. By temptations He subjugated all the hells and glorified His Human (but respecting the Lord’s temptations see the *Doctrine of the New Jerusalem*, n. 302). Because temptations have existence through evil spirits and genii who are of hell, thus through the hells, from which evils and falsities and their cupidities and lusts arise, so the “beasts” here with which the Lord was do not mean beasts, but the hells and the evils that rise out of them; and the “angels” who ministered unto Him do not mean angels, but Divine truths, by which from His own power He overcame and subjugated the hells. (That “angels” signify in the Word Divine truth, see above, n. 130, 200, 302, 593.)

651. *“And shall overcome them and kill them”* signifies the consequent destruction of every good and truth of the church.—This is evident from the signification of “to overcome and kill” the two witnesses, as meaning to destroy the things signified by “the two witnesses,” which are good of love and charity and truth of doctrine and faith. That these will be destroyed by the affections of the natural man separated from the affections of the spiritual man, which are evil cupidities of every kind arising from infernal loves, is signified by “the beast that cometh up out of the abyss;” and that it was foretold that this would come to pass at the end of the church, when the last judgment takes place, has been said above. “To kill” signifies in the Word to kill spiritually, which means here to destroy good of love and truth of doctrine, as may be seen above (n. 315).

652[a]. [Verse 8.] *“And their bodies are upon the street of the great city”* signifies their extinction by evils and falsities of doctrine.—This is evident from the signification of “bodies,” as meaning that the good of love and truth of doctrine signified by “the two witnesses” have been extinguished; for “to be killed” signifies to be extinguished, here spiritually, because it refers to those who have wholly destroyed these things in themselves. In like manner the Lord is said “to have been slain” and “to be dead,” to signify that the Divine going forth from Him, which is Divine good and Divine truth, has been rejected, that is, the Lord has been slain and is dead in those by whom the Divine has been rejected (see above, n. 83). This is evident also from the signification of “the street of the great city,” as meaning truth and good of doctrine, and in the contrary sense falsity and evil of doctrine;

for "street" signifies truth leading, and in the contrary sense falsity leading (of which presently); and "city" signifies doctrine (of which above, n. 223). It is said "great city," because "great" is predicated of good, and in the contrary sense of evil, as "many" is predicated of truth, and in the contrary sense of falsity (see above, n. 223[*b,c*], 336[*a*], 337). All this makes clear that "the bodies of the two witnesses are upon the street of the great city" signifies the extinction of the good of love and charity and of the truth of doctrine and faith by falsities and evils of doctrine. As evils and falsities of doctrine are signified, it is next said "which great city is spiritually called Sodom and Egypt," "Sodom" signifying evils of the love, and "Egypt" falsities therefrom, each pertaining to doctrine, by which the church at its end is destroyed (concerning which in the following articles). [2.] "Street" signifies truth of doctrine, and in the contrary sense falsity of doctrine, because in the spiritual sense of the Word a "way" signifies truth leading to good, and in the contrary sense falsity leading to evil (see above, n. 97); and streets are ways in a city, and as a "city" signifies doctrine, so a "street" signifies the truth or falsity of doctrine. Moreover, in the spiritual world there are cities, and streets in them, as in the cities of the world; and what each one is in respect to affection for truth and intelligence therefrom is known there merely from the place where he dwells and from the streets in which he walks. Those who are in a clear perception of truth dwell in the southern quarter of the city and walk there; those who are in a clear affection for good of love dwell in the eastern quarter and walk there; those who are in an obscure affection for good of love dwell in the western quarter and walk there; and those who are in an obscure perception of truth dwell in the northern quarter and walk there. But in the cities where those live who are in a persuasion of falsity from evil the reverse is true. This makes clear why it is that a "street" signifies truth or falsity leading.

[*b.*] [3.] That "streets" have this signification can be seen from the following passages. In *Jeremiah*:

"Run ye to and fro through the streets of Jerusalem, and see, I pray, and know, and seek in the open ways thereof if ye can find a man (*vir*) that doeth judgment, that seeketh truth; then will I pardon her" (v. 1).

Because "the streets of Jerusalem and the open ways thereof" signify truths of doctrine, according to states of affection and

perception of those who are of the church, and because "Jerusalem" signifies the church in respect to doctrine it is said, "Run ye to and fro through the streets of Jerusalem, and see and know, and seek in the open ways thereof;" and because "judgment" is predicated of truths, since all judgment comes from laws and precepts, which are truths, and because "truth" signifies truth of doctrine and of faith it is said, "if ye can find a man that doeth judgment and that seeketh truth." The "open ways" mean particularly the corners of the city, thus the quarters where the dwelling places are; and as each one in the cities in the spiritual world has his dwelling place in accordance with his affection for good and perception of truth, clear or obscure, so "open ways" signify truths and goods according to each one's affection and perception. [4.] In *Isaiah*:

"Judgment hath been driven backward, and justice hath stood afar off; for truth hath stumbled in the street, and uprightness cannot enter" (lix. 14).

"Judgment and justice" signify in the Word truth and good; that these no longer exist is signified by "judgment hath been driven backward, and justice hath stood afar off;" that they have wandered away from truths of doctrine, and consequently there is no truth in the life, which is good of life, is signified by "truth hath stumbled in the street, and uprightness cannot enter," for all good of life is acquired by means of truths of doctrine, for it is by them that a man learns how he ought to live. Because "street" signifies where truth leads, it is said "truth hath stumbled in the street." [5.] In *Nahum*:

"The chariots raged in the streets, they ran to and fro in the open ways" (ii. 4).

Because "chariots" signify doctrinals of truth, and "streets" and "open ways" what is in accord with each one's affection and perception, as above, it is said "the chariots raged in the streets, they ran to and fro in the open ways," "to rage" signifying to call falsities truths, and "to run to and fro" signifying to wander. [6.] In the *Book of Judges*:

"In the days of Jael the ways ceased, they that go in paths went in crooked ways, they ceased, the open ways ceased in Israel" (v. 6, 7).

This is in the Song of Deborah and Barak, which treats of the laying waste of truth in the church, and afterwards of its restora-

tion; the laying waste is described by "the ways ceased, they that go in paths went in crooked ways, they ceased, the open ways ceased in Israel:" "ways and paths" having the same signification as "streets and open ways," namely, truths of doctrine leading, and "to go in crooked ways" signifies to wander away from truths. [7.] In *Isaiah*:

"The city of emptiness shall be broken down, every house shall be shut that no one may enter; a cry over the wine in the streets; every joy shall be mixed, the gladness of the earth shall be banished" (xxiv. 10, 11).

"The city of emptiness" signifies doctrine in which there is falsity and no truth; "house" signifies good of the will and thus of the life; this makes clear what is signified by "the city of emptiness shall be broken down, every house shall be shut that no one may enter." "A cry over the wine in the streets" signifies lamentation on account of the lack of truth and the mingling of truth with falsity, "wine" signifying the truth of the church from the Word; therefore it is said "in the streets," because "street" too signifies truth, and where truth is sought. "Joy and gladness" are mentioned, because "joy" is predicated of delight that is from affection for good, and "gladness" of delight that is from affection for truth; that these delights will cease is signified by "every joy shall be mixed, the gladness of the earth shall be banished," the earth signifying the church. [8.] In *Jeremiah*:

"How is the city of glory forsaken, the city of my joy! Therefore her young men shall fall in the streets, and all the men of war shall be cut off" (xlix. 25, 26; l. 30).

"The city of glory" signifies doctrine of Divine truth, and "the city of joy" signifies delight from the affection for good and truth therein; "young men" signify those who are made intelligent by means of truths; and that the understanding of truth would perish is signified by "the young men shall fall in the streets;" "men of war" signify truths combating against falsities; that there will be no defence of truth against falsities is signified by "all the men of war shall be cut off." [9.] In *Ezekiel*:

"You have multiplied your slain in this city, so that you have filled the streets thereof with the slain" (xi. 6).

The "slain" mean in the Word those who are destroyed by falsities for the "sword," by which they are slain, signifies falsity destroying truth; "city" signifies here, as above, doctrine of

truth; this makes clear what is signified by "the slain in the city;" "to fill the streets with the slain" signifies to lay waste the truth by falsities. [10.] In *Lamentations*:

"They that did eat delicacies are laid waste in the streets; and they that were brought up in purple have embraced dunghills. . . . The form" of the Nazirites "is darker than blackness, they are not known in the streets. . . . They have wandered as blind men in the streets, they are polluted with blood. . . . They have hunted our steps so that we cannot go in the streets" (iv. 5, 8, 14, 18).

Here, too, "streets" signify truths of doctrine leading to the good of life, or truths according to which one must live. This treats of the church where the Word is, and its devastation in respect to truths; therefore "they that did eat delicacies are laid waste in the streets" signifies that those who have imbibed genuine truths from the Word have no longer any truths, "delicacies" meaning genuine truths from the Word. "They that were brought up in purple have embraced dunghills" signifies that those who had imbibed genuine goods from the Word have nothing but falsities of evil, "purple" signifying the genuine good of the Word, in particular the celestial love of truth, and "dunghills" signifying falsities of evil. "The form of the Nazirites is darker than blackness, they are not known in the streets," signifies that Divine truth is in such obscurity that it is apparent to no one; "the Nazirites" represent the Lord in relation to Divine truth, and therefore signify Divine truth from the Lord. "They have wandered as blind men in the streets, they are polluted with blood," signifies that the truths of the Word are no longer seen because they have been falsified, "the blind" signifying those who do not see truths. "They have hunted our steps, so that we cannot go in the streets," signifies leading astray, so that it is not known how to live, "to hunt the steps" signifying to lead astray by falsities, and "to go" signifying to live, therefore "to go in the streets" signifies to live according to truths. [11.] In *Zephaniah*:

"I will cut off the nations; their corners shall be laid waste; I will make desolate their streets, that none may pass through; their cities shall be laid waste, that there may be no man nor inhabitant" (iii. 6).

The "nations" that shall be cut off signify the goods of the church; the "corners" that shall be laid waste signify the truths and goods of the church in the whole complex (that this is the signification of "corners" see above, n. 417); the "streets" that shall be made desolate, that no one may pass through, signify truths of doctrine; for the "cities" that shall be laid waste, that there

may be no man nor inhabitant, signify doctrinals, "man" and "inhabitants" meaning in the Word in the spiritual sense all who are in truths and goods, thus in an abstract sense truths and goods.

[c.] [12.] In *Zechariah* :

"I will return to Zion, and will dwell in the midst of Jerusalem, whence Jerusalem shall be called a city of truth. . . . There shall yet old men and women dwell in the streets of Jerusalem, . . . and the streets . . . shall be full of boys and girls playing in the streets thereof" (viii. 3-5).

This is said of the Lord's coming, and of a new church to be established by Him ; "Zion" means the church in respect to good of love, and "Jerusalem" the church in respect to the truths of doctrine, therefore Jerusalem is called "a city of truth ;" "the old men and women" who shall dwell in the streets of Jerusalem mean those that are intelligent and wise by truths of doctrine ; "the boys and girls playing in the streets," of whom the streets of the city shall be full, signify affections for truth and good and their delights, in which those shall abound who live in truths of doctrine. [13.] In *Jeremiah* :

"According to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem have ye set up altars to shame, altars to burn incense to Baal" (xi. 13).

"According to the number of thy cities were thy gods, O Judah," signifies that there were as many falsities as doctrinals, "cities" signifying doctrinals, and "gods" falsities of religion ; "according to the number of the streets of Jerusalem have ye set up altars to shame" signifies that there were as many kinds of worship as there were falsities of doctrine, "streets" here signifying falsities of doctrine, and "altars" worship ; worship from falsities is what is meant, because the altars meant were altars of incense, for it is said, "altars to burn incense to Baal," and "incense" signifies spiritual good, which in its essence is truth from good, and in the contrary sense falsity from evil. (That this is the signification of "incense" and its "altar," see above, n. 324, 491, 492, 567.) [14.] In the same,

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem ? The sons gather wood and the fathers kindle the fire, the women knead dough to make cakes to the queen of the heavens, and to pour out drink-offerings to other gods ; . . . I will make to cease in the cities of Judah and in the streets of Jerusalem the voice of joy and the voice of gladness" (vii. 17, 18, 34).

What these words signify in the spiritual sense may be seen fully

explained above (n. 555[d]); also that "the cities of Judah" signify the doctrinals of the church, and "the streets of Jerusalem" its truths of doctrine. [15.] In the same,

"Have ye not forgotten the evils . . . which they did in the land of Judah and in the streets of Jerusalem?" (xliv. 9)

"The land of Judah" signifies the church in respect to good, but here in respect to evil; and "the streets of Jerusalem" signify truths of doctrine, but here its falsities of doctrine. [16.] In *Ezekiel*:

"With the hoofs of his horses" Nebuchadnezzar king of Babylon "shall tread down all thy streets; he shall slay thy people with the sword, and he shall bring down the pillars of strength to the earth; they shall make a spoil of thy wealth" (xxvi. 11, 12).

"Nebuchadnezzar king of Babylon" signifies profanation of truth and its consequent destruction; "to tread down all thy streets with the hoofs of his horses" signifies that all the truths of the church will be destroyed by the fallacies of the sensual man; "he shall slay the people with the sword" signifies that truths will be destroyed by falsities; that thus all worship from truths will be destroyed is signified by "he shall bring down the pillars of strength to the earth," for "pillars" signify holy worship from truths, and because all power is of truth from good they are called "pillars of strength;" that knowledges of truth will also be destroyed is signified by "they shall make a spoil of thy wealth." (That "wealth" and "riches" mean knowledges of truth, see above, n. 236.) [17.] In the same,

"Thou hast built thee an eminent place and hast made thee a high place in every street, upon every head of the way thou hast made thee thy eminent place, and thou hast made thy beauty abominable" (xvi. 24, 25, 31).

"Eminent places" and "high place" with the ancients signified heaven; from this came the practice of sacrificing upon high mountains, or in place of these upon places built up high, therefore worship from evils and from falsities of doctrine is signified by "making an eminent and a high place in every street, and upon every head of the way;" and as that worship became idolatrous it is said that "they made their beauty abominable," "beauty" meaning truth and intelligence therefrom; for every one in the spiritual world is beautiful according to truths from good, and intelligence therefrom. [18.] In *Amos*:

"Wailing shall be in all the streets, and they shall say in all the open

ways, Alas, alas! and they shall call the husbandman to mourning" (v. 16).

"Wailing shall be in all the streets, and they shall say in all the open ways, Alas, alas!" signifies grief because truth and good are everywhere laid waste; "and they shall call the husbandman to mourning" signifies the grief of men of the church on this account, "husbandman" signifying a man of the church, because a "field" signifies the church in respect to the implantation of truth. [19.] In David:

"Our garners are full, yielding food after food; our flocks are thousands and ten thousands in our streets; our oxen are laden, there is no breach nor fleeing away, nor outcry in our open ways" (*Psalms* cxliv. 13, 14).

"Garners which are full of food" signify doctrinals from the Word, thus the Word itself, wherein are all truths of doctrine which furnish instruction and spiritual nourishment; "flocks are thousands and ten thousands in the streets" signifies spiritual goods and truths, "thousands of flocks" goods, and "ten thousands" truths; "oxen laden" signify natural goods and affections for them; "no breach" signifies their coherence; "no fleeing away" signifies no loss of any of these; "no outcry in the open ways" signifies no lamentation anywhere over the lack of these. [20.] In *Job*:

God, "who giveth rain upon the faces of the earth, and who sendeth waters upon the faces of the streets" (v. 10).

"To give rain upon the faces of the earth" signifies influx of Divine truth into all things in those who are of the church; and "to send waters upon the faces of the streets" signifies Divine influx into truths of doctrine, that man may be rendered spiritual thereby. [21.] In *Isaiah*:

"In its streets they have girded themselves with sackcloth, upon its roofs and in its streets he shall howl, flowing down in weeping" (xv. 3).

This is said of the city Ar in the land of Moab, which signifies the doctrine of those who are in truths from the natural man; grief over their falsities of doctrine, from the first to the last, is signified by "they have girded themselves with sackcloth, upon its roofs and in its streets he shall howl," "roofs" meaning interior things, and "streets" exterior things in such. In *Jeremiah*:

"Upon all the roofs of Moab and in its streets, mourning everywhere" (xlviii. 38).

The signification here is the same as above. [22.] In *Daniel*:

“Know and perceive that from the going forth of the Word even to the restoration and building of Jerusalem, even to Messiah the prince [shall be seven weeks]; after sixty and two weeks it shall be restored and built, street and ditch, but in straitness of times” (ix. 25).

He who is ignorant of the spiritual sense of the Word may think that by “Jerusalem” here Jerusalem is meant, and that it is to be restored and built; also that “the street and ditch” which it is said will be restored and built mean a street and ditch of that city; but “Jerusalem” means a church that is to be established by the Lord, and “street and ditch” mean truth of doctrine; “street” truth, and “ditch” doctrine. What is signified by the number of weeks will not be explained in this place.

[d.] [23.] This makes evident that “the street of the New Jerusalem” has a like signification in the following passages in the *Apocalypse*:

“The twelve gates were twelve pearls. . . . and the street of the city was pure gold, as it were transparent glass” (xxi. 21).

And afterwards,

“He showed me a pure river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street thereof and of the river on either side was the tree of life, bearing twelve fruits” (xxii. 1, 2).

But these passages will be explained hereafter. [24.] In *Isaiah*:

“Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net” (li. 20).

This, too, is said of Jerusalem, that is, the church vastated in respect to doctrine, “sons” meaning those who are in truths of doctrine; “to faint and to lie at the head of all the streets” signifies to be deprived of all truth, “head (or beginning) of the streets” signifying entrance to truth, thus all truth. [25.] In *Lamentations*:

“The infant and the suckling faint in the streets of the city. . . . Lift up thy hands to the Lord respecting the souls of thine infants, who have fainted from famine at the head of all the streets” (ii. 11, 19).

“Infant and suckling” signify innocence, also the goods and truths that are first born and made alive by knowledges from the Word in men who are regenerating, and which, being the first, are faultless and blameless; entire lack of these is signified

by "they have fainted in the streets of the city, and at the head of all the streets;" it is said "from famine," because "famine" signifies loss, lack, and ignorance of knowledges, and also desire for them (see above, n. 386). [26.] In *Nahum*:

"Her infants were dashed in pieces at the head of all the streets, and over her honorable ones they cast lots, and all her great ones were bound in chains" (iii. 10).

Here also "infants" mean the truths that are first born and made alive, and "to be dashed in pieces at the head of all the streets" signifies to be scattered and to perish; "honorable ones" signify goods of love; "to cast lots over them" signifies dispersion of these; "great ones" signify truths of good; and "to be bound in chains" signifies to be tied up by falsities so that truth cannot come forth. This is said of "a city of bloods" which signifies doctrine in which the truths of the Word are falsified. [27.] In *Jeremiah*:

"Death cometh up through our windows, it cometh into our palaces, to cut off the infant from the street, the young men from the open ways" (ix. 21).

"Death" means here spiritual death, which takes place when falsity is believed to be truth and truth to be falsity, and the life is in harmony therewith; "windows" signify thoughts from the understanding, "palaces" the interior and thus the more sublime things of the human mind; this makes clear what is signified by "death cometh up through the windows and cometh into our palaces;" "infant" signifies here as above the truths that are first born through knowledges from the Word; "young men" signify truths acquired, from which comes intelligence; and "streets and open ways" signify truths of doctrine and truths of life which lead to intelligence and wisdom; this makes clear what is signified by "cutting off the infant from the street, the young men from the open ways." [28.] In the same,

"I am full of the anger of Jehovah, I am weary with holding in; pour out upon the infant in the street, and upon the assembly of young men; for even the man with the woman shall be taken, the old man with him that is full of days" (vi. 11).

Here "the infant in the street" and "the young men" have the same signification as above; "man (*vir*) and woman" signify truth conjoined to good and intelligence therefrom; and "old man" and "one full of days" signify wisdom. [29.] As "street" signifies the truth of doctrine leading, and in the contrary sense falsity, "mire of the streets," "filth," and "dung"

signify the falsity of the love of evil, in the following passages.
In *Isaiah*:

“Their carcass has become as the dung of the streets” (v. 25).

In the same,

“He shall make him to be trodden down like the mire of the streets”
(x. 6).

In *Micah*:

“She shall be for a treading down like the filth of the streets” (vii. 10).

In David:

“I will beat them small as the dust before the faces of the wind, I will spread them out as the filth of the streets” (*Psalms* xviii. 42).

All this, too, is from the appearances in the spiritual world; in the cities there in which falsities from evil reign the streets appear full of dung, filth, and mire. This makes evident what is signified by

The Lord's commanding the seventy whom He sent out to preach the Gospel, “Into whatever city ye enter and they receive you not, go out into the streets thereof and say, Even the dust of your city that cleaveth unto us do we shake off against you” (*Luke* x. 10, 11).

[30.] Because “the streets of a city” signify truths of doctrine, according to which one should live, it was customary to teach and to pray in the streets. Thus in the *Second Book of Samuel*:

“Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice” (i. 20).

In *Matthew*:

“When thou doest alms sound not a trumpet before thee, as the hypocrites do in the synagogues and in the open ways that they may have glory of men. . . . And when thou prayest thou shalt not be as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets where they may be seen of men” (vi. 2, 5).

And in *Luke*:

“Then shall ye begin to say, We did eat before Thee and drink, and Thou didst teach in our streets; but He shall say, I tell you I know you not whence ye are” (xiii. 26, 27).

[31.] Furthermore, from the signification of “street,” as meaning the truth of doctrine, it is evident why the Lord said in the parable that

The master of the house commanded his servants to go out quickly into the streets and open ways of the city and bring in the poor, the maimed, the lame, and the blind (*Luke* xiv. 21).

“The poor, the maimed, the lame, and the blind,” do not mean such in a natural sense, but such in a spiritual sense, that is, such as had not the Word, and were therefore in ignorance of truth and in lack of good, but still desired truths by means of which they might obtain good; such were the nations with whom the church of the Lord was afterwards established. [32.] Because “the street of a city” signified either truth or falsity teaching and leading,

The angels who came to Sodom said that they would tarry all night in the street (*Gen. xix. 2*).

And for the same reason it was commanded that

If the sons of Israel observed that those in any city served other gods they should smite the inhabitants of the city with the sword, utterly destroying the city, and they should bring all the spoil of it into the midst of the street, and burn the city and all the spoil with fire (*Deut. xiii. 14, 16, 17*).

“Other gods” signify falsities of worship, “sword” the destruction of falsities by truths; “spoil” falsification of truth; and “fire” punishment of love of evil and its destruction. [33.] From these passages cited from the Word it can be seen what is signified by “the bodies of the two witnesses were cast forth upon the street of the great city which spiritually is called Sodom and Egypt,” and afterwards that “they were not suffered to be placed in sepulchres;” for it was a custom with the Jewish and Israelitish nation to cast out the slain that were enemies into the ways and streets, and not to bury them, as a sign of their hatred of such; but this represented that by such enemies infernal evils and falsities that could not be raised again to life were meant, that is, those who were in infernal evils and falsities and who could not be raised again to life. [34.] This is evident in *Jeremiah*:

The prophets prophesy, saying, “Sword or famine shall not be in this land; by sword and by famine shall these prophets be consumed, and the people to whom they prophesy shall be cast out into the streets of Jerusalem, . . . and there shall be no one to bury them” (*xiv. 15, 16*)

A “prophet” means doctrine of truth, here the doctrine of falsity, because they prophesied falsities; and as “streets” signified where falsities are it is said that “they were to be cast out into the streets of Jerusalem.”

653[*a*]. “Which spiritually is called Sodom and Egypt” signifies *through the evils of the love of self and falsities therefrom*.—This is evident from the signification of “Sodom,” as meaning love of self and evils of every kind therefrom (of which presently);

also from the signification of "Egypt," as meaning the natural man separated from the spiritual, and falsity of evil of every kind therefrom (of which also presently). Evidently "Sodom and Egypt" mean Jerusalem, and thus the church, in which goods of love are adulterated and the truths of doctrine are falsified, for it is next said "where also our Lord was crucified;" for evils of the love of self and falsities of doctrine are what crucify the Lord, therefore He was crucified by the Jews, because they were in those evils and falsities; but of this more hereafter. [2.] First let it be shown that "Sodom" signifies in the Word the love of self, and every evil therefrom; for evils of every kind flow forth from the love of self; since he who loves himself only loves what is his own (*proprium*), and therefore immerses all things of his will and his understanding in what is his own (*proprium*), even so that it is impossible for him to be raised up from it to heaven and to the Lord; consequently he sees nothing from the light of heaven, but solely from the light of the world, which light, separated from the light of heaven is, in spiritual things, which are the things of heaven and the church, pure darkness; and for this reason the more a man loves himself the more he despises and indeed denies spiritual things. In consequence of this the internal spiritual mind, by which man is in the light of heaven, is closed up, and this causes the man to be purely natural, and the purely natural man is inclined to evils of every kind. For the evils into which man is born have their seat in the natural man, and these are removed from him only to the extent in which his interior mind, which receives the light of heaven, is opened; moreover, what is man's own (*proprium*) has its seat in the natural man, and what is man's own (*proprium*) is nothing but evil. [3.] That "Sodom" therefore signifies love of self, and thus evils of every kind, can be seen from the passages in the Word where "Sodom" is mentioned; as in the following. In *Ezekiel*:

"Thy elder sister is Samaria, she and her daughters dwelling at thy left hand; but thy younger sister, dwelling at thy right hand, is Sodom and her daughters; . . . thou hast corrupted thyself more than they in all thy ways: . . . Sodom thy sister hath not done, she and her daughters, as thou hast done and thy daughters. Behold, this was the iniquity of Sodom. . . . pride, fulness of bread, and tranquility of rest was hers and her daughters, and she strengthened not the hand of the poor and needy; therefore they became haughty, and committed abomination before Me" (xvi. 46-50).

This treats of the abominations of Jerusalem, which were chiefly that they adulterated the goods and truths of the Word and of the church; "Samaria," where the Israelites were, signifies the spirit-

ual church, in which spiritual good, which is the good of charity towards the neighbor, is the essential; but "Jerusalem," where the Jews were, signifies the celestial church, in which celestial good, which is the good of love to the Lord, is the essential. For there are two kingdoms into which heaven and thus the church is divided, the spiritual kingdom and the celestial kingdom (respecting these kingdoms see *Heaven and Hell*, n. 20-28). These kingdoms were represented by the Israelites whose metropolis was Samaria, and by the Jews whose metropolis was Jerusalem. [4.] Spiritual good, which is the good of charity toward the neighbor, is the opposite of infernal evil, which is the evil of love of the world; and celestial good is the opposite of devilish evil, which is the evil of love of self. From the love of self flow forth evils of all kinds, and much worse than those from love of the world (see *New Jerusalem*, n. 65-83). This is why more direful and abominable things are related of Jerusalem than of Samaria; and this is why Jerusalem is not only called "Sodom," but it is said that she did worse things than Sodom, as it is here said "Sodom hath not done as thou hast done and thy daughters." That the evil of the love of self was the evil of Sodom, is thus declared, "This was the iniquity of Sodom, pride, fulness of bread, tranquility of rest, and she strengthened not the hand of the poor and needy," "pride" meaning the love of self, "fulness of bread" contempt of all good and truth of heaven and the church, even to disgust with them, "tranquility of rest" security and no anxiety on account of any evil; and "not strengthening the hands of the poor and needy" unmercifulness. Because the love of self was the love of Sodom it is said that her daughters "became haughty and committed abomination before Jehovah," the "daughters" that became haughty signifying the cupidities of that love, and "abomination before Jehovah" signifying every evil against the Divine itself.

[*b.*] [5.] Because the "Chaldeans" signify the profanation and adulteration of truth of doctrine from the Word, and "the inhabitants of Babylon" the profanation and adulteration of good of love, therefore the overthrow of these is also compared to the overthrow of Sodom and Gomorrah. In *Jeremiah*:

"A sword against the Chaldeans, . . . and against the inhabitants of Babylon, . . . according to God's overthrow, Sodom and Gomorrah and the neighboring cities thereof, . . . not a man (*vir*) shall dwell there, nor shall a son of man tarry therein" (l. 35, 40).

And in *Isaiah*:

“So shall Babylon, the ornament of kingdoms, the glory of the magnificence of the Chaldeans, be as God’s overthrow, Sodom and Gomorrah” (xiii. 19).

“Sodom” signifies the evil of love of self, and “Gomorrah” the falsity of that love; and as love of self does not acknowledge any truth of the church, it is said, “not a man shall dwell there, nor shall a son of man tarry therein,” “man (*vir*)” signifying intelligence, and “son of man” the truth of the church. [6.] Because “Edom” signifies the natural man, which is in falsities from the love of self, and therefore adulterates the goods of the church, her devastation is compared to the overthrow of Sodom and Gomorrah. In *Jeremiah*:

“Edom shall be a desolation, . . . as the overthrow of Sodom and Gomorrah, . . . no man (*vir*) shall dwell there, neither shall a son of man tarry therein” (xlix. 17, 18).

In *Zephaniah*:

“Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a place abandoned to nettles, and a pit of salt, a waste for ever” (ii. 9).

“Moab,” as has been said, means the natural man, which from love of self adulterates the goods of the church, and “the sons of Ammon” mean those who falsify the truths of the church; and as this is the cause of the devastation of all good and truth it is said, “a place abandoned to nettles, and a pit of salt, a waste for ever;” the devastation of all good is signified by “a place of nettles,” and the devastation of all truth by “a pit of salt;” like things are signified by “Sodom and Gomorrah.” [7.] Because “Judah” signifies celestial love, which is love to the Lord, from which comes all good, and in the contrary sense devilish love, which is the love of self, from which comes all evil, the devastation of the church, which is signified by “Judah and Jerusalem,” is also compared to the overthrow of Sodom and Gomorrah. In *Isaiah*:

“Jerusalem hath stumbled, and Judah hath fallen; . . . the hardness of their faces doth witness against them, and their sin is as Sodom’s” (iii. 8, 9).

And in the same,

“Hear the word of Jehovah, ye princes of Sodom; hearken to the law of our God, ye people of Gomorrah” (i. 10).

“The Word of Jehovah” means Divine good, and “the law of God” Divine truth, for where good is treated of the name “Jehovah” is used, but where truth is treated of the name “God” is used; and as Divine good, to those who are in the love of

of self, is evil, it is said "their sin is as Sodom's," and "hear the Word of Jehovah, ye princes of Sodom;" and as Divine truth to those who are in the evil of the love of self is falsity, it is said, "hearken to the law of our God, ye people of Gomorrah."

[8.] In Moses:

"Their vine is of the vine of Sodom, and their grapes are of the fields of Gomorrah, grapes of gall, their clusters are of bitteresses" (*Deut.* xxxii. 32).

This is said of the dire falsities that exist with the posterity of Jacob, springing from the evils of the love of self. But this is explained above (n. 519[*b*]). In *Lamentations*:

"They that did eat delicacies are desolate in the streets, they that were brought up in purple have embraced dunghills; . . . the iniquity . . . of My people is become greater than the sin of Sodom, that was overturned as in a moment" (iv. 5, 6).

This is said of those who are of the Lord's celestial kingdom and church when they are changed into the opposite, for it is celestial love that is turned into love of self, which is devilish love; of those who have been so changed the above is said. What is signified by "eating delicacies," "brought up in purple," "desolate in the streets," and "embracing dunghills," has been explained in the article above (n. 652[*b*]). It is said that their iniquity "is become greater than the sin of Sodom," because such have had the Word, from which they could know the goods and truths of heaven and the church, that is, of doctrine and life, and have adulterated them, and this the inhabitants of Sodom could not do; for he who knows the will of the Lord and does it not sins more than he who does not know it. Moreover, all those in whom the love of self is dominant despise the holy things of heaven and the church, and deny the Divine of the Lord; and to confirm the evils flowing forth from that love they either adulterate the Word or reject it as a writing that is holy only as having been so accepted. Those, therefore, who do this from love of self are compared to Sodom and Gomorrah. [9.] That those who are taught by the Lord respecting the truths and goods of the church, and yet reject and deny them, do worse than those in Sodom, is evident from the Lord's words respecting Capernaum, in *Matthew*:

"Thou Capernaum, which art exalted unto heaven, shalt be brought down unto hell; for if the mighty works had been done in Sodom which were done in thee it would have remained until this day; . . . I say unto thee that it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (xi. 23, 24).

For the Lord after He left Nazareth abode in Capernaum (*Matt.* iv. 13); and there did miracles (*Matt.* viii. 5-14; *John* iv. 46 to the end).

Like things were said by the Lord of the cities in which the disciples preached His coming of the Gospel and were not received. As in these words in *Matthew* :

“Whosoever shall not receive you nor hear your words, when ye go forth out of that house or city shake off the dust of your feet; verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city” (x. 14, 15; *Mark* vi. 11; *Luke* x. 10-12).

For no one rejects the holy things of the church and denies the Divine of the Lord more interiorly than those do who are in the love of self; those who are in love of the world and in evils therefrom may reject the holy things of the church, but not so interiorly, that is, from confirmation of the heart. [10.] Like things are said of the prophets and people who adulterate the truths and goods of the Word to confirm evils and falsities. In *Jeremiah* :

“In the prophets of Jerusalem I have seen an horrible stubbornness, in adulterating and walking in a lie, while they have strengthened the hands of the evil that no man doth return from his wickedness; they are become to Me as Sodom, and the inhabitants thereof as Gomorrah” (xxiii. 14).

By “prophets” here those are meant who teach the truths and goods of doctrine, and in an abstract sense, which is the genuine spiritual sense, doctrine from the Word is meant, thus also the Word in respect to doctrine, therefore “an horrible stubbornness” signifies confirmation of heart against the truths and goods of the Word; “to adulterate and walk in a lie” signifies to pervert the goods and truths of the Word; “to adulterate” signifies to pervert the goods of the Word by evils and falsities, a “lie” means falsity, and “to walk in a lie” means to live in falsities. “To strengthen the hands of the evil” signifies to confirm evils and their consequent power over goods; and “no man doth return from his wickedness” signifies to persist in evils and falsities of doctrine; therefore it is said “they are become as Sodom, and the inhabitants thereof as Gomorrah,” “as Sodom” signifying to be in evils springing from the love of self, and “the inhabitants thereof as Gomorrah” signifying an evil life from falsities of doctrine. [11.] The evil that destroyed Sodom and Gomorrah is described as follows in Moses :

That they wished to offer violence to the angels, and were therefore smitten with blindness, so that they could not find the door where

the angels were; and that therefore Jehovah caused brimstone and fire to rain upon Sodom and Gomorrah, and overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground (*Gen. xix. 1-28*).

Their wishing to offer violence "to the angels" means to Divine good and Divine truth, for these are signified by "angels;" the "blindness" with which they were smitten so that they could not find the door signified complete rejection and denial of the Divine and of the holy things of heaven and the church, even so far as to be unable to see and acknowledge any thing of heaven or the church, which is signified by "not finding the door" where the angels were; "brimstone" signifies a lust for destroying the goods and truths of the church by falsities, and "fire" signifies the love of self and every evil that destroys, here complete destruction of goods and truths. [12.] That "Sodom and Gomorrah" mean all evils and falsities flowing forth from love of self has been told me from heaven; for when those who are in evils from that love perish, which occurred at the time of the last judgment, there was an appearance of brimstone and fire raining down from heaven; this I witnessed. That this would occur at the time of the last judgment was also predicted by the Lord in *Luke*:

"Likewise even as it came to pass in the days of Lot, . . . on the day that he went out of Sodom it rained fire and brimstone from heaven and destroyed them all; after the same manner shall it be in the day when the Son of man is revealed" (xvii. 28-30).

[13.] Because those who from love of self confirm themselves by means of falsities in evils that are contrary to the truths and goods of heaven and the church completely root out in themselves every truth of doctrine and of the Word and every good of spiritual and celestial love, there takes place in them a total vastation, which is thus described in Moses:

"The whole land shall be brimstone and salt, a burning; it shall not be sown, neither shall it spring forth, nor shall any herbage come up thereon, like the overthrow of Sodom and Gomorrah, of Admah and Zeboiim" (*Deut. xxix. 23*).

"Brimstone" signifies the vastation of all good by lusts from evils; "salt" signifies the vastation of all truth by falsities from those lusts; "the burning of the whole land" signifies the devastation of the church by the love of self; "it shall not be sown, neither spring forth, nor shall any herbage come up thereon," signifies that there will be no capacity whatever to receive the truth of the church, "herbage" signifying the truth of the church

when it first springs forth. And because such is the devastation of good and truth by the love of self it is said, "like the overthrow of Sodom and Gomorrah, of Admah and Zeboiim," "Admah and Zeboiim" signifying knowledges of evil and falsity. That such things are to occur at the time of the last judgment is what is signified by "in the day when the Son of man is revealed."

654[a]. That "Egypt" here signifies the natural man separated from the spiritual, and thus falsities flowing forth from the evils of love of self, consequently from the pride of self-intelligence, shall now be explained. For when the natural of man is separated from his spiritual, which is effected chiefly by the love of self, then from the evils of that love falsities flow forth, for every falsity is from an evil, and the falsity is the protector of the evil, the evil of the will taking form in the understanding by means of the ideas of the thought, and these ideas are called falsities. And as the falsities that flow forth from the evils of the love of self have in them pride, for man then thinks from what is his own (*proprium*), so "Egypt" here signifies the pride of self-intelligence. [2.] But as "Egypt" signifies the natural man in both senses, that is, both when it is conjoined to the spiritual man and when it is separated from it, thus both in a good sense and in a bad sense, so the various things belonging to the natural man, which have reference in general to knowledges (*cognitiones et scientifica*), are signified by "Egypt." For the truths and falsities of the natural man are called knowledges; but when the truths themselves have acquired life, which is effected by a life of faith, which is charity, they belong to the spiritual man. These with their affections and enjoyments do not appear to man's manifest sense and sight, as the knowledges (*cognitiones et scientifica*) of the natural man do, for the reason that so long as a man lives in the world he thinks naturally and speaks naturally, and this a man sensibly feels and perceives by a kind of sight that belongs to his understanding. But his spiritual thought, which is conjoined to an affection for truth or for falsity, is not apparent until man has put off the natural body and put on the spiritual body, and this takes place after his death, or his departure from this world and his entrance into the spiritual world; then he thinks spiritually and speaks spiritually, and not naturally as before. This takes place with every man, whether he be merely natural or also spiritual; even with the merely natural man after death thought is spiritual, but gross and without understanding of truth or affection for good; for it consists of correspondent ideas, which appear to be mater-

ial, and yet they are not material. But the Lord willing, more shall be said elsewhere of the spiritual thought and the speech therefrom of men in the spiritual world who are merely natural. [3.] "Egypt" signifies in the Word the natural man in both senses, good and bad, consequently every thing that strictly belongs to the natural man, because in Egypt knowledges (*scientiæ*) were cultivated, especially the knowledge of correspondences and representations, at the time when churches were representative. But because they made for themselves images according to correspondences, and because when from being internal they became altogether external they began to worship with holy rites and thereby made them their idols, so they turned the representatives of things spiritual and celestial into things idolatrous and into things magical, and thus in the Word "Egypt" came to signify in a bad sense, which is the contrary of the former sense, the false knowledge (*scientificum*) of the natural man, and also what is idolatrous and magical. [4.] That such is the signification of "Egypt" can be seen from many passages in the Word; but before we proceed to prove this it should be known that in every man there is both an internal that sees from the light of heaven, and that is called the internal-spiritual man or the internal-spiritual mind, and an external that sees from the light of the world, and that is called the external-natural man or the external-natural mind. In every man of the church the internal must be conjoined to the external, or the internal-spiritual man to the external-natural man; and when these are conjoined the spiritual man, because it is in the light of heaven, has dominion over the natural man which is in the light of the world, and rules it as a master rules a servant, and teaches it as a teacher teaches a pupil. It is because of this conjunction that a man is a man of the church and an angel. But when the natural man is not conjoined to the spiritual and subject to it, as is especially the case when the spiritual man is closed up (and it is closed up in those who deny the Divine things of the Word and of the church, for such see nothing from the light of heaven), then the natural man is blind in respect to spiritual things, and by his rational perverts all the truths of the church, and by his ideas of them turns them in himself into falsities. This subject, namely, the conjunction of the spiritual man with the natural, and the separation of the natural man from the spiritual, is fully treated of in the Word, especially where it treats of Egypt, since "Egypt" signifies the natural man both when conjoined to the spiritual man and when separated from it. And when the natural man separated from the spiritual

is treated of there is condemnation and rejection of Egypt. [5.] Because "Egypt" signifies in a broad sense the natural man, it signifies true knowledge (*scientificum*) and false knowledge, for the truths and falsities that are in the natural man are called knowledges (*scientifica*). And because true and false knowledges are signified by "Egypt," faith also is signified by it, since faith is of truth and truth is of faith; for this reason faith conjoined to charity is signified by "Egypt" in a good sense, and faith separated from charity in a bad sense; for faith is conjoined to charity when the spiritual man is conjoined to the natural, and then "Egypt" signifies true knowledges; but faith is separated from charity when the natural man is separated from the spiritual, and then "Egypt" signifies false knowledge. For when the natural man is separated from the spiritual, man has no truths, and if he draws truths from the Word or from the doctrine of the church, yet he falsifies them by the ideas of his thought; therefore in such a man of the church every truth becomes a falsity. [6.] Thus much on the signification of "Egypt" in the Word. In the first place, it must be shown from the Word that "Egypt" signifies the natural man conjoined to the spiritual, or knowledge made living by the influx of spiritual light, or what is the same, faith conjoined to charity, which is in itself faith. Afterwards it shall be shown that "Egypt" signifies in the contrary sense the natural man separated from the spiritual, or knowledge not made living by any influx of spiritual life, or what is the same, faith separated from charity, which in itself is not faith.

[b.] That "Egypt" signifies the natural man conjoined to the spiritual, also knowledge made alive by the influx of spiritual light, which in itself is true knowledge or the truth of the natural man, and what is the same, faith conjoined to charity, which in itself is faith, can be seen from the following passages.

[7.] In *Isaiah* :

"In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan, and that swear to Jehovah of hosts; every one of them shall be called the city of Cheres. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah at the border thereof. . . . They shall cry unto Jehovah because of oppressions, and He shall send them a Saviour and Prince. . . . Then shall Jehovah become known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer the sacrifice and meal-offering. . . . So Jehovah shall smite Egypt, smiting and healing; therefore they shall turn themselves to Jehovah, and He shall be entreated of them and shall heal them. In that day shall there be a highway out of Egypt into Assyria, that As-

syria may come into Egypt and Egypt into Assyria, and they may serve, the Egyptians with Assyria; in that day Israel shall be a third to Egypt and to Assyria, a blessing in the midst of the land that Jehovah of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (xix. 18-25).

Here "Egypt" stands for the natural man conjoined to the spiritual, thus for the nations and peoples that were outside of the church; and as these were not in truths they were natural men, but when they heard the Gospel they acknowledged the Lord, and when they had been instructed thereby in truths of doctrine they received faith. The Lord's coming is meant by "in that day," which is here five times mentioned. "In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan" signifies that there shall be in them many doctrinals that are in accord with the truths of doctrine of the church itself, "five" meaning many, "cities" doctrinals, "land of Egypt" a church of such nations, and "lip of Canaan" truths of doctrine of the church; "every one of them shall be called the city of Cheres" signifies the doctrine of good of charity in every one, "city" signifying doctrine, and "Cheres," which in the Hebrew means the sun and its beams, signifying the good of charity and faith therefrom. [8.] "In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah at the border thereof," signifies the worship of the Lord at that time from goods of charity and truths of faith therefrom in all things of the natural man, "altar to Jehovah" signifying worship from good of charity, "pillar" worship from truths of faith, "in the midst of the land of Egypt" everywhere and in all things of the natural man, and "border" true knowledge. [9.] "They shall cry unto Jehovah because of oppressions, and He shall send them a Saviour and Prince," signifies their grief because of a lack of spiritual truth and of spiritual good therefrom, and the coming of the Lord, from whom they will receive these, "to cry" signifying grief, "oppressions" lack of spiritual truth and of spiritual good therefrom, and "Saviour and Prince" the Lord, who is called "Saviour" from good of love, and "Prince" from truths of faith. "Then Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day," signifies acknowledgment of the Lord and of His Divine; "and shall offer the sacrifice and meal offering" signifies worship of the Lord according to His precepts from the Word, thus from truths of doctrine and from good of love; "so Jehovah shall smite Egypt, smiting and healing; therefore they shall turn themselves to

Jehovah, and He shall be entreated of them and shall heal them" signifies temptations and thus conversion, and being healed of falsities by truths. [10.] "In that day shall there be a highway out of Egypt into Assyria, that Assyria may come into Egypt and Egypt into Assyria," signifies that then the rational shall be opened to them by true knowledges, so that a man may look at knowledges that belong to the natural man rationally, and thus intelligently, "Egypt" meaning the knowledge of the natural man, and "Assyria" the rational. "In that day Israel shall be a third to Egypt and to Assyria, a blessing in the midst of the land," signifies influx into both from spiritual light; "Israel" meaning the spiritual man which has light from heaven, "Egypt" the natural man which has light from the world, and "Assyria" the rational man which is between, and which receives light from the spiritual and transmits it to the natural, which it enlightens; "that Jehovah shall bless" signifies influx from the Lord; "saying, Blessed be Egypt My people," signifies the natural man enlightened; "and Assyria the work of My hands" signifies the rational man that is rational not from self but from the Lord; "and Israel Mine inheritance" signifies the spiritual man, which is called "an inheritance" because every thing spiritual is of the Lord, for it is His Divine going forth, from which is heaven and the church. Without the spiritual sense who could understand these prophecies? [11.] In *Micah*:

"This is the day in which they shall come unto thee even from Assyria and the cities of Egypt, and thus from Egypt even to the river, and from sea to sea, and from mountain to mountain" (vii. 12).

This is said of the establishment of a church by the Lord with the nations, and these words describe the extension of that church from one end to the other. One end of the land of Canaan was the river Euphrates and the other was the river of Egypt. The extension of truth from one end to the other is signified by "from sea to sea," and the extension of good from one end to the other by "from mountain to mountain." [12.] That the land of Canaan, which signifies the church, extended from the river of Egypt to the river of Assyria, Euphrates, appears in Moses:

"In that day Jehovah made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt even to the great river, the river Euphrates" (*Gen. xv. 18*).

And in the *First Book of Kings*:

"Solomon was ruler over all kingdoms from the river" Euphrates "to

the land of the Philistines, and even to the lands of Egypt" (iv. 21).

For the church, which in itself is spiritual, has its boundaries in the natural man, that is, in its rational and knowing faculties, for the rational is in the inner natural man, and is its understanding; in it also is the knowing faculty; and the rational is born by means of knowledges, for in these it sees its conclusions as in a mirror, and confirms itself by them, and yet from the spiritual; without this man has no rational, nor has he any true knowing faculty, but in place of the rational he has an ability to reason, and in place of a true knowing faculty he has a false knowing faculty; so these two constitute the boundaries of the spiritual church, which is signified by "the land of Canaan." [13.] In *Ezekiel*:

"Son of man, say unto Pharaoh king of Egypt and to his multitude, Whom art thou like in thy greatness? Behold Asshur, a cedar in Lebanon, beautiful in branch and with thick boughs, and high in stature, and its top was among the interwoven boughs; the waters made it grow, the deep made it high, so that with its rivers it went about the plant and sent out conduits unto all the trees of the field, whence its stature became high, . . . and its branches became long, because of the many waters which it sent out. In its branches have all the birds of the heavens built their nests, and under its branches every beast of the field has brought forth, and in its shade have dwelt all great nations; it was beautiful in its greatness, in the length of its branches, for its root was with many waters. The cedars in the garden of God have not hidden it; the fir trees were not equal to its branches, . . . nor was any tree in the garden of God equal to it in its beauty; they have made it beautiful by the multitude of its branches, and all the trees of Eden which are in the garden of God envied it" (xxx. 2-9).

It is because "Pharaoh king of Egypt" signifies the understanding of the natural man, which is born and formed out of true knowledges (*scientifica*) rationally seen, that he is here called "Asshur," which signified the rational, and is described by a cedar and its height, and the length and multitude of its branches, and this is because a "cedar" signifies in the Word the rational. (But the most of this passage may be seen explained above, n. 650[*d*].) Because the rational is such in respect to the intellectual, and the natural is such in respect to true knowledges (*scientifica*) it is said that "the cedars in the garden of God have not hidden it, and the fir trees were not equal to its branches, nor was any tree in the garden of God equal to it in beauty," "the garden of God" signifying the intelligence which the man of the church has who is in genuine truths, "the cedar" his rational which is from a spiritual origin, "the fir tree" the perceptive faculty of the natural man; "beauty" affection for truth and consequent in-

telligence; "they have made it beautiful by a multitude of branches" signifies abundance of true knowledges rationally perceived; "all the trees of Eden which are in the garden of God envied it" signifies perceptions of truth from celestial good, which are the source of wisdom, "trees" where the celestial man is treated of signifying perceptions, and where the spiritual man is treated of knowledges (*cognitiones*), and "Eden in the garden of God" signifying wisdom which is from good of love. That Pharaoh and Egypt are here meant and described by "Asshur" and the "cedar" can be seen also from the last verse of this chapter, where it is said, "This is Pharaoh and all his multitude." As all the intelligence and wisdom of the spiritual man closes into the natural mind, and there renders itself visible, so in the passage above cited Pharaoh king of Egypt is compared to "a cedar in the garden of God," since "Pharaoh" signifies the intellectual which is in the natural man, born and formed out of true knowledges; consequently it is the land of Egypt that is meant by "the garden of God," the same as in Moses:

"Lot lifted up his eyes and saw all the plain of Jordan, that the whole of it was well watered. . . like the garden of Jehovah, like the land of Egypt in coming to Zoar" (*Gen. xiii. 10*).

[14.] The natural man in respect to its understanding, as depicted above in *Ezekiel*, is also depicted by Sennacherib the chief captain of the king of Assyria, but by his blasphemies, as follows:

"By the hand of thy messengers thou hast reproached the Lord, and hast said, By the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, where I will cut down the stature of the cedars thereof, the choice of the fir trees thereof, and I will come to the lodging place of his border, the wood of his cultivated field. I have digged and drunk strange waters, and I will dry up with the sole of my footsteps all the rivers of Egypt" (*2 Kings xix. 23, 24*).

The same things are signified here as in the passage cited above, namely, the rational things of men of the church formed out of true knowledges, and enlightened from the Divine spiritual, and yet the king of Assyria (signifying a perverted rational) wished to destroy these, for he made war upon Hezekiah, king of Judah; but because he blasphemed these, and threatened to destroy all things from first to last belonging to the church, which is formed in man in his rational and natural from the spiritual, so in that night a hundred and eighty-five thousand were smitten in his camp by the angel of Jehovah (verse 35). Here the "multitude of chariots" of the king of Assyria

signify falsities of doctrine; “the height of the mountains, the sides of Lebanon,” which he wished to come up to, signify all the goods and truths of the church, which he wished to destroy; “the stature of the cedars and the choice of the fir trees” which he wished to cut down signify rational and natural truths in respect to perception; “the wood of the cultivated field” signifies knowledges; “the rivers of Egypt which he would dry up with the sole of his footsteps” signify the knowledge of the natural man from a spiritual origin, which he would annihilate and blot out by means of his sensual, “the sole of the footsteps” of the king of Assyria meaning the sensual and reasoning therefrom, which is from mere fallacies, and “rivers of Egypt” meaning the intelligence of the natural man from knowledges that are from a spiritual origin, when these are applied to corroborate the truths of the church, which are spiritual.

[c.] [15.] Every man in whom the church is to be implanted must first be instructed in knowledges, for unless the natural man is instructed by means of knowledges, which are various experiences from worldly things and associations, a man cannot become rational; and if he does not become rational he cannot become spiritual; for the rational of man is conjoined on one side to the spiritual, that is, to heaven, and on the other side to the natural, that is, to the world. For this reason, and because a church was to be instituted with the sons of Israel the natural man with them was first to be instructed, that is, in truths naturally and also scientifically understood. And in order that this might be represented and signified it came to pass that Abraham, whose posterity was to represent the church, and himself the head of it,

Sojourned in Egypt with his wife, and abode there for a time (*Gen. xii. 10, seq.*);

and afterwards,

Jacob with his sons, who were then called the sons of Israel, went down by command into Egypt, and dwelt in Goshen, which was the best of the lands of Egypt, and there remained a long time (*Gen. xlii. seq.*).

This was done because man must be instructed in truths scientifically and naturally before he is instructed spiritually. [16.] For every man by truths scientifically and naturally understood acquires for himself a rational into which the spiritual can flow and become operative; for through the rational which belongs to his understanding man receives the light of heaven, which is spiritual light, and through the rational enlightened by the spir-

itual he surveys knowledges (*cognitiones et scientifica*), selecting from them such as are in accord with the genuine truths and goods of heaven and the church, which are spiritual, and rejecting those that are not; thus it is that man lays the foundation of the church in himself. This is why it is said of Abraham and Jacob that it was because of the famine in the land of Canaan that they went down into Egypt to sojourn there; it was "because of the famine," since "famine" signifies a lack of the knowledges of good and truth, together with an ardent desire for them, and "to sojourn" in the Word signifies to be instructed. [17.] This makes evident what is meant by these words in David:

"Thou hast caused a vine to go forth out of Egypt, thou hast cast out the nations and planted it, thou hast made clean before it, and hast caused it to take deep root so that it filled the land; . . . thou hast sent out its shoots unto the sea and its branches to the river" (*Psalms* lxxx. 8, 9, 11).

"A vine out of Egypt" signifies the church, which was represented by the sons of Israel; "to drive out the nations" signifies to drive out the evils of the natural man, which are driven out by means of truths; "to plant it, to make clean before it, and to cause it to take deep root," signifies to instruct according to order, that is, first to imbue with knowledges (*cognitiones et scientifica*), then to be as in a desert and be tempted, and afterwards to be brought into the land of Canaan, that is, into the church; these things are signified in their order by "Thou hast planted it, thou hast made clean before it, thou hast caused it to take deep root, so that it filled the earth;" "to send out its shoots unto the sea" signifies increase of intelligence and extension even to the outmosts of the good and truth of the church; and "to send out branches unto the river" signifies unto the rational. (That the "river," namely, the Euphrates, signifies the rational, see above, n. 569.)

[18.] In *Hosea*:

"When Israel was a child then I loved him, and called My son out of Egypt" (xi. 1).

"Israel" signifies in the spiritual sense the church, and in the highest sense the Lord, who as He is the all of heaven is also the all of the church. And as the sons of Israel were to represent the church, and it was according to Divine order that they should first be instructed in such things as would be serviceable to the rational and through this to the spiritual, they first sojourned in Egypt, and afterwards were led into the desert that they might undergo temptations, and that through these the natural man

might be subdued; for a man does not become rational until empty and false knowledges (*scientificæ*) are removed, and the natural man is thus purified, which is effected mainly by temptations.

[*d.*] [19.] Because "Israel" in the highest sense means the Lord, the Lord Himself when He was an infant was carried down into Egypt, according to these words in *Matthew*:

"An angel of the Lord appeared to Joseph in a dream, saying, Arise, take the child and flee into Egypt, and be thou there until I tell thee. . . . And he arose and took the child and his mother by night and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken. . . . by the prophet, . . . Out of Egypt did I call My son" (ii. 13-15).

This, again, signifies the first instruction of the Lord, for the Lord was instructed like any other man, but by virtue of His Divine He received all things more intelligently and wisely than any one else. This departure into Egypt was merely a representation of instruction; for as all the representatives of the Jewish and Israelitish church looked to Him, so He represented them in Himself and completely observed them, thus fulfilling all things of the law. Since representatives were the outmosts of heaven and the church, and all prior things, which are things rational, spiritual, and celestial, enter into outmosts and are in them, so through these the Lord was in outmosts; and as all strength is in outmosts, so it was from firsts through outmosts that He subjugated all the hells, and reduced to order all things in the heavens. This is why the whole life of the Lord in the world was representative, even all things related in the Gospels respecting His passion, which represented what the church then was in its contrariety to the Divine and to all the goods and truths of heaven and the church.

[*e.*] [20.] All this makes evident what is meant by "Egypt," where the church to be established by the Lord is treated of in the following passages. In *Isaiah*:

"Thus said Jehovah, The labor of Egypt and the merchandize of Cush and of the Sabeans, men of stature, shall come over unto Thee, and they shall be Thine; they shall go after Thee, in bonds shall they come over; so they shall bow themselves down towards Thee, they shall pray towards Thee; only in Thee is God, and there is no God beside" (xlv. 14).

This is said of the Lord, of whom this whole chapter treats. "The labor of Egypt and the merchandize of Cush and of the Sabeans" signifies the delight of natural love in the acquisition of knowledges of truth and good; the knowledges themselves are signified by the "Sabeans," who are called "men of stature" in reference to good, for "stature (length)" signifies good and its

quality, and "breadth" truth and its quality; that such will come to the church and acknowledge and worship the Lord is signified by "they shall come over unto Thee, they shall be Thine, they shall bow themselves down towards Thee;" that the natural man in them will serve the spiritual, and thus the Lord, is signified by "in bonds shall they come over," for those are said "to come in bonds" in whom the cupidities pertaining to the natural man are restrained; that they will acknowledge the Lord alone to be God is meant by "they shall pray towards Him; only in Him is God, and there is no God beside." [21.] In David:

"Those that are fat shall come out of Egypt, Cush shall hasten her hands unto God; sing to God, O ye kingdoms of the earth, sing psalms unto the Lord" (*Psalms* lxxviii. 31, 32).

"Those that are fat out of Egypt" signify the nations who have an affection for knowing truths, and "Cush" signifies those who imbibe truths from the delight of the natural man; that "Cush" has this signification can be seen from other passages in the Word where Cush is mentioned

(As in *Gen.* ii. 13; *Zeph.* iii. 5, 9, 10; *Dan.* xi. 43);

that the nations will receive the goods and truths of heaven and the church from the Lord is signified by "the kingdoms of the earth shall sing to God, shall sing psalms unto the Lord." [22.] In *Hosea*:

"With honor shall they come, as a bird out of Egypt and as a dove from the land of Assyria, and I will make them to dwell upon their houses" (xi. 11).

This, too, is said of the Lord as about to establish a church with the nations; it is said "as a bird out of Egypt," because a "bird" signifies thoughts from true knowledges (*scientifica*); and it is said "as a dove from the land of Assyria," because a "dove" signifies rational good from spiritual good, "Assyria" signifying the rational itself; "to make them to dwell upon their houses" signifies the interiors of a mind formed by truths from good, and thus those who are safe from the infestation of falsities of evil. [23.] In *Isaiah*:

"It shall come to pass in that day that Jehovah shall beat out from the spike of the river even unto the river of Egypt; and ye shall be gathered one to another, O sons of Israel; moreover it shall come to pass in that day that the great horn shall sound, and the perishing in the land of Assyria shall come, and the outcasts from the land of Egypt, and shall bow down to Jehovah in the mountain of holiness, in Jerusalem" (xxvii. 12, 13).

"In that day" signifies the coming of the Lord; "from the spike

of the river even unto the river of Egypt," which Jehovah shall beat out, signifies all rational and true knowledge (*scientificum*) that will be serviceable to the spiritual; it is said the "spike" because that is what contains the grain, which signifies the truth and good that is serviceable to the spiritual man for nourishment. To be called by the Lord to the church is signified by "in that day the great horn shall sound;" that those will come to the church who would otherwise have been destroyed by reasonings from knowledges (*scientifica*) adapted to confirm falsities is signified by "the perishing in the land of Assyria shall come, and the outcasts from the land of Egypt;" that they will worship the Lord, and that out of them a church will be formed, is signified by "they shall bow down to Jehovah in the mountain of holiness, in Jerusalem." "the mountain of holiness" signifying the church in respect to good of life, and "Jerusalem" the church in respect to truth of doctrine. These things are said of the sons of Israel who were held captive in Assyria and in Egypt; but "the sons of Israel" here and elsewhere mean the nations who were to constitute the church, and "their captivity" in Assyria and in Egypt signifies the spiritual captivity which a man is in from falsities of religion. [24.] In *Zechariah*:

"I will bring them back out of the land of Egypt, and I will gather them out of Assyria, and I will lead them to the land of Gilead and Lebanon. . . . He shall pass through the sea of affliction, but he shall smite the waves in the sea, . . . and the pride of Asshur shall be cast down, and the staff of Egypt depart away" (x. 10, 11).

This, too, treats of the restoration of the church by the Lord. "To bring back out of the land of Egypt, and to gather out of Assyria," has the same signification as above in *Isaiah* where the explanation is given. "The land of Gilead and Lebanon" signifies the goods and truths of the church in the natural man. "He shall pass through the sea of affliction, but shall smite the waves in the sea, and the pride of Asshur shall be cast down, and the staff of Egypt depart away," signifies that the evils and falsities of the natural man and the reasonings from knowledges (*scientifica*) that confirm them shall be dispersed; "to pass through the sea of affliction" signifying temptations, the "waves" falsities and evils, "the pride of Asshur" reasonings from the pride of self-intelligence, and "the staff of Egypt" knowledge confirming. [25.] In *Ezekiel*:

"At the end of forty years I will gather Egypt from the peoples whither they were scattered, . . . and I will bring them back into the land of Pathros, upon the land of their traffic, that they may be there

a humble kingdom, . . . that thou exalt not thyself any more over the nations ; and I will so diminish them that they rule not among the nations " (xxix. 13-16).

"Egypt" here signifies the church with those who are in a moral life from natural light, the temptations that such must endure that the natural man may not rule over the spiritual is signified by "forty years;" the knowledges by which they have confirmed falsities are signified by "Egypt" which Jehovah "will gather from the peoples whither they were scattered;" their enlightenment by knowledges of truth is signified by "I will bring them back upon the land of Pathros," which is called "the land of their traffic" from the knowledges that such will acquire for themselves, for "to traffic" signifies to acquire and communicate knowledges; that the knowledges (*scientifica*) of the natural man shall not be puffed up, and in their elation do evil to the truths and goods of the church and rule over them, is signified by "they shall be a humble kingdom, that thou exalt not thyself any more over the nations, and I will so diminish them that they rule not over the nations;" the "nations" first mentioned signify the truths of the church, and the "nations" last mentioned its goods. [26.] In *Zechariah*:

"Every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the king, Jehovah of hosts, and to keep the feast of tabernacles ; . . . whoso goeth not up, . . . upon them there shall be no rain ; and if the family of Egypt go not up and come not, neither be with them, there shall be the plague with which Jehovah will smite the nations " (xiv. 16-18).

This also treats of the Lord's coming, and of the establishment of a church by Him. "The king, Jehovah of hosts," whom they shall worship, means the Lord ; "the feast of tabernacles" signifies the implantation of good by means of truths ; that those who do not come to His church will have no influx of truth and good from the Lord is signified by "whoso goeth not up, upon them there shall be no rain ;" that such as are in natural light from mere knowledges (*scientifica*), and in whom good cannot be implanted by means of truths, will be in evils and falsities of every kind, is signified by "if the family of Egypt go not up there shall be the plague with which Jehovah will smite the nations." [27.] In *Isaiah*:

"I am Jehovah thy God, the Holy One of Israel, thy Saviour ; I have given Egypt as thy ransom, Cush and Seba in place of thee ; . . . I will give a man in place of thee, and a people for thy soul " (xliii. 3, 4).

This, again, is said of the Lord and the redemption of those who acknowledge Him and from affection receive truths from Him; redemption is meant by “ransom” and “in place of thee” and “for thy soul;” a natural affection for knowing truths that is from spiritual affection is signified by “Egypt,” “Cush,” and “Seba;” a “man” signifies their intelligence therefrom, and a “people” a church from them.

[f.] [28.] Since “Egypt” signifies the natural man, and all the intelligence of the spiritual man has its end and foundation in the natural man and in his knowledges (*cognitiones et scientifica*), so without these man is not intelligent or wise or even rational, for the spiritual man must act as one with the natural man, as cause with effect, and it acts as one by correspondences; this is why in ancient times, when there was a representative church in Egypt,

The king of Egypt, or Pharaoh, was called “the son of the wise,” and “the son of the kings of olden time” (*Isa. xix. 11*);

Also Egypt was called “the cornerstone of the tribes” (verse 13).

for the “tribes” signify all the truths and goods of the church in the complex, and the “cornerstone” signifies their foundation.

[29.] So it is said of Solomon, by whom the Lord in relation to His celestial kingdom and His spiritual kingdom was represented,

That his wisdom “excelled the wisdom of all the sons of the East and all the wisdom of the Egyptians” (*1 Kings iv. 30*),

“sons of the East” meaning all who at that time were in knowledges of truth and good, and through these were made wise, and the “Egyptians” all who were learned in knowledges (*scientiæ*), especially in the knowledge of correspondences, and were consequently intelligent. This is why the knowledges (*scientiæ*) of the Egyptians are called “the hidden things of gold and silver” and “desirable things” in *Daniel*:

The king of the north “shall put forth his hands over the lands, and the land of Egypt shall not escape, for he shall have power over the hidden things of gold and silver, and over all the desirable things of Egypt” (*xi. 42, 43*).

[30.] For this reason again the sons of Israel, when they went out of Egypt, were commanded

To borrow of the Egyptians vessels of gold and vessels of silver, and raiment, which they took away out of Egypt (*Exod. xii. 35, 36*).

“Vessels of gold and silver” and “raiment” signify the knowledges (*scientiæ et cognitiones*) of truth and good which were taken away from Egypt, because the Egyptians adapted them to confirm evils and falsities, and turned them into things idolatrous and

magical; consequently when the Egyptians were deprived of them and thus became merely natural they were shortly afterwards drowned in the Red Sea. This represented the lot of those who abuse knowledges (*scientiæ*) to confirm evils and falsities; for after death they are deprived of all knowledge of truth and good, and when these have been taken away they are cast down into hell, and this was represented by the drowning of the Egyptians in the Red Sea. [31.] Because Egypt signifies knowledge (*scientia*), from which man has intelligence, where Tyre is treated of it is said that

“Fine linen with brodered work from Egypt was thy sail, which was to thee for a sign” (*Ezek. xxvii. 7*).

“Tyre” signifies knowledges of truth, and “fine linen with brodered work from Egypt” signifies knowledge (*scientificum*) from spiritual truth, “brodered work” meaning knowledge, and “fine linen” spiritual truth; a “sail” and a “sign” signify manifestation, for spiritual truths are made manifest by means of knowledges (*scientiæ*), for it is through these that they appear to the sight and perception of the natural man. [32.] Because all knowledges (*scientifica*) that are serviceable to the spiritual man for the confirming of truths are from the Lord, that is, all application of them to confirm the truths and goods of heaven and the church, so

Joseph was carried down into Egypt, and was there made ruler over the whole land (*Gen. xli.*).

For “Joseph” in the highest sense means the Lord in relation to the Divine spiritual, and thus also truth of doctrine, which is based upon the knowledges (*scientifica*) of the natural man (as has been said above, n. 448); and as the natural man, or the natural of man, must be subordinate to the spiritual, that it may be serviceable in confirming and executing the decisions of the spiritual man, so Joseph, that this dominion might be represented, was made ruler over Egypt, and under his direction Egypt had crops or corn in abundance, so that the neighboring countries were supplied therefrom, even the land of Canaan itself. [33.] Because Solomon represented the Lord in relation to both the celestial and the spiritual kingdoms, and as all of both kingdoms are in intelligence and wisdom through knowledges of truth and good and knowledges (*scientifica*) that confirm these, so

Solomon “took the daughter of Pharaoh to wife, and brought her into the city of David” (*1 Kings iii. 1*); and afterwards he built for the daughter of Pharaoh a house like unto the porch (*1 Kings vii. 8*);

and by this was represented that knowledge (*scientia*), upon which all intelligence and wisdom is based, is signified by "Egypt" in a good sense. And as every man of the church has a spiritual, a rational, and a natural, Solomon built three houses, the house of God or the temple to stand for the spiritual, the house of the forest of Lebanon for the rational (for a "cedar" and thus "Lebanon" signifies the rational), and the house of the daughter of Pharaoh for the natural. These arcana are not apparent in the historical sense of the Word, but they lie concealed in its spiritual sense.

[*g*.] [34.] Thus far the signification of "Egypt" in a good sense has been explained; now in what follows the signification of "Egypt" in a bad or contrary sense shall be explained. In that sense "Egypt" signifies the natural man separated from the spiritual, or true knowledge (*verum scientificum*) separated from spiritual good, which in itself is falsity; or what is the same, faith separated from charity, which in itself is not faith. For man is born natural, and at first acquires knowledges (*scientificæ*) from his teacher and parent, also from the reading of books, and at the same time from his life in the world; and unless man becomes spiritual, that is, is born anew, he adapts the knowledges (*scientificæ*) that he has acquired to justify the appetites and pleasures of the natural man, that is, its loves, which are all contrary to Divine order; and this natural man is what is signified by "Egypt" in the contrary sense, as can be seen from the following passages. [35.] In *Ezekiel*:

"Because Pharaoh is exalted in stature, and hath set his top among the interwoven boughs, and his heart is lifted up in his height, I will give him into the hand of the mighty one of the nations; . . . according to his impiety I have rejected him, therefore strangers shall cut him off, the violent of the nations, and they shall cast him down; upon the mountains and the valleys are his branches fallen; . . . whence all peoples of the earth have gone down from his shadow and have left him; upon his ruin every bird of the heavens shall dwell, and every wild beast of the field shall be upon his branches; . . . all shall be delivered up to death, unto the lower earth, in the midst of the sons of man, unto them that go down into the pit. In the day when he shall go down into hell . . . I will cover the abyss for him, and I will restrain the streams thereof, that the great waters may be stopped; and I will make Lebanon black for him, and all the trees of the field shall faint for him. . . . To whom art thou thus become like in glory and in greatness among the trees of Eden? when thou shalt be brought down with the trees of Eden into the lower earth, and shalt lie in the midst of the uncircumcised, with them that are slain by the sword. This is Pharaoh, and all his multitude" (xxxix. 10-18).

"Pharaoh" has the same signification as "Egypt," namely, the natural man in respect to knowledge (*scientia*) and intelligence

therefrom. The pride of self-intelligence from knowledge is meant by "he is exalted in stature, and hath set his top among the interwoven boughs, and his heart is lifted up in his height;" "interwoven boughs" signify the knowledges (*scientifica*) of the natural man. That knowledges were adapted to justify the cupidities for evil and falsity is signified by "I will give him into the hand of the mighty one of the nations," "the mighty one of the nations" signifying falsity of evil. That falsities of evil will destroy him is signified by "strangers shall cut him off, the violent of the nations shall cast him down." [36.] That all true knowledges and rational truths were scattered by evils and falsities is signified by "upon the mountains and the valleys are his branches fallen;" that all truths of the church were driven away is signified by "all the peoples of the earth have gone down from his shadow and have left him;" that thoughts and affections of falsity have taken the place of these is signified by "upon his ruin every bird of the heavens shall dwell, and every wild beast of the field shall be upon his branches;" that all things have become damned and infernal is signified by "all shall be delivered up to death, unto the lower earth, in the midst of the sons of man, unto them that go down into the pit," "sons of man" meaning those who are in self-intelligence, and "pit" meaning where those are who are in falsities of doctrine; preventing the entrance of any true knowledges or rational truths is signified by "I will cover the abyss for him, and I will restrain the streams thereof;" also of spiritual truths is signified by "that the great waters may be stopped;" that he shall have no rational is signified by "I will make Lebanon black for him." [37.] That he shall have no knowledges of truth pertaining to the church is signified by "all the trees of the field shall faint for him;" that he shall no longer have any understanding of truth or any perception of the knowledges of good, because of the pride of self-intelligence, is signified by "to whom art thou become like in glory and in greatness among the trees of Eden?" because knowledges of good have been wholly perverted by adaptations to evil is signified by "when thou shalt be brought down with the trees of Eden into the lower earth," the "trees of Eden" meaning the knowledges of good from the Word, which the natural man has perverted and falsified; that they shall be among those in hell who, by a faith separated from a life of charity have extinguished in themselves all truth, is signified by "when thou shalt lie in the midst of the uncircumcised with them that are slain by the sword," "slain by the sword" meaning in

the Word those who have extinguished truths in themselves by means of falsities. That all these things are said of the natural man deprived of light from the spiritual man is signified by “this is Pharaoh and all his multitude,” “Pharaoh” meaning the natural man, and “his multitude” all knowledges therein. [38.] In the same,

“Son of man, prophesy and say, . . . Howl ye! alas the day! . . . a day of cloud, it shall be the time of the nations, in which a sword shall come into Egypt, . . . and they shall take away her multitude, and her foundations shall be overthrown; . . . and they that uphold Egypt shall fall, and the pride of her strength shall come down, from the tower of Seveneh they shall fall in it by the sword; . . . then shall they be desolate in the midst of the lands that are desolate, and her cities shall be in the midst of the cities that are wasted; that they may know that I am Jehovah, when I have set a fire in Egypt that all her helpers may be broken. . . . I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon, he and his people with him, the violent of the nations, who shall be brought in to destroy the land; and they shall draw their sword against Egypt, to fill the land with the slain. Then will I make the rivers dry land, and will sell the land into the hand of evil men, and I will make the land desolate and the fulness thereof by the hand of strangers; . . . there shall no more be a prince out of the land of Egypt. . . . I will set a fire in Egypt, . . . and I will scatter Egypt among the nations, and I will disperse them through the lands” (xxx. 1 to end).

This is an abstract of this chapter; it is a lamentation over the vastation of the church by falsities that favor evils from the natural man; for all evils and all falsities therefrom that pervert and destroy the truths and goods of the church flow forth from the natural man separated from the spiritual. Lamentation over the vastation is signified by “howl ye! alas the day! a day of cloud, it shall be the time of the nations,” “a day of cloud” meaning the state of the church from truths not understood, consequently from falsities; “the time of the nations” the state of the church from evils; that falsity will destroy the entire natural man and all things therein by application to evils, is signified by “a sword shall come into Egypt, and they shall take away her multitude, and her foundations shall be overthrown.” [39.] That there will be no confirmations or corroborations of truth by the knowledges (*scientifica*) of the natural man is signified by “they that uphold Egypt shall fall, and the pride of her strength shall come down,” that falsities will destroy the understanding of truth is signified by “from the tower of Seveneh they shall fall in it by the sword;” that all things of the church and all things of the doctrine of the church will perish is signified by “then shall they be desolate in the midst of the lands that are desolate, and her cities shall be in the midst of the

cities that are wasted ;” evil cupidities from the natural man are signified by the “fire” that Jehovah will set in Egypt ; that there will no longer be any confirmations of truth from the natural man is signified by “that all her helpers may be broken ;” that cupidities of the love of self and falsities therefrom will devastate is signified by “the hand of Nebuchadnezzar king of Babylon, he and his people.” [40.] That thus the church will be devastated by falsities of evil that will do violence to the goods of charity and truths of faith is signified by “the violent of the nations shall be brought in to destroy the land, and shall draw their sword against Egypt, to fill the land with the slain ;” that thus truth is not understood is signified by “I will make the rivers dry land ;” since instead of good there is evil, and instead of truth falsity, is signified by “I will sell the land into the hand of evil men, and I will make the land desolate and the fulness thereof by the hand of strangers ;” that there will be no truth as head, and consequently no truth of life from the Lord, is signified by “there shall no more be a prince out of the land of Egypt,” that nothing but evils from the love of self will occupy the natural man is signified by “I will set a fire in Egypt, and I will scatter Egypt among the nations ;” that thus all things of the church will be dissipated is signified by “I will disperse them through the lands.” [41.] In *Isaiah* :

“The prophesy of the beasts of the south, In a land of straitness and of anguish ; the young lion and the old lion are before them, the viper and the fiery flying serpent ; they carry their wealth upon the shoulders of asses, and their treasures upon the back of camels, unto a people that they shall not profit ; and Egypt, a vanity and emptiness, shall be their help ” (xxx. 6, 7).

“Beasts of the south” signify the cupidities that are from the natural man extinguishing the light which the man of the church shall have from the Word ; “a land of straitness and of anguish” signifies a church where there will be no good of charity nor truth of faith ; “the young lion and the old lion” that are before them signify the power of the falsity that destroys the truth and good of the church ; “the viper and fiery flying serpent” signify the crafty and subtle reasoning of the sensual ; “they carry their wealth upon the shoulder of asses, and their treasures upon the back of camels,” signifies the knowledges (*scientifica*) of the sensual and natural man, from which they draw conclusions, “wealth” and “treasures” meaning knowledges of truth and good from the Word, but here false knowledges (*scientifica*) because from self-intelligence ; “asses” mean the things of the sensual man, and “camels” the things of the natural ; “Egypt, which is a vanity

and emptiness," signifies both the sensual and the natural, which regarded in themselves are without good and without truths. [42.] In the same,

"Woe to them that go down into Egypt for help, and stay on horses, and trust in the chariot because they are many, and in horsemen because they are very mighty, but they look not unto the Holy One of Israel, neither seek Jehovah. . . . For Egypt is man and not God, and his horses are flesh and not spirit" (xxxii. 1, 3).

This describes the state of those who wish to be wise from themselves, thus from self-intelligence and not from the Lord, in the things of heaven and the church; and as such are merely natural, and thus take everything from the fallacies of the senses, and from knowledges (*scientifica*) wrongly construed, and pervert and falsify the truths and goods of the church, so it is said of them, "Woe to them that go down into Egypt for help, and look not unto the Holy One of Israel, neither seek Jehovah;" fanciful things from the fallacies of the senses are signified by "the horses of Egypt" on which they stay; falsities of doctrine confirmed by knowledges (*scientifica*) in great abundance are signified by "they trust in the chariot because they are many;" and reasonings therefrom with which they fight against truths are signified by the "horsemen" in whom they trust because they are very mighty; that the natural man has no understanding of Divine things from himself is signified by "Egypt is man and not God;" that his intelligence is from what is his own (*proprium*), in which there is no life, is signified by "his horses are flesh and not spirit," "horses of Egypt" meaning fanciful things, which in themselves are dead because they are fallacies; "flesh" means what is man's own (*proprium*), and "spirit" life from the Lord.

[h.] [43.] In *Jeremiah*:

"Against Egypt, against the army of Pharaoh . . . king of Egypt, which was by the river Euphrates, . . . which Nebuchadnezzar king of Babylon smote. . . . Who is this that cometh up like a stream, whose waters are tossed like the streams? Egypt cometh up like a stream, and his waters are tossed like streams; for he saith, I will come up, I will cover the earth, I will destroy the city and those that dwell in it. Go up ye horses, and rage ye chariots, and go forth ye mighty men. . . . The sword shall devour and be satiate, and shall be made drunk with their blood. . . . Go up to Gilead, and take balm, O virgin daughter of Egypt; in vain hast thou multiplied medicines, there is no healing for thee" (xli. 2, 7-11, and also 14-26).

It is clear from these particulars, when seen in the spiritual sense, that "Egypt" here signifies the natural man with its knowledges (*scientifica*) when it is separated from the spiritual, which is effected by the pride of self-intelligence, which destroys the truths and

goods of the church by reasonings from knowledges (*scientifica*). For "the army of the king of Egypt which was by the river Euphrates" signifies knowledges (*scientifica*) falsely applied and reasonings from them; "which Nebuchadnezzar king of Babylon smote" signifies the destruction of these by the pride of self-intelligence; "Who is this that cometh up like a stream, whose waters are tossed like the streams?" signifies self-intelligence and its falsities endeavoring to destroy the truths of the church; "Egypt cometh up like a stream, and his waters are tossed like streams," signifies the natural man reasoning from himself, or from what is his own (*proprium*), against the truths of the church; "for he said, I will come up, I will cover the earth, I will destroy the city and those that dwell in it," signifies the effort and desire to destroy the church and its truths and goods of doctrine; "Go up ye horses, and rage ye chariots, and go forth ye mighty men," signifies by fanciful things from fallacies, and by falsities of doctrine confirmed by knowledges (*scientifica*) which make them appear to themselves to be strong. [44.] "The sword shall devour and shall be satiate, and shall be made drunk with their blood," signifies the entire destruction of the natural man by falsities and falsifications of truth; "Go up to Gilead, and take balm, O daughter of Egypt," signifies the truths of the sense of the letter of the Word, and reasoning and defence therefrom; "Gilead" signifying reasoning from the sense of the letter of the Word by which falsities are confirmed, since Gilead was not far from the Euphrates, and wax, balm, and myrrh were from it, and it was made the inheritance of the sons of Manasseh and the half tribe of Gad

(*Gen.* xxxi. 21 ; xxxvii. 25 ; *Num.* xxxii. 29 ; *Jos.* xiii. 25).

Thus "Gilead" signifies, besides other things, reasonings from the sense of the letter of the Word; "balm" signifies adaptation to falsity and thus confirmation of falsity, and "daughter of Egypt" affection for falsity which belongs to such a church. "In vain hast thou multiplied medicines, there is no healing for thee," signifies that such things, however great their abundance, afford no help, since truths themselves are thereby falsified. [45.] In Moses :

"The Egyptians pursued" the sons of Israel, "and all Pharaoh's horses went after them, his chariots and his horsemen, into the midst of the sea. . . . But Jehovah looking unto the camp of the Egyptians, . . . discomfited them, . . . and took off the wheel of their chariots ; . . . and the waters returned and covered the chariots and horsemen, with the whole army of Pharaoh" (*Exod.* xiv. 23-25, 28 ; xv. 19, 21).

“The horses of Pharoah” signify fanciful things, since they are fallacies, which are knowledges (*scientifica*) from a perverted understanding adapted to confirm falsities; “his chariots” signify doctrinals of falsity, and “horsemen” reasonings therefrom; “the wheel of their chariots” signifies the ability to reason. (But see all this explained in *A.C.*, n. 8208–8219, 8332–8335, 8343.) [46.] Because of this signification of “the horses of Egypt” it was directed through Moses, that

If the people desire a king, a king shall be set over them whom Jehovah God shall choose out of the midst of the sons of Israel; a man that is a stranger who is not thy brother shall not be set over them. “Only he shall not multiply to himself horses, nor shall he bring back the people into Egypt that he may multiply horses; for Jehovah hath said to you, You shall not return this way any more; neither shall he multiply to himself wives, that his heart turn not away; neither shall he greatly multiply to himself silver and gold” (*Deut.* xvii. 15–17).

What these directions to a king signify no one can see who does not know what is signified in the spiritual sense by a “king,” by the “sons of Israel,” by “Egypt and its horses,” also by “wives,” and by “silver and gold.” A “king” signifies truth from good; [“sons of Israel” a church from those who are in truths from good;] “Egypt” the natural man; “his horses” knowledges (*scientifica*); “wives” affections for truth and good; and “silver and gold” the truths and goods of the church, and in the contrary sense its falsities and evils; and as a “king” signifies truth from good, and the “sons of Israel” a church from those who are in truths from good, it is said that “if the people desire, a king shall be set over them whom Jehovah God shall choose out of the midst of the sons of Israel; a man that is a stranger who is not thy brother shall not be set over them,” “a man that is a stranger who is not a brother” signifying a religion not agreeing, also falsity in which there is no good. [47.] As “Egypt” signifies the natural man, and “horses” false knowledges (*scientifica*), which are fanciful, it is said “only he shall not multiply to himself horses, nor shall he bring back the people into Egypt that he may multiply horses.” As “wives” signify affections for truth and good, which become affections for evil and falsity when one man has many wives, it is said “neither shall he multiply to himself wives that his heart turn not away.” And as “gold and silver” signify the goods and truths of the church, but here evils and falsities, since they are regarded only by the natural man, it is said, “neither shall he greatly multiply to himself silver and gold.” But to come nearer to the point, these words prescribe

that truth shall not rule over good, as is done when the natural man rules over the spiritual; that this must not be done is signified by "he shall not bring back the people into Egypt that he may multiply horses, nor take many wives," for "wife and husband" signify an affection for good corresponding to an affection for truth, which correspondence exists in the marriage of a man with one wife, but not with many. Other like things are prescribed in the Law of the king (1 *Sam.* viii. 10-18). Because Solomon not only procured for himself horses from Egypt, but also multiplied wives, and heaped up gold and silver, he became an idolater, and after his death the kingdom was divided. [48.] In *Isaiah*:

"The prophecy concerning Egypt: Jehovah rideth upon a light cloud, and cometh into Egypt; therefore the idols of Egypt shall be moved before Him, and the heart of the Egyptian shall melt in the midst of him. . . . I will shut up Egypt in the hand of a hard lord, and a fierce king shall rule over them. . . . Then the waters shall fail in the sea, and the river shall dry up and become dry, and the streams shall recede, . . . and the rivers of Egypt shall be dried up, the reed and the flag shall wither. . . . Therefore the fishers shall mourn, and all they that cast the hook into the river shall be sad, and they that spread the net upon the faces of the waters shall languish. Moreover, they that make the thread of silks, and the weavers of curtains, shall be ashamed. . . . How say ye unto Pharaoh, I am the son of the wise, the son of the kings of olden time? Where now are thy wise men? Let them tell; come now, and they shall know what Jehovah . . . hath purposed respecting Egypt. The princes of Zoan have become fools, the princes of Noph are carried away, and they have seduced Egypt, the cornerstone of his tribes; . . . there shall be no work for Egypt that may make head or tail, branch or rush" (xix. 1-17).

From all this regarded in the spiritual sense it can be seen that "Egypt" signifies the natural of man separated from his spiritual; and man becomes merely natural when in his life he has regard to himself and to the world and not to the Lord; consequently he is in the pride of self-intelligence, which is common with the learned, and this perverts the rational in them, and closes up the spiritual mind. To make clear that the natural man is signified by "Egypt," self-intelligence by "its river," and falsities by "the waters of the river of Egypt," I will explain in connection the summary of this chapter here cited. "Jehovah rideth upon a light cloud, and cometh into Egypt," signifies the visitation of the natural man from Divine truth spiritual-natural, for visitation is examination into what a man is, and examination takes place by means of Divine truth; a "light cloud" signifies Divine truth spiritual-natural, from which it becomes evident

what a man is in respect to his natural ; “therefore the idols of Egypt shall be moved before Him, and the heart of the Egyptian shall melt in the midst of him,” signifies a mass and crowd of falsities in the natural man constituting its worship, and its terror because of visitation. [49.] “I will shut up Egypt in the hand of a hard lord, and a fierce king shall rule over them,” signifies that evil of falsity and falsity of evil will reign therein, “a hard lord” meaning evil of falsity, and “a fierce king” falsity of evil ; “then the waters shall fail in the sea, and the river shall dry up and become dry,” signifies that there will be no truths in the natural man, nor any intelligence therefrom ; “and the streams shall recede and the rivers of Egypt shall be dried up” signifies that it will turn itself from truths to falsities, and as intelligence will be, in consequence, without truths from the light of the spiritual man, it will become dead ; “the reed and the flag shall wither” signifies that all perception of truth and good from the sense of the letter of the Word, which the sensual man would otherwise have, will vanish ; “therefore the fishers shall mourn, and all they that cast the hook into the river shall be sad, and they that spread the net upon the faces of the waters shall languish,” signifies that those who teach and instruct will labor in vain to reform the natural man by truths from the Word, “fishers” and “they that spread the net upon the faces of the waters” signifying those that teach and instruct natural men from the Word, in particular from its sense of the letter ; “fish” signifies knowledges therefrom, and “to be sad and to languish” signifies to labor. [50.] “They that make the thread of silks, and the weavers of curtains, shall be ashamed,” signifies those who teach spiritual truths in a natural manner, “thread of silks” meaning spiritual truth, “curtains” natural truths from a spiritual origin, and “to make” and “to weave” these meaning to teach. “How say ye unto Pharaoh, I am the son of the wise, the son of the kings of olden time? Where now are thy wise men?” signifies that the wisdom and intelligence of the natural man from the spiritual have perished, for the natural man is formed to receive intelligence and wisdom from the spiritual man, and this takes place when they both act as one, like cause and effect ; “the princes of Zoan have become fools, the princes of Noph are carried away,” signifies that the truths of wisdom and intelligence from spiritual light in the natural man are turned into the falsities of insanity ; Zoan and Noph were in the land of Egypt, and signified the enlightenment of the natural man from spiritual light ; “and they have seduced Egypt, the cornerstone of the

tribes" signifies that the natural man has been perverted, on which, nevertheless, all the goods and the truths of the church have their foundation; "there shall be no work for Egypt that may make head or tail, branch or rush," signifies that they no longer have any intelligence or knowledge (*scientia*) of truth, consequently no truth either spiritual or natural.

[i.] [51.] In *Ezekiel*:

"Son of man, set thy faces against Pharaoh king of Egypt, and prophesy against him and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold I am against thee, Pharaoh king of Egypt, the great whale, that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made it for myself; therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, . . . and I will leave thee in the desert, thee and all the fish of thy rivers; upon the faces of the field thou shalt fall, thou shalt not be brought together nor gathered; I have given thee for food to the wild beast of the land and to the bird of heaven, that all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of reed to the house of Israel; when they held thee by the hand thou wast broken, and didst pierce every shoulder for them, and when they leaned upon thee thou wast broken, and didst make all their loins to be at a stand. . . . Behold I will bring against thee the sword, and I will cut off from thee man and beast, that the land of Egypt may become a solitude and a waste; . . . because he hath said, The river is mine, and I made it, therefore I am against thee and against thy rivers, and I will give the land of Egypt unto desolations, . . . from the tower of Seveneh unto the border of Cush, . . . and her cities . . . shall be a solitude forty years" (xxix. 2-12).

This, too, is a description of the natural man deprived of all truth and good by pride from knowledge (*scientia*) and consequent self-intelligence. Because "Pharaoh king of Egypt" signifies the knowledge of the natural man and self-intelligence therefrom it is said, "Behold I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers," "great whale" signifying the knowledge (*scientificum*) of the natural man in general, here false knowledge, and "river" signifying self-intelligence. "Who saith, The river is mine, and I have made it for myself," signifies intelligence from self and not from the Lord; thus the pride of self-intelligence is involved in this expression. "Therefore I will put a hook in thy jaws" signifies false speaking and chastisement in consequence of it. "And I will cause the fish of thy rivers to stick unto thy scales" signifies the false knowledges (*scientifica*) of the lowest kind which are from fallacies of the senses, "fish" meaning knowledges (*scientifica*), and "scales" fallacies of the senses, which are knowledges of the lowest kind. [52.] "And I will leave thee in the desert, thee and all the fish of thy rivers," signifies to be stripped of truths and of all knowledges (*scientifica*) which constitute intelligence; "upon the faces of the field thou

shalt fall, thou shalt not be brought together nor gathered," signifies a religion without coherence and that cannot be reestablished; "I have given thee for food to the wild beast of the land and to the bird of heaven" signifies to be consumed by affections and thoughts of falsity; "that all the inhabitants of Egypt may know that I am Jehovah" signifies that it may be known and believed that all truth and good, even in the natural man, are from the Lord; "because they have been a staff of a reed to the house of Israel" signifies confidence in the knowledges of the sensual man, which are fallacies in men of the church (that "staff of a reed" signifies such confidence, see above, n. 627[6]); "when they held thee by the hand thou wast broken, and didst pierce every shoulder for them" signifies that through faith in these all power of truth is destroyed; "and when they leaned upon thee thou wast broken, and didst make all their loins to be at a stand," signifies that through confidence in these the capacity to receive good of love is destroyed. [53.] "Behold I will bring against thee the sword, and I will cut off from thee man and beast," signifies that falsity will destroy all understanding of truth and affection for good in the natural man; "that the land of Egypt may become a solitude and a waste" signifies that in consequence the natural man is destitute of all truth and all good; "because he hath said, The river is mine, and I made it," signifies because of the pride of self-intelligence; "and I will give the land of Egypt unto desolations from the tower of Seveneh unto the border of Cush" signifies the destruction of the church from first things to last in the natural man; "her cities shall be a solitude forty years" signifies doctrinals from mere falsities until there is no truth left, "forty years" signifying the entire period of vastation of the church, and also the entire duration of temptations. [54.] In the *Second Book of Kings*:

"Thou hast trusted thyself upon the staff of a bruised reed, upon Egypt, upon which if a man lean it entereth into his hand and pierce it; so is Pharaoh king of Egypt to all that trust in him" (xviii. 21).

"Staff of a reed" and "to lean upon it" have the same signification as just above. Therefore Egypt is called in David,

"The wild beast of the reed, the congregation of the strong, which scattereth the peoples" (*Psalms* lxxviii. 30).

"The wild beast of the reed" signifies affection or cupidity for falsity from knowledges (*scientifica*) of the sensual man, which are fallacies; these are called "the congregation of the strong,"

because they strongly persuade; and because these disperse the truths of the church it is said, "which scattereth the peoples." [55.] In *Hosea*:

"Ephraim shall be like a silly dove, without heart. They have called Egypt, they have gone away to Assyria; . . . woe unto them, for they have wandered from Me; devastation to them, for they have transgressed against Me; . . . their princes shall fall by the sword, for the rage of their tongue; this is their derision in the land of Egypt" (vii. 11, 13, 16).

This treats of the pride of Israel, by which the pride of self-intelligence in such things as belong to the church is signified. That "Egypt" signifies the natural man, and its knowledge (*scientia*), is evident from this, that "Ephraim," about whom this prophet has much to say, signifies the understanding of the church and its truth of doctrine, in the natural (that this is the signification of "Ephraim" see above, n. 440); so "Ephraim shall be like a silly dove, without heart," signifies that now there will be no understanding, because there is no truth and no affection for truth and good; "they have called Egypt and have gone away to Assyria" signifies their confiding in the knowledges (*scientifica*) of the natural man and in reasonings therefrom, which deceive; "woe unto them, for they have wandered from Me," signifies turning away from truths which are from the Word; "devastation to them, for they have transgressed against Me," signifies loss of all truth because of their falling away; "their princes shall fall by the sword" signifies that leading truths will be destroyed by falsities; "for the rage of their tongue; this is their derision in the land of Egypt," signifies disparagement of doctrine by the natural man, and contempt for it. [56.] In the same,

"Israel, . . . thou hast gone a-whoring under thy God; . . . they shall not dwell in the land of Jehovah, and Ephraim shall return unto Egypt, and they shall eat what is unclean in Assyria; . . . lo, they are gone away because of devastation; Egypt shall gather them, Moph shall bury them; as to the desirable things of their silver the thistle shall possess them; thorns shall be in their tents" (ix. 1, 3, 6).

The whole of this chapter treats of the understanding of the Word destroyed, which is here signified by "Ephraim." "Israel gone a-whoring under his God" signifies the truth of the Word falsified; "they shall not dwell in the land of Jehovah" signifies that they shall have no life of good, like that in heaven; "and Ephraim shall return unto Egypt" signifies the understanding of truth destroyed, whence they become natural; "and they shall eat what is unclean in Assyria" signifies the rational swarming with falsities of evil; "lo, they are gone away because of devastation,"

signifies a turning away from the Lord through the falsification of truth; "Egypt shall gather them" signifies that they have become merely natural; "Moph shall bury them" signifies spiritual death through the adaptation of the truths of the sense of the letter of the Word to falsities of evil; "the desirable things of their silver" signify knowledges of truth; "the thistle shall possess them" signifies that evil shall pervert them; "thorns shall be in their tents" signifies falsity of evil in worship. [57.] In the same,

Israel "shall not return to Egypt, the Assyrian he is their king" (xi. 5).

"Israel shall not return to Egypt" signifies that when the man of the church has become spiritual he will not become natural; "the Assyrian he is their king" signifies that reasonings from falsities will then rule. The man of the church from being spiritual becomes natural when he separates faith from charity, that is, believes the Word but does not live according to its commands; also when he claims to himself intelligence and does not attribute it to the Lord; from this is the pride whereby man becomes natural. For man is first natural, afterwards he becomes rational, and lastly spiritual. When man is natural he is in Egypt, when he becomes rational he is in Assyria, and when he becomes spiritual he is in the land of Canaan, that is, in the church. [58.] In the same,

"Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth lying and devastation; and they make a covenant with the Assyrian, and oil is carried down into Egypt" (xii. 1).

"Ephraim" signifies a church in which understanding of truth is destroyed; "to feed on wind" signifies to imbibe falsity; "the east wind" which he followeth after signifies the drying up and dispersion of truth; that "oil is carried down into Egypt" signifies that good of love is perverted by the knowledges (*scientificæ*) of the natural man. (But see further explanation of this above, n. 419[*e*].)

[*j*.] [59.] In *Isaiah*:

"Woe to the refractory sons, . . . that take counsel but not of Me, and that make a molten image but not by My spirit, that they may add sin to sin; that depart to go down into Egypt, but have not asked at My mouth; . . . and to trust in the shadow of Egypt. Therefore the strength of Pharaoh shall become to you a shame, and trust in the shadow of Egypt a disgrace" (xxx. 1-3).

"Woe to the refractory sons" signifies lamentation over the damnation of those who turn themselves away; "that take counsel but not of Me" signifies thoughts and conclusions respecting things of heaven from self and not from the Lord; and "that

make a molten image, but not by My spirit," signifies worship from infernal falsity and not from Divine truth; "that depart to go down into Egypt, but have not asked at My mouth," signifies from the selfhood (*proprium*) of the natural man, and not from the Word; "and to trust in the shadow of Egypt" signifies trusting and having confidence in such things as are suggested by the natural man, which has no heavenly light. "Therefore the strength of Pharaoh shall become a shame, and trust in the shadow of Egypt a disgrace," signifies no ability to resist evils from self-intelligence, nor from the knowledge (*scientia*) of the natural man, "shame and disgrace" signifying the state of such, when they are reputed vile because of evils. [60.] In *Jeremiah*:

"Thou hast forsaken Jehovah thy God, at the time when He led thee in the way. What hast thou to do with the way of Egypt, to drink the waters of Shihor; and what hast thou to do with the way of Assyria, to drink the waters of the river? . . . Why goest thou so much about to change thy way? Thou shalt be ashamed of Egypt also as thou wast ashamed of Assyria" (ii. 17, 18, 36).

This, too, treats of the man of the church who by falsities of doctrine and evils of life therefrom becomes external and merely natural. "Thou hast forsaken Jehovah at the time when He led thee in the way" signifies a turning away from being reformed by the Lord by means of truths that lead; "what hast thou to do with the way of Egypt, to drink the waters of Shihor?" signifies instruction solely from the natural man, from which come mere falsities; "what hast thou to do with the way of Assyria, to drink the waters of the river?" signifies reasonings from the natural man from which come falsities of faith; "why goest thou so much about to change thy way?" signifies strong opposition to being so reformed as to become spiritual; "thou shalt be ashamed of Egypt also as thou wast ashamed of Assyria" signifies that it is a perverse and vile state to be led by the natural man and by reasonings therefrom, because this is to be led by falsities and evils from the selfhood (*proprium*). [61.] In *Lamentations*:

"Our inheritance has been turned unto strangers, our houses unto aliens. . . . We have drunken our waters for silver; our wood cometh for a price. . . . We have given the hand to Egypt, to Assyria, that we may be satisfied with bread. . . . Servants rule over us, there is no one to deliver us out of their hands" (v. 2, 4, 6, 8).

"Our inheritance has been turned unto strangers" signifies the truths of the church converted into falsities; "our houses unto aliens" signifies the goods of the church turned into evils; "we have drunken our waters for silver" signifies instruction purely from ourselves, which is the source of mere falsities; "our wood

cometh for a price” signifies instruction purely from ourselves, which is the source of mere evils. Because man is instructed and reformed freely by the Lord, that is, “without silver and without price” (*Isaiah* lv. 1), to drink “for silver” and to procure wood and gain warmth “for a price,” signifies purely from ourselves; and as to be instructed purely from ourselves is to be instructed by the natural man and its knowledges (*scientifica*) and conclusions therefrom, so it is said “we have given the hand to Egypt, to Assyria, that we may be satisfied with bread,” “Egypt” signifying the natural man, which is the source of falsities, and “Assyria” the natural man reasoning from falsities, which is the source of evils; and as the things belonging to the natural man are relatively things of service, since the natural man was created to serve the spiritual, so when the natural rules over the spiritual, servants have dominion, and this is what is meant by “servants rule over us. there is no one to deliver us out of their hands.”

[*k*.] [62.] In *Jeremiah*:

“If ye say, We will not dwell in this land, . . . saying No, but we will go into the land of Egypt, where we shall see no war, and shall not hear the sound of the trumpet and shall not hunger for bread, and there will we dwell. . . . But if ye set your faces to enter into Egypt, and go to sojourn there, it shall be that the sword which ye fear shall overtake you there in the land of Egypt, [and the famine whereof ye were afraid shall follow hard after you there in Egypt,] and there ye shall die; so shall it be with all the men who set their faces to go into Egypt to sojourn there; they shall die by the sword, by famine, and by pestilence, none of them shall remain or escape; . . . and ye shall be for an execration, an astonishment, and a curse, and a reproach, and ye shall see this place no more” (xlii. 13-18, seq.).

We frequently read, in both the historical and the prophetic parts of the Word, that the Israelitish people were inflamed with a desire to return into Egypt, and that this was forbidden them, and they were threatened with plagues and punishments if they did so: but the reason for this has heretofore been known to no one. The reason was that the sons of Israel were to represent a church from its first rise to its end; and the church is first formed in man by knowledges (*scientifica et cognitiones*) in the natural man, for by these the natural man is first cultivated; as every man is born natural, that must first be cultivated in order that it may finally serve as a basis for man’s intelligence and wisdom. Afterwards by means of knowledges (*scientiae et cognitiones*) which are implanted in the natural man, an intellectual is formed, that man may become rational. But in order that a man from being rational may become spiritual he must needs endure temptations,

for by these the rational is so subdued as not to call forth from the natural such things as favor lusts, and destroy the rational. Finally when man has in this way been made rational he is made spiritual, for the rational is the medium between the spiritual and the natural, consequently the spiritual flows into the rational, and through it into the natural. [63.] In a word, a man must first enrich the memory with knowledges (*scientiae*), afterwards by these his understanding must be cultivated, and finally the will. The memory belongs to the natural man, the understanding to the rational, and the will to the spiritual. This is the way of man's reformation and regeneration. This is why the sons of Israel were first led into Egypt, afterwards into the desert to undergo temptations, and finally into the land of Canaan, for as has been said, they were to represent the church from its first rise to its last end. Their abiding and sojourning in Egypt represented the instruction of the natural man; their wanderings forty years in the desert represented the temptations by which the rational man is formed; and the land of Canaan, into which they were finally brought, represented the church, which regarded in itself is spiritual. [64.] But such as are not willing to be reformed and regenerated stop at the first stage, and remain natural; and this is why the sons of Israel, who were not willing, so often desired to return to Egypt (which desire of theirs is frequently mentioned in the *Book of Exodus*); for they were natural, and were scarcely capable of becoming spiritual, and yet they could represent those things that belong to a spiritual church; for this reason they were led into Egypt, and afterwards into the desert, and finally into the land of Canaan, which represented the rise, progress, and final establishment of the church in man. This makes clear why the sons of Israel were so strongly forbidden to return into Egypt; for by so doing they would have represented that from being spiritual men they had become natural, and when a spiritual man becomes natural he no longer sees any truths and perceives no goods, but falls into falsities and evils of every kind. [65.] But to return to the explanation of the above words. "If ye say, We will not dwell in this land, saying No, but we will go into the land of Egypt," signifies turning away from a spiritual state, in which those are who are of the church, and a longing for a natural state and for the things that pertain to the natural man; "where we shall see no war and shall not hear the sound of the trumpet, and shall not hunger for bread," signifies that there

will then be no infestation by falsities and evil, and no temptations, "war" signifying infestation and combat by falsities and evils, and "not to hunger for bread" signifies not to desire good, which is the state of those who are in falsities and evils, and thus of those who are merely natural; such are not infested by evils and falsities because they are in them, and know nothing about truths and goods; "and there will we dwell" signifies a natural life. [66.] "But if ye set your faces to enter into Egypt, and go to sojourn there;" signifies if from their love they long for a natural life; "it shall be that the sword which ye fear shall overtake you there in the land of Egypt" signifies falsities destroying truths; "and the famine whereof ye were afraid shall follow hard after you there in Egypt" signifies a lack of the knowledges of truth and good; "and there shall ye die" signifies the consequent devastation of the church and damnation; "so shall it be with all the men who set their faces to go into Egypt to sojourn there; they shall die by the sword, by famine, and by pestilence," signifies the same as before, "pestilence" signifying the vastation of all good and truth; "none of them shall remain or escape" signifies that nothing whatever of truth and good will survive; "and ye shall be for an execration, an astonishment, a curse, and a reproach," signifies all things belonging to damnation; "and ye shall see this place no more" signifies that nothing of the church shall be in them any longer.

[1.] [67.] In *Ezekiel*:

"There were two women, the daughters of one mother, who committed whoredom in Egypt; . . . their names were Oholah the elder, . . . which is Samaria, . . . and Oholibah . . . which is Jerusalem. Oholah committed whoredom while subject to Me, and loved the Assyrians her neighbors, . . . and bestowed her whoredoms upon the choice of all the sons of Asshur. . . . Yet she hath not left her whoredoms from Egypt, for they lay with her in her youth. . . . Therefore I delivered her into the hand of her lovers, . . . the sons of Asshur. . . . They disclosed her nakedness, they took her sons and her daughters, and her they finally slew with the sword. . . . Her sister Oholibah saw, and corrupted her love more than she, and her whoredoms above the whoredoms of her sister; she doted upon the sons of Asshur. . . . For she increased her whoredoms, when indeed she saw men painted upon the wall, the image of the Chaldeans painted with vermilion, . . . all having the semblance of princes, the likeness of the sons of Babylon, of the Chaldeans. . . . And the sons of Babylon came to her to the bed of loves, and they defiled her with their whoredom. . . . She multiplied her whoredoms when she remembered the days of her youth, in which she committed whoredom in the land of Egypt. She doted upon their concubines, because their flesh was the flesh of asses, and their issue the issue of horses. Thus didst thou favor the wickedness of thy youth, when thou didst adorn thy

breasts from Egypt. . . . Therefore, Oholibah, . . . I will stir up thy lovers against thee, . . . the sons of Babylon, and all the Chaldeans, . . . and all the Assyrians with them. . . . They shall take thy sons and thy daughters, and thy posterity shall be devoured by fire. They shall strip thee of thy garments, and shall take away the jewels of thine adorning. Thus will I make thy wickedness to cease from thee, and thy whoredom from the land of Egypt, that thou lift not up thine eyes unto them, nor remember Egypt any more. . . . Thou shalt be filled with drunkenness and sadness, with the cup of wasting and desolation" (xxiii. 2-33, and to the end).

To make clear that "Egypt" signifies the natural man, here the natural separated from the spiritual, and "Asshur" the rational, here reasoning from things belonging to the natural man, I will give a summary explanation of the above. "There were two women, the daughters of one mother, who committed whoredom in Egypt," signifies falsifications of truth and good, and as the sons of Jacob were merely natural men, they imbibed "the idolatries of the Egyptians," which signifies that they falsified all the truths of the church. "Their names were Oholah the elder, which is Samaria, and Oholibah which is Jerusalem," signifies both the spiritual and the celestial church, which were represented by the posterity of Jacob, the Israelites who were in Samaria representing the spiritual church, and the Jews who were in Jerusalem the celestial church, both from the same mother, which is Divine truth. [68.] "Oholah committed whoredom while subject to Me" signifies the falsification of Divine truth which is in the Word; "and loved the Assyrians her neighbors, and bestowed her whoredoms upon the choice of all the sons of Asshur," signifies confirmations by many reasonings; "yet she hath not left her whoredoms from Egypt, for they lay with her in her youth," signifies that they were still addicted to their idolatries. "Therefore I delivered her into the hand of her lovers, the sons of Asshur," signifies reasonings confirming idolatries. "They disclosed her nakedness, they took her sons and her daughters, and her they finally slew with the sword," signifies lack of all truth and good and consequent extinction of the church in them, "nakedness" meaning lack, "sons and daughters" truths and goods, and "Oholah" the church. "Her sister Oholibah saw, and corrupted her love more than she, and her whoredoms above the whoredoms of her sister," signifies the devastation of the celestial church represented by the Jewish nation in Jerusalem, which is said "to have corrupted her love more than her sister," when it perverted and adulterated the goods of the Word, and thus of doctrine; for it is a greater sin

to corrupt or pervert the goods of the church than its truths. [69.] "She doted upon the sons of Asshur" signifies that this was done by reasonings against truths and goods; "she increased her whoredoms, when she saw men painted upon the wall, the images of the Chaldeans painted with vermilion," signifies fancies from fallacies of the senses, which are of the sensual man, and arguings therefrom, from which come falsifications; "all having the semblance of princes, the likeness of the sons of Babylon, of the Chaldeans," signifies the appearance that they are preeminent truths, to be preferred above all others; "and the sons of Babylon came to her, and they defiled her with their whoredom," signifies conjunction with falsities of evil from love of self. "She multiplied her whoredoms when she remembered the days of her youth, in which she committed whoredom in the land of Egypt," signifies confirmation of their idolatries and falsities of evil which have been imbibed from the natural man, and thus increase of their falsifications. "She doted upon their concubines, because their flesh was the flesh of asses, and their issue the issue of horses," signifies cupidities of love for these, because from their voluntary selfhood (*proprium*), and thus from their intellectual selfhood (*proprium*), "flesh of asses" meaning the voluntary selfhood, and the "issue of horses" the intellectual selfhood therefrom, and these pervert all things. [70.] "Thus didst thou favor the wickedness of thy youth, when thou didst adorn thy breasts from Egypt," signifies love of falsity implanted from the earliest age, and enjoyment therefrom. "Therefore, Oholibah, I will stir up thy lovers against thee, the sons of Babylon, and all the Chaldeans, and the Assyrians with them," signifies the destruction of the church by evils from love of self, and by falsities from the pride of self-intelligence, in which there is a deadly hatred against the goods and truths of doctrine. "They shall take thy sons and thy daughters" signifies the goods and truths of the church, which they will destroy; "and thy posterity shall be devoured by fire" signifies that the remaining things therefrom will be destroyed by earthly loves. "They shall strip thee of thy garments, and shall take away the jewels of thine adorning," signifies the deprivation of all intelligence and knowledge (*scientia*), which are the beauty of the church. "Thus will I make thy wickedness to cease from thee, and thy whoredom from the land of Egypt," signifies that thus truths can no longer be falsified; "that thou lift not up thine eyes upon them, nor remember Egypt any more," signifies when there is

no longer any understanding of truth or knowledge (*scientia*) of truth; "thou shalt be filled with drunkenness and sadness" signifies insanity in things spiritual, and aversion to them; "with the cup of wasting and desolation" signifies falsities of evil which wholly devastate and desolate all the goods and truths of the church. [71.] In the same,

"Thou hast committed whoredom with the sons of Egypt thy neighbors, great of flesh, and hast multiplied thy whoredom; . . . and thou hast committed whoredom with the sons of Asshur, and there was no satiety to thee. . . . And thou hast multiplied thy whoredom even to Chaldea, the land of thy traffic, and yet thou wast not satisfied" (xvi. 26, 28, 29).

This is said of the abominations of Jerusalem, which signifies the church in respect to doctrine; and "whoredoms" signify falsifications of the truth of doctrine and of the Word; therefore "thou hast committed whoredom with the sons of Egypt thy neighbors, great of flesh," signifies falsifications by the natural man, in which are all evils and falsities, "flesh" signifying what is man's own (*proprium*), which has its seat in the natural man, and in itself is nothing but evil and falsity therefrom; "and thou hast committed whoredom with the sons of Asshur" signifies falsifications by means of reasonings; "and there was no satiety to thee" signifies a cupidity for falsifying truths without limit; "and thou hast multiplied thy whoredom even to Chaldea, the land of thy traffic," signifies falsifications from the sensual man, where are mere fallacies, from which man wholly rejects and denies truths, and even blasphemes them; "land of traffic" signifies where all falsities are procured, and the sensual is the 'fountain of all evils and all falsities therefrom. Moreover, man is born at first sensual, afterwards he becomes natural, then rational, and at length spiritual, and he who falsifies the truths of the church becomes again natural, and at length sensual. "And yet thou wast not satisfied" signifies a measureless cupidity for destroying the truths of the church.

[m.] [72.] In *Joel*:

"Egypt shall be a desolation, and Edom a desert of desolation, because of the violence to the sons of Judah, whose innocent blood they have shed in their land" (iii. 19).

"Egypt shall be a desolation" signifies that the natural man will be without truths, and thus in mere falsities; "and Edom a desert of desolation" signifies that the natural man will be without goods and thus in mere evils; "because of the violence to the sons of Judah, whose innocent blood they have shed," signi-

fies because they have offered violence to the truths and goods of the Word, which they have perverted. [73.] Like things are involved in the wars between the sons of Israel and the Egyptians; also in the wars between the sons of Israel and the Assyrians; also between the Assyrians and Egyptians

(2 *Kings* xxiii. 29 to the end; xxiv.; *Isa.* x. 3-5);

also in the *First Book of Kings*:

That under king Rehoboam the king of Egypt came up against Jerusalem, and took the treasures of the house of Jehovah and the treasures of the house of the king; and took the shields which Solomon had made, and many other things (xiv. 25, 26).

For in all the histories of the Word, as well as in its prophecies, there is a spiritual sense; since all the historical occurrences in the Word are representative of spiritual and celestial things that belong to heaven and the church, and the words that describe them are significative; thus that "the king of Egypt took the treasures of the house of Jehovah and of the house of the king" and the rest, represented the devastation of the church in respect to knowledges of good and truth through knowledges (*scientifica*) wrongly applied, which are in the natural man. [74.] What the natural man is when it is made subject to the spiritual, and what it is when it is separated from it, is fully described in *Exodus* in the internal sense. What the natural man is when it is subject to and thus conjoined to the spiritual, is described in the story of Joseph, and of the sons of Israel called thither by Joseph and their dwelling in the land of Goshen, which was the best of the lands of Egypt. The story of Joseph describes the dominion of the Lord over the natural man, for "Joseph" means in the spiritual sense the Lord, and "Egypt" the natural man, and "the sons of Israel" the spiritual man. But afterwards what the natural man is when separated from the spiritual is described by Pharaoh's making the sons of Israel to serve grievously; and its subsequent vastation in respect to all the truths and goods of the church is described by the miracles wrought in Egypt, which were so many plagues; and its final destruction is described by the drowning of Pharaoh and all his host in the Red sea. [75.] The miracles by which the vastation of the natural man separated from the spiritual is described in the spiritual sense, are these:

The staff of Aaron was turned into a serpent; the waters in the rivers were turned into blood, so that the fish died, and the river stank (*Exod.* vii.);

From the rivers and pools frogs were brought up upon the land of Egypt; the dust of the earth was turned into lice; swarms of

- noxious flying insects were sent into the house of Pharaoh, of his servants, and into all the land of Egypt (*Exod. viii.*);
 Boils broke forth with blains upon man and upon beast; a rain of grievous hail mingled with fire rained upon the land of Egypt (*Exod. ix.*);
 Locusts were sent upon the land, which devoured the herb and all the fruit of the tree; a thick darkness came over all the land of Egypt (*Exod. x.*);
 All the first-born in the land of Egypt died (*Exod. xi.*);
 Finally when the sons of Israel had borrowed of them and thus spoiled them of their vessels of gold and silver, and raiment (which signified knowledges of good and truth) (*Exod. xii. 35, 36*), the Egyptians were drowned in the Red sea (which signified hell) [(*Exod. xiv. 28*)].

All this describes how the natural man is vastated, which takes place when he casts away from himself all the truths and goods of the church, and imbibes falsities and evils, until there is no longer any truth or good, of the church remaining. (But the spiritual sense of all this may be seen explained at large in the *Arcana Caelestia*, where *Exodus* is unfolded). From all this it can be seen what is signified by

The plagues and diseases of Egypt (*Deut. vii. 15*; *xxviii. 60*);

Also what by

Being drowned in the river of Egypt (*Amos viii. 8*; *ix. 5*).

Also why it is that Egypt is called

“A land of bondage” (*Micah vi. 4*);

Likewise “the land of Ham” (*Psalms cv. 23*);

And “a furnace of iron” (*Deut. iv. 20*; *1 Kings viii. 51*).

All this has reference to Egypt, and it makes fully evident that “Egypt” signifies the natural man in both senses.

655[α]. “Where also our Lord was crucified” signifies by which, namely, by evils and falsities therefrom springing from infernal love, He was rejected and condemned.—This is evident from this, that evils themselves and their falsities springing from infernal love are what reject and condemn the Lord. These evils and their falsities are signified by “Sodom and Egypt,” therefore it is said of the city Jerusalem that it is thus “called spiritually,” for “to be called spiritually Sodom and Egypt” signifies evil itself, and falsity therefrom. [2.] The hells are divided into two kingdoms, over against the two kingdoms in the heavens; the kingdom over against the celestial kingdom is at the back, and those who are in it are called genii; this kingdom is what is meant in the Word by “devil;” but the kingdom that is over

against the spiritual kingdom is in front, and those who are in it are called evil spirits; this kingdom is what is meant in the Word by "Satan." These hells, or these two kingdoms into which the hells are divided, are meant by "Sodom and Egypt." Whether it is said evils and falsities therefrom, or these hells, it is the same, since from these all evils and all falsities therefrom ascend. [3.] That the Jews who were of Jerusalem crucified the Lord means that He was crucified by the evils and falsities therefrom which they loved; for all things recorded in the Word respecting the Lord's passion represented the perverted state of the church with that nation. For although they accounted the Word holy, yet by their traditions they perverted all things therein until there was no longer any Divine good or truth remaining with them, and when Divine good and Divine truth, which are in the Word, no longer remain, evils and falsities from infernal love succeed in their place, and these are what crucify the Lord. (That such is the signification of the Lord's passion may be seen above, n. 83, 195[*e*], 627[*e*]. That the Lord is said "to be slain" signifies that he was rejected and denied, see above, n. 328; and that the Jews were such, see above, n. 122, 433[*e*], 619[*a*]; and *Doctrine of the New Jerusalem*, n. 248.) [4.] As it is here said "where our Lord was crucified," it shall be told what "crucifixion (or hanging upon wood)" signified with the Jews. They had two modes of capital punishment, crucifixion and stoning; and "crucifixion" signified a condemnation and curse because of the destruction of good in the church, and "stoning" signified a condemnation and curse because of the destruction of truth in the church. "Crucifixion" signified a condemnation and curse because of the destruction of good in the church, for the reason that "wood," upon which they were hung, signified good, and in the contrary sense evil, both pertaining to the will; and "stoning" signified a condemnation and curse because of the destruction of truth in the church, for the reason that "stone," with which they were stoned, signified truth, and in the contrary sense falsity, both pertaining to the understanding; for all things instituted with the Israelitish and Jewish nation were representative, and thus significative. (That "wood" signifies good, and in the contrary sense evil, and that a "stone" signifies truth, and in the contrary sense falsity, may be seen in the *Arcana Caelestia*, n. 643, 3720, 8354.) But as it has not been known heretofore why the Jews and Israelites had the punishment of the cross and the punishment of stoning, and it is important that it should be known, I will cite some passages from the Word to show that these punishments were representative,

[5.] That "hanging upon wood (or crucifixion)" was inflicted because of the destruction of good in the church, and that it thus represented the evil of infernal love, which is the source of condemnation and curse, can be seen from the following passages. In Moses :

"If there be a stubborn and rebellious son, obeying not the voice of his father or mother, . . . all the men of the city shall stone him with stones that he may die. . . . And if there be in a man a sin and judgment of death, and he be put to death, thou shalt hang him upon wood ; his carcass shall not remain all night upon the wood, but burying thou shalt bury him the same day ; for he that is hanged is the curse of God, and thou shalt not defile thy land" (*Deut.* xxi. 18, 20-23).

"Not obeying the voice of father or mother" signifies in the spiritual sense to live contrary to the precepts and truths of the church, therefore the penalty for it was stoning ; "the men of the city" who were to stone him signify those who are in the doctrine of the church, "city" signifying doctrine. "If there be in a man a sin and judgment of death thou shalt hang him upon wood" signifies if one has done evil against the good of the Word and of the church, because this was a capital sin he was to be hung upon wood, for in the Word "wood" signifies good, and in the contrary sense evil ; "his carcass shall not remain all night upon the wood, but thou shalt bury him the same day," signifies lest there be a representative of eternal damnation ; "thou shalt not defile thy land" signifies that that would be a cause of offence to the church. [6.] In *Lamentations* :

"Our skins are become black like an oven because of the tempests of famine ; they ravished the women in Zion, the virgins in the cities of Judah ; their princes were hanged up by the hand, the faces of the elders are not honored, the young men they have led away to grind, and the boys stumble under the wood" (v. 10-13).

"Zion" means a celestial church, which is in the good of love to the Lord, and such a church the Jewish nation represented ; "the virgins in the cities of Judah" signify affections for truth from good of love ; "their princes were hanged up by the hand" signifies that truths from good will be destroyed by falsities from evil ; "the faces of the elders" that are not honored signify goods of wisdom ; "the young men" who were led away to grind signify truths from good, "to grind" signifying to acquire falsities and to confirm them from the Word ; "the boys stumble under the wood" signifies new-born goods perishing through evils.

[7.] As a “baker” the same as “bread” signifies good of love, and a “butler” the same as “wine” truth of doctrine, so

The baker was hanged on account of his crime against king Pharaoh (*Gen.* xl. 19-22; xli. 13).

This may be seen explained in the *Arcana Caelestia* (n. 5139-5169). Because “Moab” means those who adulterate the goods of the church, and “Baal-peor” signifies the adulteration of good, it came to pass that

All the chiefs of the people were hung up before the sun, because the people committed whoredom with the daughters of Moab and bowed themselves down to their gods, and joined themselves, to Baal-peor (*Num.* xxv. 1-4).

“To commit whoredom with the daughters of Moab” signifies to adulterate the goods of the church; and “to be hung up before the sun” signifies a condemnation and curse because of the destruction of the good of the church. [8.] Because “Ai” signified knowledges of good, and in the contrary sense confirmations of evil,

The king of Ai was hanged on wood, and afterwards thrown down at the entrance of the gate of the city, and the city itself was burned (*Jos.* viii. 26-29).

And because “the five kings of the Amorites” signified evils and falsities therefrom destroying the goods and truths of the church,

Those kings were hanged by Joshua, and afterwards cast into the cave of Makkedah (*Jos.* x. 26, 27);

“the cave of Makkedah” signifying direful falsity from evil.

[*b.*] [9.] Again, “to be hung upon wood (or to be crucified)” signifies the punishment of evil that destroys the good of the church, in *Matthew*:

“Jesus said, I send unto you prophets, wise men, and scribes; and some of them shall ye kill, crucify, and scourge in your synagogues, and persecute them from city to city” (xxiii. 34).

All things the Lord spake He spake from the Divine, but the Divine things from which He spake fell into the ideas of natural thought and consequent expressions according to correspondences, like these here and elsewhere in the Gospels; and as all the words have a spiritual sense, so in that sense prophets, wise men, and scribes, are not here meant, but instead of them the truth and good of doctrine and of the Word; for spiritual thought and speech therefrom, like that of angels, is without the idea of per-

son; so a "prophet" signifies truth of doctrine, "wise men" good of doctrine, and "scribes" the Word from which is doctrine; from this it follows that "to kill" has reference to the truth of doctrine of the church, which is meant by a "prophet;" "to crucify" has reference to the good of doctrine, which is meant by a "wise man," and "to scourge" has reference to the Word, which is meant by a "scribe;" thus "to kill" signifies to extinguish, "to crucify" to destroy, and "to scourge" to pervert. That they will wander from one falsity of doctrine into another is signified by "persecuting them from city to city," "city" signifying doctrine. This is the spiritual sense of these words. [10.] In the same,

Jesus said to the disciples that He must suffer at Jerusalem, and that "the Son of man shall be delivered to the chief priests and scribes, and they shall condemn Him, . . . and deliver Him up to the Gentiles to be mocked, to be scourged, and to be crucified; and the third day He shall rise again" (xx. 18, 19; *Mark* x. 32-34).

The spiritual sense of these words is that Divine truth, in a church where mere falsities of doctrine and evils of life reign, shall be blasphemed, its truth shall be perverted, and its good destroyed. "Son of man" signifies Divine truth, which is the Word, and "Jerusalem" signifies a church where mere falsities and evils reign; "chief priests and scribes" signify adulterations of good and falsifications of truth, both from infernal love; "to condemn Him and deliver Him to the Gentiles" signifies to assign Divine truth and Divine good to hell and to deliver them to the evils and falsities that are from hell, the "Gentiles (or nations)" signifying the evils that are from hell and that destroy the goods of the church; "to be mocked, to be scourged, and to be crucified," signifies to blaspheme, falsify and pervert the truth, and to adulterate and destroy the good of the church and of the Word (as above); "and the third day He shall rise again" signifies the complete glorification of the Lord's Human. [11.] From all this what is signified in the spiritual sense by the Lord's crucifixion can be seen, also what is signified by the various mockings connected with it, as that "they put a crown of thorns on his head," that "they smote Him with a reed," and that "they spat in His face," with other things related in the Gospels, this signifying that the Jewish nation treated Divine truth and good itself, which was the Lord, in a like abominable way; for the Lord suffered the abominable state of that church to be represented in Himself; and this

was signified by

His bearing their iniquities (*Isa.* liii. 11).

For it was a common thing for a prophet to take upon himself a representation of the wickednesses of the church; thus the prophet *Isaiah* was commanded to go naked and barefoot three years, to represent the church as destitute of good and truth (*Isaiah* xx. 3, 4); the prophet *Ezekiel* bound in cords laid siege to a tile on which Jerusalem was depicted, and ate a cake of barley made with the dung of an ox, to represent that the truth and good of the church was thus besieged by falsities and polluted by evils (*Ezekiel* iv. 1-13); the prophet *Hosea* was commanded to take a harlot to himself for a woman, and children of whoredoms, to represent what the church was at that time (*Hosea* i. 1-11); with other like things. That this was "bearing the iniquities of the house of Israel" or the church is plainly declared in *Ezekiel* (iv. 5, 6). From all this it can be seen that all things recorded concerning the passion of the Lord were representative of the state of the church at that time with the Jewish nation. [12.] Thus much respecting the punishment of "hanging upon wood (or crucifixion)." This is not the place to show from the Word that the other punishment, which was "stoning," signified a condemnation and curse because of the destroyed truth of the church, but it can be seen from the passages where "stoning" is mentioned

(As in *Exod.* xxi. 28-33; *Lev.* xxiv. 10-17, 23; *Num.* xv. 32-37; *Deut.* xiii. 10; xvii. 5-7; xxii. 20, 21, 24; *Ezek.* xvi. 39-41; xxiii. 45-47; *Matt.* xxiii. 37; *Luke* xiii. 34; xx. 6; *John* viii. 7; x. 31, 32; and elsewhere).

VERSES 9, 10.

656. "And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half, and shall not suffer their bodies to be placed in sepulchres. And they that dwell upon the earth shall rejoice over them and shall be glad, and shall send gifts one to another, because those two prophets tormented them that dwell upon the earth."

9. "And they of the peoples and tribes and tongues and nations shall see" signifies in all who are in falsities and evils of religion, of doctrine, and of life [n. 657]; "their bodies three days and a half" signifies complete extinction of Divine truth and of Divine good [n. 658]; "and shall not suffer their bodies to be placed in sepulchres" signifies rejection and damnation of such [n. 659].
10. "And they that dwell upon the earth shall rejoice over them and shall be glad" signifies the delights of infernal love in those who are opposed to

the goods and truths of the church [n. 660]; "*and shall send gifts one to another*" signifies *consociation of such* [n. 661]; "*because those two prophets tormented them that dwell upon the earth*" signifies *anxiety of heart in the devastated church on account of these* [n. 662].

657. [Verse 9.] "*And they of the peoples and tribes and tongues and nations shall see*" signifies *in all who are in falsities and evils of religion, of doctrine, and of life.*—This is evident from the signification of "to see," as meaning to know, to perceive, and to understand; also from the signification of "peoples and tribes" as meaning those who are in falsities of doctrine and religion; "peoples" in the Word mean all who are in truths or in falsities, whether they are of the church or of some religion out of the church (see n. 175[a], 331, 625); and "tribes" mean in the Word all who are in truths or in falsities of doctrine, for "tribes" signify all truths and falsities of doctrine (see above, n. 330, 430, 431, 454). From this it can be seen that "peoples and tribes" signify all who are in truths or falsities of religion and of doctrine, here those who are in falsities, because it is said, "they shall see the bodies of the witnesses three days and a half, and shall not suffer them to be placed in sepulchres." This is evident also from the signification of "tongues and nations," as meaning those who are in evils of doctrine and of life, for "tongues" signify goods or evils of doctrine, and thus of religion (see above, n. 330, 455, 625); and "nations" signify goods or evils of life (see also above, n. 175, 331, 625); from which it can be seen that "tongues and nations" signify all who are in goods or in evils of doctrine and of life, here those who are in evils, since it is said of them that "they shall see the bodies of the witnesses upon the street of the great city, and shall not suffer them to be placed in sepulchres."

658. "*Their bodies three days and a half*" signifies *complete extinction of Divine truth and of Divine good* [(MARGINAL NOTE:] $3\frac{1}{2}$: 1 *Kings* xvii.; viii.; *Luke* iv. 25).—This is evident from the signification of "bodies" (that is, of the "witnesses"), as meaning those who have extinguished in themselves all Divine truth and Divine good; for "the two witnesses," whom they killed, signify the goods of love and charity and the truths of doctrine and faith (see above, n. 228, 635); consequently "their bodies (when killed)" signify that these have been extinguished; but because the good of love and charity and the truth of doctrine and faith can be extinguished only in those who are in

falsities of doctrine and in evils of life, such are meant, since others do not see that the goods of love and truths of doctrine are extinguished; for every one sees the things that are of the Lord, and thus of heaven and the church, according to what his state is, since from that he sees; consequently he can see no otherwise than in accord with what that is. Thus he who denies the Lord and His Divine in heaven and in the church sees them not, because he sees from a negative [state]; therefore such a one does not see the witnesses alive, but their bodies as carcasses, that is, goods of love and truths of doctrine as no truths and goods, consequently as extinguished. The above is evident also from the signification of “three days and a half,” as meaning what is complete, here complete extinction. [2.] “Three and a half” means completeness, because “three” signifies an entire period or duration from beginning to end, consequently where the church is treated of, as here, “three and a half” signifies even to the end, and at the same time to a new beginning of it; therefore it is added “after three days and a half the spirit of life from God entered into them and they stood upon their feet,” which signifies the beginning of a new church after the end of the old. For at the end of the church all good of love and truth of doctrine is extinguished, and then there is a resurrection, which is effected in those in whom a new church is established by the Lord, and this is signified by “the spirit of life” that entered into them. “Three days and a half” signifies a complete or full state for this reason also, that this number has the same signification as the number “seven,” for it is half of it, and a number halved, or a number doubled, has the same signification as the number that is halved or doubled; and the number “seven” signifies all, likewise what is full and complete, and is predicated of what is holy pertaining to heaven and the church. Respecting the signification of this number see above (n. 20, 24, 257, 300). That the greater numbers that are composed of smaller ones have the same signification as the simple numbers from which they arise by multiplication, may be also seen above (n. 430[a,b]); and that “three” signifies an entire period greater or less from beginning to end (above, n. 532).

659[α]. “*And shall not suffer [their bodies] to be placed in sepulchres*” signifies *rejection and damnation of such*.—This is evident from the signification of “not to be placed in sepulchres (or not to be buried),” as meaning eternal damnation; for

“to be buried” signifies in the Word awakening into life and resurrection, because when a man dies and is buried he is awakened or rises again into eternal life. For after death a man continues to live the same as in the world, but he lays aside the earthly or material body, which was serviceable to him for the uses of the natural world, and his life continues in a spiritual body. Burial, therefore, is only a rejection as it were of the exuviae that he carried about in the natural world. Burial signifies awakening into eternal life or resurrection, because angels do not know what the death of a man is nor what his burial is, since with them there is no death and thus no burial, but they perceive all things spiritually; when, therefore, the death of a man is mentioned in the Word, instead of death they perceive his passing over from one world into another; and where burial is mentioned they perceive his resurrection into life. It follows from this that “not to be buried” signifies resurrection not into life, but into damnation, which means spiritual death. Every man, indeed, after his departure out of the world is awakened and rises again, but some to life and some to damnation, and as “to be buried” signifies resurrection to life, so “not to be buried” signifies damnation, but here of those who reject goods of love and truths of doctrine, which are signified by “the two witnesses;” consequently “not to be placed in sepulchres (or not to be buried)” means damnation only in the idea of those who condemn such goods and truths. Therefore what “sepulchres” signify in the Word, also “to be buried” and “not to be buried,” can be seen from the following passages. [2.] That “sepulchres,” because of the dead bodies and bones in them, signify things unclean, and thus things infernal, can be seen from many passages in the Word. As in *Isaiah*:

“A people that provoke Me to anger continually before My faces; . . . that burn incense upon bricks, that sit in sepulchres and lodge in waste places, that eat swine’s flesh” (lxv. 3, 4).

“To provoke Jehovah to anger before His faces” signifies to sin against the truths and goods of the Word, and to fall away from the worship therein commanded, “faces of Jehovah” meaning the things revealed in the Word; “to burn incense upon bricks” signifies worship from falsities of doctrine, “bricks” meaning falsities of doctrine, and “to burn incense” meaning worship from them. “To sit in sepulchres” signifies to be in filthy loves; “to lodge in waste places” signifies to remain and to live in fals-

ities, "waste places" meaning where there are no truths; "to eat swine's flesh" signifies to make infernal evils one's own. [3.] In Moses :

"Whosoever shall touch one upon the surface of the field that is pierced by a sword, or a dead body, or the bone of a man, or a sepulchre, shall be unclean seven days," and afterwards he shall be purified (*Num.* xix. 16, 18).

"To touch" signifies in the Word to communicate; therefore that falsities and evils be not communicated and thus appropriated it was forbidden to touch things unclean, here "one pierced by a sword," a "dead body," "the bone of a man," or a "sepulchre;" since "one pierced by a sword" signifies one who has been destroyed by falsities, and has thus been condemned to hell; and a "dead body" signifies one who has been destroyed by evils; "the bone of a man" signifies infernal falsity, and a "sepulchre" infernal evil. [4.] In *Ezekiel*:

"Wail over the multitude of Egypt, and cast her down . . . with them that go down into the pit. . . . They shall fall in the midst of them that are slain by the sword. . . . Asshur is there and all his company, his sepulchres are about him, all the slain who have fallen by the sword, to whom sepulchres were given in the sides of the pit, and his company is round about his sepulchre. . . . Elam and all his multitude is about his sepulchre, all the uncircumcised slain . . . by the sword" (xxxii. 18, 20, 22-24).

"The multitude of Egypt" signifies the knowledges (*scientifica*) of the natural man, which are dead because they do not come down and take form as effects, conclusions, and confirmations, from the truths of the spiritual man; "Asshur" signifies reasonings from such knowledges; therefore "Wail over the multitude of Egypt, and cast her down with them that go down into the pit," signifies grief because of the damnation of those who are in these knowledges, the "pit" signifying the hell where such dead knowledges have rule, that is, knowledges separated from truths, because employed to confirm falsities of doctrine and evils of life; "those slain by the sword," here as above, signify those who are condemned to the hells on account of falsities; "Asshur is there and all his company" signifies reasonings from those falsities; the "sepulchres" that are about Asshur and in the sides of the pit, where Elam is, and "all the uncircumcised slain by the sword" signify the hells where these falsities are, that is, those who are in such falsities.

[6.] [5.] It is to be noted that falsities and evils of every kind correspond to unclean and loathsome things in the natural

world, and the more direful falsities and evils to things pertaining to dead bodies and to fetid excrementitious things, and the milder falsities and evils to things pertaining to swamps; consequently the dwelling-places in the hells of those who are in such falsities and evils appear like pits and sepulchres; and if you will believe it, such evil genii and spirits have their abode in the sepulchres, privies, and swamps that are in our world, although they do not know it; this is so because they correspond, and the things that correspond are joined together. The same conclusion may be drawn from this, that to those who have been assassins and poisoners, and to those who have taken delight in violating women, there is nothing more delightful than the odor of a corpse; and to those who have been filled with a love of ruling, and to those who have taken delight in adulteries, and no delight in marriages, there is nothing more delightful than the odor of excrement; and to those who have confirmed themselves in falsities, and have extinguished in themselves affection for truth, there is nothing more delightful than the odor of a swamp or of urine. This is why the hells in which they dwell appear in accord with the corresponding delights, some like pits and some like sepulchres. [6.] All this makes clear why it was

That those that were obsessed by demons were in sepulchres and came out therefrom (*Matt.* viii. 28, seq.; *Mark* v. 2, 3, 5; *Luke* viii. 27);

namely, because those that were obsessed while they lived in the world were in falsities from evil, or in knowledges from the Word, which they made dead by employing them to confirm evils and to destroy the genuine truths of the church, especially truths respecting the Lord, the Word, and the life after death; these dead knowledges are called in the Word "traditions." This is why those that were obsessed by such, when they had become demons,

Were in sepulchres, and the demons themselves were afterwards cast out into swine, that cast themselves headlong into the sea (*Matt.* viii. 31-33).

They were "cast into swine" because they had lived in the world in sordid avarice, and this is what "swine" correspond to and thus signify; they "cast themselves headlong into the sea" because the "sea" here signifies hell. [7.] In David:

"I have been counted with them that go down into the pit. I am become as a man that hath no strength; neglected among the dead, like the slain that lie down in the sepulchre, whom Thou rememberest no more, and who are cut off from Thy land. Thou hast

laid me in the pit of the lower parts, in dark places, in the depths. . . . Shall Thy mercy be declared in the sepulchre, Thy truth in destruction?" (*Psalms* lxxxviii. 4-6, II.)

This treats of temptations, in the highest sense of the Lord's temptations; this describes what these were, namely, that He seemed to Himself to be in hell among the damned, so fierce and great were the temptations the Lord endured, therefore "I have been counted with them that go down into the pit" signifies that He seemed to Himself to be in hell, "the pit" meaning hell; "I am become as a man that hath no strength" signifies that He then seemed to Himself to be without power, for temptations plunge a man into falsities and evils, in which there is no power; "neglected among the dead" signifies among those who have nothing of truth and good, and who are therefore cast away; "as the slain that lie down in the sepulchre" signifies like those who are in falsities from evil, "the slain" signifying those who perish by falsities, and "the sepulchre" hell, because those that are in hell are spiritually dead; "whom Thou rememberest no more, and who are cut off from Thy hand," signifies who are deprived of all truth and good; "Thou hast laid me in the pit of the lower parts" signifies in the places of hell where such are; "in dark places" signifies as it were in falsities; "in the depths" signifies as it were in evils. [8.] There is added a prayer from grief that he may be delivered from temptations, and for this among other reasons, "Shall Thy mercy be declared in the sepulchre, and Thy truth in destruction?" which signifies that in hell, where and from which are evils and falsities, Divine good and Divine truth cannot be proclaimed, "mercy" meaning the Divine good of the Divine love, and "truth" the Divine truth of the Divine wisdom, "sepulchre" meaning the hell where and from which are evils, and "destruction" the hell where and from which are falsities. All this makes clear that "sepulchre" means hell, especially this, that those who are in hell are spiritually dead. [9.] In *Isaiah*:

"That He might give the wicked to their sepulchre, and the rich in their deaths" (liii. 9).

This is said of the Lord, of whom the whole of this chapter treats, but here of His victories over the hells. "The wicked given to the sepulchre" mean the evil who will be cast down into hell; here "sepulchre" plainly stands for hell, which is called a sepulchre because of the spiritually dead who are in it. "The

rich given in their deaths" mean those of the church who are in falsities from evils, who are called "rich" by reason of the knowledges of truth and good which they have from the Word; falsities from evil are signified by "deaths," because those who are in them are spiritually dead. [10.] Those who think evil about God and the neighbor but speak well, and those who think insanely about truths of faith and goods of love but speak sanely, such inwardly are sepulchres whited without, according to these words of the Lord :

"Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness" (*Matt.* xxiii. 27, 29; *Luke* xi. 47, 48).

[11.] And in David :

"There is no right in the mouth of any one, their midst is mischiefs; their throat is an open sepulchre, they flatter with their tongue" (*Psalms* v. 9).

"In the mouth" signifies outwardly, the "midst" inwardly; that there is hell within is signified by "their throat is an open sepulchre;" and that outwardly there is hypocrisy and seeming sanity is signified by "they flatter with their tongue." These and other passages in the Word make evident what "sepulchre" signifies.

[c.] [12.] So when those who are in falsities from evil are treated of, by "their sepulchre" the hell from which and in which there is such falsity is meant; but when those who are in truths from good are treated of, "sepulchre" means the removal and rejection of falsity from evil, and "burial" means awakening and resurrection into life, also regeneration. For in a man who is in truths from good, falsity from evil is removed and cast out into hell, and the man himself, in respect to his interiors, which belong to his spirit, rises again and enters into the life of truth from good, which is the spiritual life. In this sense "burial" is to be understood in the following passages. [13.] In *John* :

"Marvel not, for the hour cometh in which all that are in the tombs shall hear the voice" of the Son of man, "and shall come forth; they that have done goods unto the resurrection of life, but they that have done evils unto the resurrection of judgment" (v. 28, 29).

This does not mean that those who are in sepulchres or tombs shall hear the voice of the Lord and come forth, for all after

death, the same as in this world, live as men, with the difference only that after death they live in a spiritual body, and not in a material body; therefore "to go forth out of the tombs" signifies out of the material body; and this going forth is effected with every one in the first place immediately after death, and afterwards when the last judgment is wrought, for at that time the exteriors are removed and the interiors are opened in all in whom this had not previously been done; then those whose interiors are heavenly are raised up unto life, but those whose interiors are infernal are raised up unto death, and this is what is signified by "they that have done goods shall go forth unto the resurrection of life, but they that have done evils unto the resurrection of judgment." [14.] That this is meant by "going forth out of the tombs (or out of the sepulchres)" is still more evident in *Ezekiel*:

"Behold I will open your sepulchres and will cause you to come up out of your sepulchres, O My people, and will bring you upon the land of Israel, that ye may know that I am Jehovah, when I shall have opened your sepulchres and have caused you to come up out of your sepulchres, O My people, and have put My spirit in you that ye may live, and have placed you upon your own land" (xxxvii. 12-14).

This treats of the dry bones seen by the prophet upon the faces of the valley; upon these sinews appeared to be stretched and flesh came, and skin covered them; and when the spirit of God came into them they lived again and stood upon their feet. That by these bones the whole house of Israel was meant is plainly declared in these words:

"Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried up, our hope is perished: as for us we are cut off" (verse 11).

This house was likened to "dry bones" because they were in falsities and evils, which have no life because of their non-correspondence with heaven in respect to sinews, flesh, and skin, for "bones" signify truths in the outmost of order, upon which spiritual truths are based, and "dry bones" signify falsities from evil; this makes clear that "to open the sepulchres and to cause the people to come up out of the sepulchres" signifies to raise up out of falsities from evil, thus from the dead, and to impart truths from good, thus life, which life is "the spirit of God," from which they lived again; this is what is meant, there-

fore, by "causing the people to come up out of the sepulchres." The church that is to be formed out of these is signified by "the land of Israel" upon which they shall be brought, and upon which they shall be placed.

[d.] [15.] It is related in *Matthew*:

That after the passion of the Lord the tombs were opened, and many bodies of those that slept coming out of their tombs went into the holy city, and appeared to many (xxvii. 52, 53).

That "the tombs were opened, and many bodies of them that slept appeared," has the same signification as above in *Ezekiel*, where it is said that "Jehovah was to open the sepulchres and cause them to come up out of the sepulchres," namely, the regeneration and resurrection of the faithful unto life; not that the bodies themselves that lay in the tombs rose again, but that there was this appearance, that regeneration and resurrection to life from the Lord might be signified. Furthermore, these same words mean such as are said in the Word "to be bound in the pit," whom the Lord delivered when He had finished the whole work of redemption. For many of the faithful could not be saved until the Lord had come into the world and subjugated the hells; in the meanwhile they were detained in places called "pits" until the Lord came, but were delivered by the Lord immediately after His coming. These pits were represented also by the "tombs" that were opened, and those who were in them by those that "slept," who after the Lord's resurrection, as it is said, "appeared to many in the holy city;" "the holy city" was Zion and Jerusalem, but by them heaven is meant, to which they were raised up by the Lord, for both Zion and Jerusalem were profane rather than holy. All this makes evident what that miracle and that appearance represented and signified. [16.] Since "the land of Canaan" signifies both the church and heaven, and "burial" signifies resurrection into life, so

Abraham bought of Ephron a field in which was the cave of Machpelah which was before Mamre (*Gen.* xxiii.);
And there Abraham, Isaac, and Jacob, with their wives, were buried (*Gen.* xxiii.; xxv. 9, 10; xxxv. 29; xlix. 1).

The particulars related concerning that cave, namely, that it was "in the field of Ephron, which was before Mamre," and the rest, were significative of resurrection unto life (as may be seen explained in the *Arcana Caelestia*). For this reason Joseph commanded

That his bones should be brought up into the land of Canaan (*Gen.* i. 24-26);
 And this was done (*Exod.* xiii. 19; *Jos.* xxiv. 32);

and for the reason that "the land of Canaan," as has been said, signified the heavenly Canaan, which is heaven. Because of the representation of resurrection into heaven by burial,

David and the kings after him were buried in Zion (*1 Kings* ii. 10; xi. 43; xiv. 17, 18; xv. 8, 24; xxii. 50; *2 Kings* viii. 24; xii. 21; xiv. 20; xv. 7, 38; xvi. 20).

This was because "Zion" signified the celestial church and heaven, where the Lord is. [17.] That "burial" signifies resurrection can be seen from this, that the dead are frequently said to have been "gathered to their fathers" and "to their people;" "to their fathers" in *Genesis*:

Jehovah said to Abraham, "Thou shalt come to thy fathers in peace, and shalt be buried in a good old age" (xv. 15).

And in the *Second Book of Kings*:

Jehovah said of Josiah, king of Judah, "Behold I gather thee to thy fathers, and thou shalt be gathered into thy sepulchre in peace" (xxii. 20).

Also "to their people" in *Genesis*:

"Abraham gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people" (xxv. 8);

and in another place,

"Isaac gave up the ghost and died, and was gathered to his people, an old man and full of days" (xxxv. 29);

and again,

"Jacob . . . gave up the ghost and was gathered to his people" (xlix. 33).

"To their fathers" and "to their people" mean to their own, that is, to their like in the other life, for every one after death comes to his like with whom he is to live forever. It cannot mean that they were gathered to their fathers and to their people in the sepulchre, for it is also said of Abraham when he died, that he "was gathered to his fathers" and that he was "gathered to his people," yet he was buried in a new tomb, where none of his fathers or of his people were before him, except Sarah his wife. [18.] In *Job*:

"Thou shalt know that thy tent is peace . . . and thy children as the

herb of the land, thou shalt come in old age unto the sepulchre, like the coming up of a shock of corn in its season" (v. 24-26).

A "tent" signifies in the Word the holiness of worship and good of love, because Divine worship in most ancient times was celebrated in tents; and because their worship was from the good of celestial love, a "tent" signifies also that good; and since there is genuine peace in celestial good it is said, "Thou shalt know that thy tent is peace." Truths from that good and their increase are signified by "children which shall be as the herb of the land," for "sons" and "children" and likewise "the herb of the land" signify truths from good; that when wisdom has been imbibed one shall come into heaven is signified by "thou shalt come in old age into the sepulchre," "old age" signifying wisdom, and "to come into the sepulchre" or "to be buried" signifying resurrection; and as this is the meaning it is added, "like the coming up of a shock of corn in its season." [19.] These few passages make clear that "sepulchres," by reason of the lifeless bodies and bones therein, signify things infernal, and that "burial" signifies the rejection of these and consequently resurrection; for when a man rejects or puts off his material body he puts on a spiritual body, in which he rises again. For this reason the very death of a man signifies in the spiritual sense the continuation of his life, but in a bad sense it signifies damnation, which is spiritual death. As in respect to man "burial" signifies resurrection and also regeneration, so in respect to the Lord it signified the glorification of His Human; for the Lord glorified, that is, made Divine, His entire Human, consequently on the third day He rose again with the Human glorified or made Divine. Unless this had been done, no man could have risen again to life; for man has resurrection unto life solely from the Lord, and indeed from His having united the Divine with His Human, and from this union, or strictly speaking, glorification, man has salvation; this is involved in

What the Lord said of the woman who poured balsamic ointment upon His head, that she did it unto His burial (*Matt.* xxvi. 7, 12; *Mark* xiv. 8; *John* xii. 7).

for "anointing" signifies that glorification; because from it man has salvation it is said of this woman,

"Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her" (*Matt.* xxvi. 13).

This, too, was represented by

The man that was cast into the sepulchre of Elisha, who revived when he touched his bones (2 *Kings* xiii. 20, 21).

For "Elisha" represented the Lord in relation to Divine truth, which constitutes the life of heaven into which man is raised up.

[e.] [20.] Since "to be buried" and "burial" signify both resuscitation into life and regeneration; so "not to be buried" and "to be dragged out of the tombs" signifies no resurrection to heaven nor regeneration, but resurrection to hell, and accordingly damnation; as in the following passages. In *Isaiah*:

"Thou art cast out of thy sepulchre like an abominable shoot, a garment of those that are slain, of those thrust through with a sword, that go down to the stones of the pit, like a carcass trodden under foot; thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy land, thou hast slain thy people; the seed of the wicked shall not be named for ever" (xiv. 19, 20).

This is said of the king of Babylon, by whom the profanation of Divine truth is signified; therefore "Thou art cast out of thy sepulchre" signifies damnation to hell; "like an abominable shoot, a garment of those that are slain, of those thrust through with the sword," signifies the falsification of truth and its profanation; "an abominable shoot" means truth falsified, and "a garment of those that are slain, of those thrust through with the sword," means truth adulterated and utterly destroyed by direful falsities; "that go down to the stones of the pit, like a carcass trodden under foot," signifies to the hell where falsities of evil are, "a carcass trodden under foot" signifying an infernal spirit, in whom everything is spiritually dead because of the total destruction of good; "thou shalt not be joined with them in the sepulchre" signifies no consociation with those who rise again to life, for "to be in the sepulchre (or to be buried)" signifies that resurrection, and on the other hand, "to be cast out of the sepulchre" signifies damnation. "Thou hast destroyed thy land, thou hast slain thy people," signifies that the church and those therein who are in truths from good have been destroyed by falsities of evil; "the seed of the wicked shall not be named for ever" signifies eternal dissociation and separation. [21.] In *Jeremiah*:

"Jehovah hath said concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that shall bear them, and concerning their fathers that shall beget them in

this land, They shall die of grievous deaths, that they may not be lamented, neither buried ; they shall be for dung upon the faces of the earth, or they shall be consumed by the sword or by famine, that their carcass may be for food to the birds of the heavens and to the beast of the earth " (xvi. 3, 4).

This is said of the church vastated in respect to all good and truth ; "sons and daughters, and mothers and fathers," do not mean in the spiritual sense sons and daughters, mothers and fathers, but the truths and goods of the church both exterior and interior, "sons and daughters" meaning exterior truths and goods, "mothers and fathers" interior truths and goods ; these are called "mothers and fathers" because they beget and bring forth the exterior ; "they shall die of grievous deaths, that they may not be lamented, neither buried," signifies condemnation to hell because of direful falsities ; "they shall be for dung upon the faces of the earth" signifies infernal filth which is the evil that defiles the good and truth of the church ; "to be consumed by the sword or by famine" signifies to be destroyed by falsities and evils ; "that their carcass may be for food to the birds of the heavens and to the beast of the earth" signifies consumed and to be yet further consumed by the cupidities of the love of evil and falsity. [22.] In the same,

"A tumult cometh even to the end of the earth, for Jehovah hath a controversy against the nations ; He shall enter judgment with all flesh, He shall give the wicked to the sword : . . . the slain of Jehovah shall be in that day from the end of the earth even unto the end of the earth, they shall not be lamented nor gathered nor buried, they shall be as dung upon the faces of the earth" (xxv. 31, 33).

This describes the devastation of the church at its end when the last judgment takes place. "A tumult even to the end of the earth, for Jehovah hath a controversy against the nations," signifies the dismay of all who are of the church when they are visited and their evils are disclosed, the "earth" meaning the church, "nations" those who are in evils, and in an abstract sense evils, and "the controversy of Jehovah" against them visitation and disclosure ; "He shall enter judgment with all flesh" signifies the universal judgment that takes place at the end of the church ; "He shall give the wicked to the sword" signifies that the unfaithful will perish by their falsities ; "the slain of Jehovah shall be in that day from the end of the earth even unto the end of the earth" signifies those who perish by falsities of every kind, the "slain of Jehovah" meaning those who perish by falsities, and "from the end of the earth even unto the end of the earth" meaning from first things to last of the church, thus falsities of every kind ; "they shall not be lamented

nor gathered nor buried" signifies that there will be no more any restoration and salvation, but condemnation, "lamentation" signifying grief because such is the state of man, and "no lamentation" signifying no grief because man is such that there can be no restoration; "they shall be for dung upon the faces of the earth" signifies mere falsity and evil with no reception of life from heaven; for if a man receives no life through truths of faith and goods of charity he is wholly dead, since he is in mere falsities of evil and evils of falsity, and such are "a carcass and dung upon the faces of the earth." [23.] In the same,

"Against prophets that prophesy" a lie in the name of Jehovah: "The people to whom they prophesy shall be cast out in the streets of Jerusalem; because of famine and the sword there shall be no one to bury them, themselves or their wives or their sons or their daughters" (xiv. 15, 16).

Here, too, "not to be buried" means to rise again not to life but to damnation (the rest may be seen explained above, n. 652[d]). In the same,

"In that time . . . they shall bring out the bones of the kings of Judah and the bones of his princes, and the bones of his priests and the bones of his prophets, and the bones of the inhabitants of Jerusalem, out of their sepulchres, and they shall spread them to the sun and the moon and all the host of the heavens, which they have loved and which they have served, and after which they have walked, and which they have sought, and to which they have bowed themselves down; they shall not be gathered nor be buried, they shall be as dung upon the faces of the earth" (viii. 1, 2).

"To bring out the bones out of the sepulchres" signifies to separate from the peoples, that is, to cast out from communion with those who are in heaven among the damned without, as takes place when the evil enter the societies of the good, and afterwards when discovered are cast out; for those that are buried are said "to be gathered to their peoples" as above of Abraham, Isaac, and Jacob; therefore "to be brought out of the sepulchre," means to be cast out from their peoples. All who are of the church as well as all things of the church are signified by the "kings, princes, priests, prophets, and inhabitants of Jerusalem," "kings" signifying the truths themselves of the church in the whole complex, "princes" chief truths, "priests" goods of doctrine, "prophets" truths of doctrine, and "inhabitants of Jerusalem" all things of the church depending thereon. [24.] Here the "bones" of those that are to be brought out signify falsities and evils, which have nothing in common with truths and goods; "to spread them out to the sun, the moon, and all the host of the heavens," signifies to give them over to diabolic loves, and thus to evils and falsities which are from hell; for the "sun" signifies love in both senses, the "moon" faith in both senses de-

rived from that love, and "the host of the heavens" falsities and evils of every kind; so here "to spread out the bones" to these means to wholly give them over to such things, that they may be nothing but loves and cupidities of evil and falsity; "which they have loved, which they have served, after which they have walked, which they have sought, and to which they have bowed themselves down," signifies an interior and exterior affection and proneness for such things, and worship therefrom; "they shall not be gathered nor be buried" signifies that they are never to return to the societies of heaven, but will remain with those who are in hell; "they shall be as dung upon the faces of the earth" signifies what is dead and unclean, such as is cast out and trodden under foot.

[f.] This makes clear what is signified by the following :

That Josiah the king took bones out of the sepulchres and burned them upon the altar (2 *Kings* xxiii. 16);

That the dogs in the field ate Jezebel, and there was none to bury her (2 *Kings* ix. 10);

That Jehoiakim, the son of Josiah, king of Judah, was buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem (*Jer.* xxii. 19).

[25.] "To be buried in Topheth," and "in the valley of Hinnom," has a like signification in *Jeremiah* :

"Behold the days come . . . that it shall no more be called Topheth, or the valley of the son of Hinnom, but the valley of slaughter; and they shall bury in Topheth till there is no place, and the carcass of this people shall be for food to the bird of the heavens and to the beast of the earth, and none shall frighten them away" (vii. 32, 33);

and in the same,

"I will break this people and this city as the vessel of a potter is broken, which cannot be repaired any more; and they shall bury in Topheth, because there will be no place for burying, . . . and I will make this city as Topheth" (xix. 11, 12).

"Topheth" and "the valley of Hinnom" signify the hells, "Topheth" the hell at the back, which is called "the devil," and the "valley of Hinnom" the hell in front, which is called "Satan;" for in the city of Jerusalem and about it all places corresponded to places in the spiritual world; for in that world the dwelling-places are according to Divine order; in the middle are those who are in the greatest light or wisdom, in the borders those who are in the least, to the east and west those who are in love, to the south and north those who are in intelligence; such is the arrangement of the whole heaven, and such it is in every society there, and in every city, and in every house, and this because the lesser forms in the heavens are all likenesses of the greatest

form; and as "Jerusalem" signified heaven and the church in respect to doctrine, so the places there were representative according to their quarters and distances from the temple and from Zion. This is why "Topheth" and "the valley of Hinnom," being most unclean and abominably idolatrous places, represented and thus signified the hells. This makes clear what "burying in Topheth" and "in the valley of Hinnom" signifies.

660. [Verse 10.] "*And they that dwell upon the earth shall rejoice over them and shall be glad*" signifies *delights from infernal love in those who are opposed to the goods and truths of the church.*—This is evident from the signification of "they that dwell upon the earth," as meaning those who are in the church, here those therein who are in evils and in falsities therefrom, thus who are opposed to its goods and truths; also from the signification of "rejoicing and being glad," as meaning here the delight of infernal love; for every joy and every gladness is of love, since every one rejoices and is glad when his love is favored, and when he pursues and obtains the object of his love; in a word, every joy of man proceeds from his love and all sadness and grief of mind from antagonism to his love. [2.] It is said "rejoice and be glad" because of the marriage of good and truth; for "joy" is predicated of good because it relates to love, for it belongs especially to the heart and will, and "gladness" is predicated of truth, because it relates to love of truth, for it belongs especially to the mind and its thought; thus we speak of "joy of heart" and "gladness of mind." Everywhere in the Word there are two expressions, one of which has reference to good and the other to truth, and this because it is the conjunction of good and truth that makes both heaven and the church; so both heaven and the church are compared to a marriage, and for the reason that the Lord is called "Bridegroom" and "Husband," and heaven and the church are called "bride" and "wife." Every one, therefore, who is not in that marriage is not an angel of heaven or man of the church; and the reason is that good is not possible in any one unless it is formed by truths, nor is truth possible in any one unless it is made living by good; for every truth is a form of good, and all good is the *esse* (or being) of truth, and as one is not possible without the other it follows that there must needs be a marriage of good and truth in a man of the church as well as in an angel of heaven. Moreover, all intelligence and wisdom are from that marriage, for from it truths and goods are continually born, and by these the understanding and will are formed. [3.] This has been said to make known why "to rejoice" and "to be glad" are both mentioned, namely, because

“to rejoice” is predicated of good and its love or affection, and “to be glad” is predicated of truth and its love or affection. This is the case in many other passages in the Word, as in the following :

- “The heavens shall be glad and the earth shall rejoice” (*Psalm* xcvi. 11)
 “Let all that seek Thee rejoice and be glad in Thee” (*Psalm* xl. 16; lxx. 4).
 “The righteous shall be glad and exult before God, and shall rejoice in gladness” (*Psalm* lxxviii. 3).
 “That we may rejoice all our days, make us glad according to the days in which Thou hast afflicted us” (*Psalm* xc. 14, 15).
 “Be glad in Jerusalem and exult in her, all ye that love her, rejoice for joy with her, all ye that mourn over her” (*Isa.* lxxvi. 10).
 “Rejoice and be glad, O daughter of Edom” (*Lam.* iv. 21).
 “Behold joy and gladness, slaying the ox” (*Isa.* xxxii. 13).
 “They shall obtain joy and gladness, sadness and sighing shall flee away” (*Isa.* xxxv. 10; li. 11).
 “Joy and gladness shall be found in” Zion, “confession and the voice of singing” (*Isa.* li. 3).
 “They shall make me to hear joy and gladness” (*Psalm* li. 8).
 “Joy and gladness are cut off from the house of our God” (*Joel* i. 16).
 “The fast of the tenth month shall be to the house of Judah for joy and for gladness” (*Zech.* viii. 19).
 “The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride” (*Jer.* vii. 34; xxv. 10; xxxiii. 11).

[4.] In the place of joy exultation is also mentioned, because exultation, like joy, is predicated of good, because it relates to love, to the heart, and to the will; as in the following passages :

- “Jacob shall exult, Israel shall be glad” (*Psalm* xiv. 7; liii. 6).
 “I exult and am glad in Thy kindness” (*Psalm* xxxi. 7).
 “Be glad in Jehovah, and exult, ye righteous” (*Psalm* xxxii. 11).
 “The mount of Zion shall be glad, and the daughters of Judah shall exult” (*Psalm* xlviii. 11).
 “Let all that trust in Thee be glad, . . . and let them that love Thy name exult in Thee” (*Psalm* v. 11).
 “This is the day that Jehovah hath made, we will exult and be glad in it” (*Psalm* cxviii. 24).
 “We will exult and be glad in His salvation” (*Isa.* xxv. 9).
 “Be ye glad and exult forever in the things which I create” (*Isa.* lxxv. 18).
 “Exult and be glad that Jehovah hath magnified His doing” (*Joel* ii. 21).
 “Exult, ye sons of Zion, and be glad in Jehovah your God” (*Joel* ii. 23; *Hab.* iii. 18).
 “Be glad and exult with all the heart, O daughter of Jerusalem” (*Zeph.* iii. 14).
 “Gladness and exultation are taken away from Carmel” (*Isa.* xvi. 10; *Jer.* xlviii. 33).
 The angel said unto Zacharias, “Thou shalt have gladness and exultation, and many shall rejoice at His birth” (*Luke* i. 14).

In all these passages, “exultation” signifies delight from love and affection for good, and “gladness” signifies pleasure from love and affection for truth.

661. “*And shall send gifts one to another*” signifies *consociation of such*.—This is evident from the signification of “to send gifts,” as meaning to be consociated by love and friendship through good will; for gifts from such an affection and disposition bring together both the well-disposed and the ill-disposed; here those are meant who are opposed to goods of love and truths of doctrine, which are signified by “the two witnesses” who were killed and cast out into the street of the great city which spiritually is called Sodom and Egypt. It is to be noted that to the ill-disposed and wicked nothing is more delightful than to destroy goods of love and truths of doctrine wherever they are, and to do evil to those in whom these are; for such burn with hatred against these; consequently from the hell where such are there continually breathes forth a deadly hatred against celestial love and spiritual faith, and thus against heaven, and especially against the Lord Himself; and as often as they are permitted to do evil they are in the delight of their heart. Such is the bestial nature of those who are in hell. This, therefore, is what is meant by “they shall rejoice over them and shall be glad.” Moreover, the wicked enter into friendships and unite for doing harm to the well-disposed; they are united by the delight of hatred, which is the delight of their love; this makes them appear to be friends in heart, and yet they are enemies. This, therefore, is the signification of “shall send gifts one to another.” [2.] Because gifts captivate the mind and unite, it was a custom in ancient times to give gifts to the priest and the prophet, likewise to the prince and the king, when they were approached (1 *Sam.* ix. 7, 8); and it was also a statute

That they should not appear empty (that is, without a gift) before Jehovah, but in their feasts every one should bring a gift according as he had been blessed (*Exod.* xxiii. 15; xxxiv. 20; *Deut.* xvi. 16, 17).

So too,

The wise men from the east brought gifts to the Lord just born, gold, frankincense, and myrrh (*Matt.* ii. 11);

according to the prediction in David (*Psalms* lxxii. 10). So again,

The oblations upon the altar, which were sacrifices, and also the meal-offerings and drink-offerings, were called gifts (*Isa.* xviii. 7; *Ivii.* 6; *lxvi.* 20; *Zeph.* iii. 10; *Matt.* v. 23, 24; and elsewhere);

and this because external gifts signified internal or spiritual gifts, namely, such as go forth from the heart, and thus are of affection and faith; and as by these conjunction is effected, in the spir-

itual sense "gifts" signify in reference to God conjunction, and in reference to men consociation.

662. "*Because those two prophets tormented them that dwell upon the earth*" signifies *anxiety of heart in the devastated church on account of these.*—This is evident from the signification of "the two witnesses," who are here called "two prophets," as meaning the goods and truths of doctrine; also from the signification of "tormenting," as meaning anxiety of heart; also from the signification of "them that dwell upon the earth," as meaning those who live in the church, here in the devastated church. Therefore these words signify anxiety of heart from goods of love and truths of doctrine in those who are of the devastated church; for here the end of the church is treated of, when the loves of self and of the world, and their lusts and the evils and falsities of those lusts, have rule. Then men are tormented by goods of love and truths of doctrine, because inwardly or in their hearts they hate them, howsoever they may profess them with their lips; and when any thing that is hated enters there is inward torment; and yet such a man of the church does not know, so long as he is in the world, that he has so great hate for these two witnesses, and that he is inwardly tormented by them, for the reason that he does not know the state of his inner thought and affection, but only the state of his outer thought and affection, which falls immediately into speech. But when he comes into the spiritual world his outer thought and affection are laid asleep, and the inner are opened, and then he feels so great a repugnance from hatred against goods of love and truths of doctrine that he cannot endure hearing them. When, therefore, such a man enters any angelic society where spiritual love and faith have rule he is grievously tormented, which is a sign of interior repugnance from hatred against love and faith. This makes clear what is signified by "those two prophets tormented them that dwell upon the earth." "Them that dwell upon the earth" mean those in the church who are in good in respect to life, but here those who are in evil, for such are inwardly tormented by goods of love and truths of doctrine. That "to dwell" signifies to live, and thus life, can be seen from passages in the Word, where "to dwell" is mentioned

(*Isa.* ix. 2; xiii. 20; xxxvii. 16; *Jer.* ii. 6, 15; li. 13; *Dan.* ii. 22; iv. 9; *Ezek.* xxxi. 6; *Hosea* ix. 2, 3; *Psalms* xxiii. 6, xxvii. 4; lxxx. 1; ci. 7; *Zeph.* iii. 6; and elsewhere).

VERSES II, 12.

663. "And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those that saw them. And they heard a great voice out of heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies saw them."

11. "And after the three days and a half" signifies when it is finished, thus the end of the old church and the beginning of a new church [n. 664]; "the spirit of life from God entered into them" signifies enlightenment and reception of the influx of Divine truth from the Lord in some for the beginning of a new church [n. 665]; "and they stood upon their feet" signifies a new life such as the regenerated man of the church has [n. 666]; "and great fear fell upon those that saw them" signifies a state of anxiety in those who did not receive and acknowledge [n. 667].
12. "And they heard a great voice out of heaven saying unto them" signifies the Lord's Divine providence [n. 668]; "Come up hither" signifies separation and consequent protection [n. 669]; "and they went up into heaven in the cloud" signifies separation in respect to things internal, and their protection [n. 670]; "and their enemies saw them," signifies knowledge and acknowledgment in those who are inwardly opposed to the goods and truths of the Word and of the church [n. 671].

664. [Verse II.] "And after the three days and a half" signifies when it is finished, thus the end of the old church and the beginning of a new church.—This is evident from the signification of "the three days and a half," as meaning fulness and completion to the end of the old church, when there is the beginning of a new church (see above, n. 658). It is said "after the three days and a half," because in the Word "days" signify states, here the last state of the church; for in the Word all times, as "hours," "days," "weeks," "months," "years," "ages," signify states, as here the last state of the church, when there is no longer any good of love or truth of faith left. Because "days" signify states, and the establishment of the Most Ancient church is treated of in the first chapter of *Genesis*, and it becomes established gradually from one state to another, it is there said

That "there was evening and there was morning the first day," the "second," the "third," the "fourth," the "fifth," and the "sixth days," even to the "seventh," when it was "finished" (*Gen.* i. 5, 8, 13, 19, 23, 31[; ii. 2]).

and the "days" there do not mean days, but the successive states of the regeneration of men at that time, and the consequent establishment of the church in them. So elsewhere in the Word.

665. "The spirit of life from God entered into them" signifies enlightenment and reception of Divine truth from the Lord in some for the beginning of a new church.—This is evident

from the signification of "the spirit of life from God," as meaning the Divine truth going forth from the Lord (of which presently); also from the signification of "entering into them," namely, into the "witnesses" that were slain and cast forth, as meaning enlightenment and reception of influx, namely, of Divine truth, which is signified by "the spirit of life;" it means also in some for establishing a new church, as is evident from the following verse, where it is said that "they went up into heaven in the cloud," thus it is meant in some, for "the two witnesses" signify goods of love and truths of doctrine, also they mean those in whom these goods and truths are, for all such are "witnesses." [2.] When the end of the church is at hand it is provided by the Lord that a new church shall succeed, for without a church in which is the Word and in which the Lord is known the world cannot continue to exist; since without the Word, and a consequent knowledge and acknowledgment of the Lord, heaven cannot be conjoined to the human race, nor therefore can the Divine that goes forth from the Lord flow in with new life; and without conjunction with heaven and through that with the Lord, men would not be men, but beasts. This is why a new church is always provided by the Lord when an old church comes to its end. Why the beginning only of a new church and not yet its establishment is meant, shall be told in the explanation of the following verse. [3.] That "the spirit of life from God" or "the spirit of God," and "the Holy Spirit," mean the Divine going forth from the Lord, which is called the Divine truth, which is the source of all wisdom and intelligence, has been said and shown above (n. 24, 183, 318). This Divine going forth is what enlightens man and flows into him when he is being reformed and regenerated, thus when the church is commencing and being established in him, as can be plainly seen from the passages quoted above from the Word (n. 183), also from this in *Ezekiel*:

Jehovah "said unto me, Prophecy about the spirit, prophesy, son of man, and say unto the wind, Thus the Lord Jehovah hath said, Come from the four winds, O spirit, and breathe into these slain, that they may live. And when I had prophesied . . . the spirit entered into them, and they revived and stood upon their feet, an exceeding great army" (xxxvii. 9, 10).

[4.] This treats of "the dry bones" seen by the prophet upon the face of the valley, which signify the house of Israel, as is plainly declared in verse 11 of that chapter. "The house of

Israel" signifies the church, and that house or church is here compared to "dry bones" because it had no good of love or truth of doctrine. The establishment of a new church by the inbreathing of a new life, that is, by regeneration, is described by the "sinews, flesh, and skin," with which the bones were clothed and encompassed, and especially by the "spirit" that entered into them, and from which they lived; the "spirit" in them here signifies also the reception of influx of Divine truth and consequent spiritual life. The prophet said to the wind, "Come from the four winds, O spirit," because "the four winds" signify the four quarters in the spiritual world, and the four quarters there signify goods of love and truths of doctrine in the whole complex. (On the signification of these see above, n. 417, 418, 419[d,e], 422, and *Heaven and Hell*, n. 141-150.)

666. "*And they stood upon their feet*" signifies a new life, such as the regenerate man of the church has.—This is evident from the signification of "standing," as meaning to be and to live, and also to sustain (see above, n. 414); also from the signification of "feet," as meaning the natural, which is the outmost of Divine order, and the base upon which prior or higher things rest, and upon which they permanently stand (see above, n. 69, 600[a], 606); so "to stand upon the feet" signifies life in fulness, because in the outmost. A new life is signified because the "witnesses" who are here treated of were killed and lived again. "To stand upon the feet" here means such life as the regenerate man of the church has, because this is said of "the two witnesses," by whom all who are in goods of love through truths of doctrine are meant, who are such as have been regenerated; also because when the natural, which is signified by the "feet," has been regenerated, the whole man has such life as a regenerated man has. [2.] This the Lord teaches in *John*:

"Jesus said to" Peter, "He that hath bathed needeth not save to wash his feet, but is clean every whit" (xiii. 10).

"To wash" signifies to be purified from evils and falsities, which is to be regenerated, therefore "he that hath bathed" signifies he that has been purified, that is, regenerated in respect to the spiritual, which is good of love and truth of doctrine; these must first be received in the memory and understanding, that is, must be known and acknowledged. "Needeth not save to wash his feet" signifies that the natural or external man must then be purified or regenerated, which is done by a life according to the precepts of love and faith, that is, according to goods and truths of doc-

trine from the Word. As this is done the man himself is purified or regenerated; for to live according to the goods and truths of doctrine from the Word is to will them and thus to do them, which is the same as to be moved by them and to love them; for what comes to be of the will comes also to be of affection and love, and thus of the man himself; for the will is the very man, since a man is his own love and his own affection. This is why it is said that the man is then "every whit clean." [3.] All this makes clear why "to stand upon the feet" means such life as a regenerate man has. So of "the dry bones" seen by the prophet on the face of the valley, when they had been covered with sinews, flesh, and skin, it is said,

"When I had prophesied" about the spirit, "the spirit entered into them, and they revived and stood upon their feet" (*Ezek. xxxvii. 10*).

Here also "to stand upon the feet" signifies a new life, such as a regenerate man has; for "the dry bones" to which the house of Israel is likened signify the state of the church among them, namely, that it has no goods of love or truths of doctrine; and "being clothed with sinews, flesh, and skin," signifies regeneration; and "the spirit that entered in" signifies a new life through the influx and reception of Divine truth; therefore it is then said that "they revived and stood upon their feet." [4.] "To stand upon the feet" has the same signification elsewhere in the same prophet,

A voice speaking to me said, "Son of man, stand upon thy feet that I may speak to thee; then the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake to me" (*ii. 1, 2*).

And again,

"I fell upon my face, but the spirit entered into me and raised me upon my feet" (*iii. 23, 24*).

This was done because "to stand upon the feet" signifies life itself when it is in its fulness; and life is in its fulness when the natural lives from the spiritual. For the outmost of man's life is in his natural; this outmost is like a base to man's interior and higher parts; for these close into the outmost and permanently rest in it, consequently unless life is in the outmost it is not full, and thus not complete. Moreover, all things interior or higher exist together in the outmost as in their simultaneous. For this reason such as the outmost is such are the interior or

higher parts, for these adapt themselves to the outmost because it receives them. [5.] "To stand upon the feet" has the same signification in David :

"Thou hast made my feet to stand in a broad place" (*Psalms* xxxi. 8).

"A broad place" signifies truth of doctrine from the Word, therefore "to make my feet to stand in a broad place" signifies to cause one to live according to Divine truths. Again, in the same,

"He made me to come up out of a pit of destruction, out of the miry clay, and set my feet upon a rock" (*Psalms* xl. 2).

"A pit of destruction" signifies falsity of doctrine, and "miry clay" evil of life; and "to set the feet upon a rock" has the same signification as "to make the feet to stand in a broad place" above, for "rock" signifies truth of doctrine from the Word, and in the highest sense, the Lord in relation to Divine truth. This makes clear what is signified in the spiritual sense by

Jehovah "will not suffer my foot to totter" (*Psalms* cxxi. 3);

namely, that he will not suffer the natural to go astray from truths; for so far as the natural goes astray, so far the interiors which belong to the understanding and will, also go astray.

667. "And great fear fell upon those that saw them" signifies a state of anxiety in those who did not receive and acknowledge.—This is evident from the signification of "great fear," as meaning a state of anxiety, for "fear" signifies in the Word various changes of state of man's interiors, so here, a state of anxiety; also from the signification of "upon those that saw them," as meaning in those who could not endure the presence of the witnesses, and who therefore killed them and cast them out, and who thus had grief of mind and anxiety of heart when they saw them alive, in other words, it means in those that have not received and acknowledged good of love and truth of doctrine. This describes the state of those who are opposed to goods of love and truths of doctrine, at the end of the old and the beginning of a new church; such then come into anxiety from the presence of those who receive love to the Lord and faith in Him, of whom a new church is constituted; but this takes place in the spiritual world, not in the natural world; for in the spiritual world there is a communication of affections; and spiritual affection, which belongs to love to the Lord and faith in Him, and which

then has a beginning in some, smites the evil with such anxiety. This, therefore, is what is meant by "great fear fell upon those that saw them."

668. [Verse 12.] "*And they heard a great voice out of heaven, saying unto them,*" signifies *the Lord's Divine providence*.—This is evident from the signification of "a great voice out of heaven," as meaning the Lord's Divine providence. "A voice out of heaven" signifies all that goes forth from the Lord, which in general is called Divine truth, and with us in the world is called the Word; and in particular every precept and command in the Word is meant; this is called "a voice out of heaven" because it descended and is continually descending from the Lord through heaven with those who read the Word from a spiritual affection for truth. The Lord's Divine providence is here signified by "a voice out of heaven," because the subject treated of is the state of heaven and the state of the church at its end, when the Lord provides against any sudden change that would do harm to those who are to be separated, some of whom are to be brought into heaven and some cast into hell. Therefore it now follows that the two witnesses by command "went up into heaven in a cloud, and their enemies saw them," and this that there might be a separation, lest the gradual progress of affairs according to order should be disturbed by their presence and consequent communication with the evil (of which above). This arcanum, however, cannot be made clear in a few words, but in what follows it will be elucidated as far as possible.

669. "*Come up hither*" signifies *separation and consequent protection*.—This is evident from the signification of "going up into heaven" (in reference to the witnesses, by whom the goods of love and truths of doctrine are signified), as meaning to be separated from those that have no goods of love and truths of doctrine, thus to be separated from the evil. And as the reason for separation is that these, namely, good of love and truth of doctrine, may not be harmed by the evil, so "come up hither" signifies also protection. For if good of love and truth of doctrine were communicated to the evil they would receive them in an outward way, but would do them harm by inwardly denying and mocking them. Thus it would come to pass that the evil would be united with the simple well-disposed, who are unable to see that the interiors of such are evil. These simple well-disposed constitute the lowest heaven; if, therefore, this separation were not effected harm would be done to those who are in that heaven

by their being conjoined with the externals of the evil (but on this see further in *Last Judgment*, n. 70). This is what is involved in the command to the two witnesses "to go up into heaven," and by this protection is signified.

670. "*And they went up into heaven in the cloud*" signifies *separation in respect to things internal and their protection*.—This is evident from the signification of "going up into heaven," in reference to the two witnesses, as meaning separation from the evil, that is, from those who are in falsities of doctrine from evils of life, and also protection (see preceding article, n. 669); also from the signification of "the cloud," as meaning the outmost of Divine truth, or the external of the Word, which is called the sense of its letter (of which above, n. 36, 594). Many of the evil also are in this external, for all who lead an evil life think in themselves in opposition to the goods and truths of the Word, of doctrine, and of the church, although they may be in the externals of these, and for this reason, that from the life they are in the love of evil, and love draws to its own side the interiors of the mind, thus the thoughts of its spirit, consequently when such are left to think alone by themselves they wholly deny those things that they confess with their lips before the world. It is this external, which has place with the impious and the evil, that is here meant by "the cloud." For this reason, by "they went up into heaven in the cloud," separation in respect to internals, but not in respect to externals, is meant. Separation in respect to internals, and not in respect to externals, is meant, because the internals of the two witnesses were spiritual and celestial, while the internals of the evil were infernal and devilish; and internals that are celestial and spiritual are actually in heaven; therefore they are said to have "gone up thither," because in respect to internals they were separated from the evil, that their internals might not be harmed.

[2.] A few words shall be said to make known what in particular is involved in the going up into heaven of the two witnesses that were slain and lived again. At the end of the church, when there is no faith because there is no charity, the interior things of the Word which are to serve the new church for doctrine and life are disclosed. This was done by the Lord Himself, when the end of the Jewish church was at hand; for the Lord Himself then came into the world and opened the interiors of the Word, especially those relating to Himself, love to Him and love towards the neighbor, and faith in Him, which before lay hidden in the interiors of the Word, since they were in its representatives,

and thus in the particular things of the church and of worship. These truths, therefore, that were disclosed by the Lord were interior truths, and in themselves spiritual; and these afterwards served the new church for doctrine and life, as has been said just above. These truths, however, were not immediately received, nor until after a considerable lapse of time, as is well known from ecclesiastical history; and for the reason that they could not be received until all things in the spiritual world had been reduced to order; for as the spiritual world is conjoined to the natural world with men, so unless that world is first reduced to order men in the natural world are unable to understand or perceive goods of love and truths of doctrine; this is why so long a time intervened before the Christian church was universally established in the European world; for all effects that have existence in the natural world derive their origin from causes in the spiritual world, especially those that relate to church matters. All this has been said to make known what is signified in particular by the command to the two witnesses "to go up into heaven," namely, that no harm be done by the evil to the goods of love and truths of doctrine that are disclosed in the last time of the church. [3.] It was the same when the Most Ancient church, which was before the flood, came to its end, for then the representatives of celestial things, which existed among the most ancient people, were gathered up into one body by those who were called "Enoch," and were preserved for the use of a new church after the flood; and this was called a representative church, because its laws and statutes, and in general its worship, consisted of representatives, or of such things in the natural world as corresponded to spiritual things in the spiritual world. The same thing was done with these, that is, they were separated from the evil by being taken into heaven and thus protected, and this till the old church came to its last point, when a new church was to be established. This is described by these words in *Genesis*:

"And Enoch walked with God and he was no more, for God took him"
(v. 24).

That such is the signification of "Enoch, and his walking before God, and being taken by God," may be seen in the *Arcana Caelestia* (n. 518-523) where this is explained. [4.] The same is done at the present day. This church, which is called the Christian church, has at this day come to its end, therefore the arcana of heaven and the church are now revealed by the Lord, to serve as doctrine of life and faith for a new church, which is

meant by "the New Jerusalem" in the *Apocalypse*. This doctrine, too, has been taken up into heaven lest harm be done to it by the evil before the establishment of a new church. Such, therefore, is the signification of this respecting the two witnesses, that "they went up into heaven;" also of what follows in the next chapter, where "the woman about to bring forth a child," before whom stood the dragon, is spoken of,

That the child was caught up to God and to His throne (*Apoc.* xii. 5).

What is there meant in particular by the "woman" and the "child" will be told in the explanation of the next chapter. From all this it can now be seen what arcanum is involved in what is here said of the two witnesses that by command "went up into heaven in the cloud."

671. "*And their enemies saw them*" signifies *knowledge and acknowledgment in those who are inwardly opposed to the goods and truths of the Word and of the church.*—This is evident from the signification of "to see," as meaning to understand, consequently to know and to acknowledge (of which above, n. 11, 37, 260[a], 354, 529); also from the signification of "enemies," as meaning those who are opposed to goods of love and truths of doctrine, consequently those who are in evils and falsities, for such are meant in the Word in its spiritual sense by "enemies and foes." This makes clear that "their enemies saw them" signifies knowledge and acknowledgment in those who are against "the two witnesses," that is, against goods of love and truths of doctrine. [2.] The arcanum here involved is this: "Enemies" here mean those who are inwardly opposed to goods of love and truths of doctrine, but not outwardly; for such with the mouth act like friends, but in heart they are enemies; therefore before the world they profess a belief in goods and truths, but in their spirit, in which they are when they meditate alone with themselves, they reject them. Such are the "enemies who see," for when such are in corporeal-natural thought, in which they are whenever they are in companionship with others, they see, that is, know and acknowledge, goods and truths. But when they are in their spiritual-natural thought, in which they are whenever they are alone and are thinking about matters of belief, they do not acknowledge. This is why it is said that "these two witnesses went up into heaven in the cloud;" for the "cloud" signifies the external of the Word, of the church, and of worship, which they see and from which they see. That the "cloud" here signifies this external may be seen in the article just above. [3.] In a multitude of passages in the Word, "foes"

and "enemies" are mentioned, and by them evils and falsities are meant, evils by "foes," and falsities by "enemies;" for the Word in its bosom is spiritual, therefore in that sense no other than spiritual foes and enemies can be meant by "foes and enemies." That this is so can be seen from the following passages. In David :

"Jehovah, how are my foes increased, many are they that rise up against me, . . . that say of my soul, There is no help for him in God" (*Psalms* iii. 1, 2).

In the same,

"Make wonderful Thy mercy, O Thou Saviour of them that trust in Thee from them that rise up against me; keep me by Thy right hand . . . from the wicked who [lay me waste, from my foes who] are against my soul, who compass me about" (*Psalms* xvii. 7-9).

In the same,

"Deliver me not up to the desire of my foes, for witnesses of falsehood have risen up against me, who breathe out violence; unless I had believed to see good . . . in the land of life" (*Psalms* xxvii. 12, 13).

In the same,

"Deliver me from my foes, O my God, lift me up from them that rise against me, deliver me from the workers of iniquity; . . . behold they lay snares for my soul" (*Psalms* lix. 1-3).

In *Isaiah* :

"The wicked man . . . acteth perversely in the land of uprightness; . . . but Jehovah, Thy hand is lifted up, . . . fire shall devour Thine enemies" (xxvi. 10, 11);

besides other passages in the prophetic Word, where "foes and enemies" are mentioned, and in the historic Word, where "foes," "wars," and "battles" are treated of. For as "war" signifies spiritual war, which is between truths and falsities, and thus weapons of war, such as "spears," "bows," "arrows," and "swords," signify such things as belong to spiritual warfare, so do "foes and enemies." (That "wars" in the Word have this signification, also weapons of war, such as "bows," "arrows," and "swords," has frequently been shown in the preceding pages.)

VERSE 13.

672. "And in that hour there was a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand; and the rest became afraid, and gave glory to the God of heaven."

13. "And in that hour" signifies *during that state* [n. 673]; "there was a great earthquake" signifies a *notable change of state of the interiors in those who are of the church* [n. 674]; "and the tenth part of the city fell" signifies *that no truths of doctrine any longer existed in those who re-*

mained [n. 675]; “*and there were killed in the earthquake names of men seven thousand*” signifies *that in that change of state all truths of good also perished in them, and thus all things of heaven and the church* [n. 676]; “*and the rest became afraid*” signifies *the disturbance of mind and turning away of those who were to some extent spiritual* [n. 677]; “*and gave glory to the God of heaven*” signifies *that they acknowledged and worshipped the Lord* [n. 678].

673. [Verse 13.] “*And in that hour*” signifies *during that state*.—This is evident from the signification of “hour,” as meaning state, so here that state when “the two witnesses went up into heaven, and their enemies saw them.” “Hour” signifies state, because in the Word times and all expressions pertaining to time, like “hours,” “days,” “weeks,” “months,” “years,” “ages,” also “morning,” “noon,” “evening,” “night,” likewise “spring,” “summer,” “autumn,” and “winter,” signify states of life. (That times have this signification has been illustrated and shown in *Heaven and Hell*, n. 162–169, where Time in Heaven is treated of; also above, n. 571, 610, 664; and that “hour” signifies some duration of state, greater or less, thus time and state, see above, n. 194; and that the number employed defines what the state is, n. 488.)

674. “*There was a great earthquake*” signifies *a notable change of state of the interiors in those who are of the church*.—This is evident from the signification of “a great earthquake,” as meaning a notable change of state of the church; for the “earth” signifies the church, “quaking” change of state, and “great” what is notable. (That an “earthquake” signifies in the Word change of state of the church, see above, n. 400, 499.) [2.] The change of state in respect to the truths and goods of the church evidently sprang from causes that are described in the preceding verse, that is, because the two witnesses that had been killed and restored to life went up by command into heaven in the cloud, and their enemies saw them. This makes clear that the cause of this was the separation of the good from the evil, as has been shown in the preceding articles, where the going up of the two witnesses is explained. But that this may be presented to the understanding it must first be told how things are in the spiritual world; for the things described in this verse, namely, that “there was a great earthquake, and the tenth part of the city fell, and there were killed in the earthquake names of men seven thousand, and the rest became afraid and gave glory to the God of heaven,” are things that take place, and in fact have already taken place at the time of the last judgment, but in the spiritual world, not in the natural world; for when the good there are to be separated from the evil, that the good may be protected from

being harmed by the evil, the good are taken away from the societies and the evil are left, according to the Lord's words in *Matthew* :

“Two men shall be in the field, one shall be taken, the other shall be left : two women shall be grinding, . . . one shall be taken, the other shall be left” (xxiv. 40, 41).

This may be seen explained in the *Arcana Caelestia* (n. 4334, 4335). When the good are taken away there occurs in the societies in which the good and evil were together a notable change in respect to the things that pertain to the church. [3.] But the cause of this change shall be further explained. In the spiritual world there is a communication of all affections, and sometimes of thoughts ; and within each society there is a general communication, extending itself from the middle of the society in every direction even to the boundaries, much as light spreads forth from a centre to the circumferences. The variations and changes of the affections that arise from this communication and its extension spring from an influx of affection from other societies, either above or at the sides, also from the new comers that enter the society, and also from a few or many being taken away from the society. [4.] The societies upon which the last judgment came consisted both of the good and of the evil, but of such evil as were inwardly but not outwardly opposed to goods of love and truths of doctrine ; for outwardly these were able to act rightly and justly and to speak piously and truly, not however for the sake of the right, of justice, of piety, and of truth, but from habit acquired in the world, for the sake of fame, glory, honor, gain, and various delights of the natural loves, also on account of the laws and their penalties. For this reason, although such were inwardly evil, yet they could be associated with those who were both outwardly and inwardly good. When, therefore, the good were to be separated from those who merely appeared good in external form, their external good vanished, and their internal evil became apparent ; for they were held in that external good by communication with those within the same society who were both inwardly and outwardly good, as has been said. So when external good was taken away from the evil their interiors were opened ; and these were full of mere evil and filthy things, which made evident what they were in themselves. Such, then, is what is meant in particular by “the two witnesses going up by command into heaven in the cloud, and their enemies seeing them ;” and here that “in that hour

there was a 'great earthquake,' namely, that when that state came a notable change took place in respect to those things that pertain to the church.

675[a]. "*And the tenth part of the city fell*" signifies that *no truths of doctrine any longer existed in those who remained.*—This is evident from the signification of "ten," as meaning all persons and all things, also many persons and many things, and of "the tenth part," as meaning all and much (of which presently); also from the signification of "city," as meaning doctrine and also truth of doctrine, for a doctrine, that it may be a doctrine of the church, must consist of truths from the Word (that a "city" signifies doctrine see above, n. 223). It is evident also from the signification of "to fall," as meaning to be separated, consequently to have no existence; to be separated and to have no existence is predicated of truths of doctrine when "to fall" is predicated of a city. [2.] For every particular thing has allotted to it its analogous and proper expression, according to the correspondence of the subject in the natural sense with the subject in the spiritual sense; and here the subject in the natural sense is a city, and the subject in the spiritual sense is truth of doctrine. That no truths existed with those that remained follows from what has been said in the preceding article, namely, that when the good are taken away from a society in which the good and the evil have been together, and are carried up into heaven, no truths of doctrine any longer remain with the evil, because they are then deprived of their communication with the good which enabled them to be as it were externally in truths, and thus to talk about truths from doctrine. [3.] For in the spiritual world there is a communication of affections and thus of thoughts, and from such communication one is held by another, that is, all in the same society mutually, in a like affection and accordingly in a like good; thus are the evil held by the good. But these evil were such as were able in an external form to put on an appearance of sanctity, of piety, of intelligence, of zeal for the church and its doctrine, also in the life an appearance of being just and sincere from the heart, and yet inwardly in themselves they possessed nothing of such good. Such were the evil, with whom there could no longer exist any truths of doctrine, after the good who are meant by "the two witnesses" that went up by command into heaven were taken away. [4.] It is to be noted that there were in the spiritual world many societies formed of such, and that these societies taken together are meant by "the first heaven" which passed

away (*Apoc.* xxi. 1). (Respecting these societies or that heaven, many things are related in the *Last Judgment*.) In these societies were such evil persons as have been described, and the good associated with them; and so long as these were united in one society the evil appeared in externals like the good; but when they had been separated, the external good in them, which was only simulated and hypocritical, was set aside, and their interiors were laid open; and these were infernal, filled with mere evils and falsities therefrom. Such a separation and such a consequent state existed in the spiritual world a little before the last judgment; this, therefore, is the state that is here described; for the last time of the church, when the universal judgment is at hand, is here treated of. [5.] That "ten" signifies all persons and all things, also many persons and many things, can be seen from the passages in the Word where that number occurs. As in Moses:

Jehovah "hath prescribed unto you His covenant which He covenanted with you to do, the ten words which He wrote upon two tables of stone" (*Deut.* iv. 13).

And again,

Jehovah "wrote upon the tables according to the former writing, the ten words which Jehovah spake unto you in the mount out of the midst of the fire" (*Deut.* x. 4).

There were "ten words" or "ten commandments" constituting the Decalogue, because "ten" signifies all things, therefore "the ten words" mean the law in its whole complex. [6.] As "ten" signifies all persons,

The Lord compared the kingdom of the heavens to ten virgins having lamps with which to go to meet the bridegroom, of whom five were wise and five foolish (*Matt.* xxv. 1, 2, seq.).

"The ten virgins" to whom the kingdom of the heavens is likened signify all who are of the church, for "ten" signifies all, and "virgins" the church; but "five" signifies some or some part, for some of the church were wise and some foolish. Such is the signification of the number "five" in the Word. "Lamps" signify knowledges of truth and good, here from the Word, also truths of doctrine and of faith; "oil" signifies good of love and charity; the "bridegroom" means the Lord, and the "wedding" means heaven and the church, which are called a "wedding" from the marriage of good and truth; and as where there is not this marriage there is neither heaven nor the church, so those are called "foolish" who know the truths of faith and have no good

of love, while those who have good of love are called "wise;" for, as has been said, "lamps" here mean truths of faith, and "oil" good of love. "Virgins" signify the church, because "virgin" and "daughter" in the Word signify affection for good and truth, and it is because of that affection that a church is a church. This is why "the virgin (or daughter) of Zion," "the virgin (or daughter) of Jerusalem," "the virgin (or daughter) of Israel" and "of Judah," are mentioned in so many passages, these everywhere meaning the church. [7.] As "ten" signifies all and many,

The Lord said of the nobleman who went into a far country, that he called his ten servants and gave them ten pounds to trade with; and after they had traded, one said that his pound had gained ten pounds; to him he said, Thou shalt have authority over ten cities; and the second said, Thy pound hath made five pounds; to him he said, Be thou over five cities; and of the third, who laid up his pound in a napkin, and did not trade, he said, Take from him the pound, and give it to him that hath ten pounds (*Luke xix. 12-14, 16-20, 24*).

Here, too, the numbers "ten" and "five" are employed because "ten" signifies all persons and all things, and "five" some persons and something. "The ten servants" whom the nobleman going into a far country called to him, mean all who are in the world, and in particular, all who are of the church; for the "nobleman" means the Lord, and "going into a far country" means the Lord's departure out of the world and His then seeming to be absent; "the ten pounds" that he gave to the ten servants to trade with signify all knowledges of truth and good from the Word, with the ability to perceive them; for a "pound," which was silver and was money, signifies knowledges of truth and ability to perceive; and "to trade" signifies to acquire by means of these intelligence and wisdom; those who acquire much are meant by the servant who from a pound gained ten pounds; and those who acquire some are meant by the one who from a pound gained five pounds; the "cities" which are said to be given them signify truths of doctrine, and "to possess them" signifies intelligence and wisdom, and life and happiness therefrom. This makes clear what is signified by "ten cities" and by "five cities." As those who acquire nothing of intelligence are like the "foolish virgins" (of which just above), and as such possess truths in the memory only and not in the life, after their departure from this world they are deprived of truths, while those who possess truths both in the memory and

in the life enrich themselves in intelligence to eternity, so it is said that "they should take away the pound from him who gained nothing with it, and should give it to him who had ten pounds." [8.] It is the same with those

To whom talents were given, to one five, to another two, and to a third one; the first of whom from his five talents gained another five; and the second from two talents gained other two; and the third hid his talent in the earth: of whom the Lord said, Take from him that hath not traded and gained, and give to him that hath ten talents. "for unto every one that hath shall be given that he may abound, and from him that hath not even that which he hath shall be taken away" (*Matt.* xxv. 14-30).

Here, too, "five" and "ten" signify something and much; thus, that the first from some knowledges of truth and good acquired much wisdom. It is taken away from him who has acquired nothing of intelligence and is given to him who has much, because when man after death becomes a spirit he carries with him all things, and every least thing that he has drawn from the Word and from the doctrine of the church. But those who through these have acquired nothing of intelligence are inwardly evil, and therefore misuse the truths and goods of heaven and the church (which they possess in the memory only) in exercising dominion over the simple good who are in the lowest heaven, and in doing evil to them. This is why these truths and goods are taken away from them and are given to those who have many, since these do not misuse them, but from them perform uses. [9.] Those who do not acquire spiritual intelligence in the world through knowledges of truth and good from the Word are evil, as can be seen from this, that all are born into evils of every kind, and these evils can be removed only by means of Divine truths from the Word, that is, by applying truths to uses, and thus receiving them in the life. So to those who have gained it is said,

"Good and faithful servants, ye have been faithful over a few things, I will set you over many things; enter ye into the joy of your Lord" (verses 21, 23).

and to him who had gained nothing,

"Cast ye out the unprofitable servant into the outer darkness, there shall be wailing and gnashing of teeth" (verse 30).

[b.] [10.] Because "ten" signifies all and much, that number is used by the Lord in other passages, where all and much must be understood. As in *Luke*:

Of the woman having ten pieces of silver, "if she lose one piece, doth she not light a candle and sweep the house and seek carefully till she find it?" (xv. 8.)

"Ten" here signifies much. This is said of a "woman," and that "she would light a candle and sweep the house" because of the spiritual sense in every particular of the Word. In that sense a "woman" signifies the church in respect to affection for truth, thus affection for truth itself which belongs to the church; the "piece of silver" signifies truth; "to lose the piece of silver" signifies to lose one of the truths or knowledges of truth; "to light a candle" signifies self-examination from affection; "to sweep the house" signifies to traverse the whole mind and to examine every particular where the truth lies hidden. This is the spiritual sense of these words. "A hundred" has the same signification as "ten," that is, much; therefore a like parable speaks of

"A hundred sheep, if one is lost. . . ." (*Matt.* xviii. 12, 13; *Luke* xv. 3-7).

[11.] "Ten" signifies all and much in the following passages. In *Isaiah*:

"Many houses great and fair shall become a waste without inhabitant; for ten acres of vineyard shall yield one bath" (v. 9, 10).

This is said of the laying waste of truth in those who are of the church. "Many houses which shall become a waste" signify men of the church, and in particular, such in respect to truths from good; "great and fair," that is, houses, signifies affection for good and understanding of truth, for "great" is predicated of good and affection for it, and "fair" is predicated of truth and understanding of it, "ten acres of vineyard shall yield one bath" signifies that in all things of the church in man there is scarcely any truth from good, for a "bath" has the same signification as wine, namely, truth from good; therefore "ten acres of vineyard" signify all things of the church in man.

[12.] In *Moses*:

If ye will go contrary to Me "I will break for you the staff of bread, that ten women may bake your bread in one oven, and I will deliver your bread again by weight" (*Lev.* xxvi. 23, 26).

"To break the staff of bread" signifies to take away spiritual food, and thus spiritual nourishment, for "bread" means everything that nourishes the soul, and in particular the good of love.

therefore "ten women shall bake your bread in one oven" signifies that in all things of the church in man there is so little of good and truth as to be scarcely anything; "ten women" signify all things of the church; "bread" signifies good and truth that nourish the soul; and "oven" signifies where spiritual food is prepared, thus the man in whom it is; "to deliver the bread again by weight" signifies the lack and want of such things as spiritually nourish. [13.] In *Zechariah*:

"Many peoples and populous nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the faces of Jehovah. . . . In those days ten men out of all the tongues of the nations shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you" (viii. 22, 23).

This is said of the calling together of the nations and their admission to the church by the Lord; and "ten men out of all tongues" signify all from whatever religion, that is, those "who come to seek Jehovah of hosts in Jerusalem," in other words, who wish to be admitted to the church and to confess the Lord, therefore "ten men" mean all such, and "the tongues of the nations" mean their religions. But this with the rest of the passage may be seen explained above (n. 433[*d*]), where it is shown that "Jerusalem" does not mean Jerusalem, nor "Jew" any Jew. [14.] In *Amos*:

"Jehovah said, . . . I hate the pride of Jacob and his palaces; therefore I will shut up the city and the fulness thereof; . . . if there be left ten men in one house they shall die" (vi. 8, 9).

"The pride of Jacob and his palaces," which Jehovah hates, signify the love of falsity and belief in it in those who are of the church, "pride" meaning love of falsity, and "palaces" falsities themselves, which are called "palaces," because they belong to the proud, and because the falsities of such are embellished in external form so as to appear magnificent, although they are most vile, like huts full of rubbish and filth; "to shut up the city and the fulness thereof" signifies to condemn the doctrine, because it is full of and possessed by falsities of evil, "city" meaning doctrine, and "fulness" falsities of evil; therefore "if there be left ten men in one house they shall die" signifies that all truths of good in every one shall perish, "ten men" meaning all truths, "house" man in respect to good, and "to die" to perish.

[15.] In *Zechariah*:

The prophet saw a flying roll, "the length thereof twenty cubits, and the breadth thereof ten cubits: . . . this is the curse that goeth forth over the faces of the whole land" (v. 2, 3).

"The flying roll," which meant "the curse that goeth forth over the faces of the whole land," was twenty cubits in length and ten in breadth because "twenty" and "ten" signify all, here all good changed into evil and all truth into falsity; "twenty" is predicated of good and every thing of it, and "ten" of truth and every thing of it; moreover, "length" signifies good, and "breadth" truth (see above, n. 355[*e*], 627[*a*], 629[*a*], and *Heaven and Hell*, n. 197). [16.] As "ten" signifies all things and many things, so "ten times" signifies so many times and always, in the following passages. In *Daniel*:

"Among them all was found none like Daniel, Hananiah, Mishael, and Azariah; . . . in every word of wisdom and intelligence concerning which the king inquired of them he found them ten times better than all the astrologers and diviners that were in all his kingdom" (i. 19, 20).

In Moses:

"All the men who have seen My glory and my signs which I wrought in Egypt and in the desert, and who have tempted Me these ten times, . . . they shall not see the land" (*Num.* xiv. 21-23).

And in *Job*:

"Ten times ye have reproached Me, ye are not ashamed, ye harden yourselves" (xix. 3).

"Ten times" in these passages signifies at all times or always, and so many times. [17.] In *Daniel* and in the *Apocalypse* horns are attributed to the beasts, to some ten, to some seven, and to some three, and the "horns" of these beasts signify the power of falsity against truth, and of evil against good, and "ten horns," the highest power. In *Daniel*:

"The fourth beast" coming up out of the sea "had ten horns; . . . as to the ten horns out of this kingdom shall ten kings arise" (vii. 7, 20, 24).

"The ten horns" of the beast here signify the highest power of falsity against truth; "ten kings" signify falsities in the whole complex, and "kingdom" signifies that church perverted. In the *Apocalypse*:

"The dragon . . . had seven heads and ten horns, and upon the heads seven diadems" (xii. 3).

Again,

The beast coming up out of the sea "had seven heads and ten horns, and upon his horns ten diadems" (xiii. 1).

And again,

"The woman sitting upon the scarlet beast, full of names of blasphemy, had seven heads and ten horns; . . . the ten horns that thou sawest are ten kings which have not yet received a kingdom; yet they shall receive power as kings one hour with the beast" (xvii. 3, 7, 12).

What is signified in particular in these passages will be seen in the explanations further on.

[c.] [18.] As "ten" signifies all persons and all things, it follows that "the tenth part" signifies everything. It is from this that "tenths" and "tithings" derived their origin, and these signified that every thing was holy and blessed when the tenth part of the threshing floor and of the wine-press, or of the corn and wine, was given to the Levites; likewise for the Levites when the tenth part was again tithed and given to Aaron. Of these it is thus written in the Word,

"Tithing thou shalt tithes all the produce of thy seed that is produced in the field year by year" (*Deut.* xiv. 22).

And again,

Say unto the Levites, that the tenths must be given to them for an inheritance, and that they must offer up a heave offering of them to Jehovah, tenths of the tenths, and this from the corn of the threshing-floor and from the fulness of the wine-press; and the tenth of the tenth they must give to Aaron the priest (*Num.* xviii. 24-28).

[19.] That the "tenth" signified blessing in all things, thus that every thing was holy and blessed, is evident in *Malachi*:

"Bring ye all the tithes to the house of treasure, that there may be food in My house; then prove ye Me in this, . . . if I will not open you the windows of heaven and pour you out a blessing until there be no room for more" (iii. 10).

"To open the windows and pour out a blessing" signifies the inflowing Divine which is the source of intelligence and life eternal; the same as is signified by "rain" above (n. 644); and this is properly meant by the "blessing" that would be given if the tithes were brought; so "tithes" here signify that every thing was thus blest. That all things might be blest that Abraham took from his enemies, it is said

That he gave to Melchisedeck, who was king in Salem and at the same time priest to God Most High, tithes of all (*Gen.* xiv. 18, 19).

So Jacob promised and vowed

That if he returned in peace unto his father's house every thing that Jehovah gave him tithing should be tithed (*Gen. xxviii. 21, 22*).

From these passages, as well as many others, it can be seen what is signified in the Word by "ten" and "tenth part." [20.] The reason that "ten" signifies all things is derived from heaven itself; for heaven in the whole and every part answers to a man, and is therefore called the Greatest Man. All the forces of life of this Greatest Man or heaven end in the two hands and two feet, and the hands end in ten fingers, and the feet in ten toes; for this reason, all things of man in respect to power and support are finally gathered into ten fingers and toes, so these signify all things of man; moreover, outmost things signify in the Word all things.

676. "*And there were killed in the earthquake names of men seven thousand*" signifies that in that change of state all truths of good perished in them, and thus all things of heaven and the church.—This is evident from the signification of "to be killed," as meaning to be killed spiritually, which is to perish by evils and falsities (see above, n. 315, 547, 572, 589); also from the signification of "earthquake," as meaning a change of state of the interiors in those who are of the church (see above, n. 674); also from the signification of "names of men," as meaning truths of good and consequent understanding of truth (of which presently); also from the signification of "seven thousand," as meaning all things of heaven and the church, for "seven" signifies all things, and is predicated of the holy things of heaven and the church (of the signification of this number see above, n. 257); and its signification is retained when it is multiplied by ten, or one hundred, or one thousand, for these numbers signify all things. From all this it can be seen that "there were killed in the earthquake names of men seven thousand" signifies that in that change of state all truths of good perished, and thus all things of heaven and the church. [2.] That "names of men" signify truths of good and consequent understanding of truth can be seen from the signification of "name," as meaning the quality of a thing or state in man; and from the signification of "man," as meaning intelligence, thus also understanding of truth. "Name" signifies the quality of a thing or state in man because in the spiritual world there are no names of persons as in the natural world. In the spiritual world all are named according to what their life is, thus

with a difference within societies and out of them. Within the societies the quality of each one's state of life is constant, for each one there dwells in a quarter and at a distance from the centre that is in accord with the quality of his affection and of his intelligence, and his name is in accord with this quality. When, therefore, the name of any one in a society is heard his quality is recognized. This is why "name" signifies in the spiritual sense the quality of a thing or of a state of life. But outside of societies this naming in accord with what one's state of life is is not constant; for before a man-spirit enters into any society he passes through many states in order that he may put off the things that disagree with his ruling love and put on such as agree with it, and yet every one is named according to the state in which he is, and according to the idea and perception of what his state is. That names in the spiritual world are expressed spiritually may be seen above (n. 102[2]); therefore "name" signifies in the Word what the state of the life is (n. 148). So, too, "the name of Jehovah" and "the name of the Lord" signify all things by which He is worshipped, thus all things of love and faith (n. 102, 135); and "man" signifies in the Word spiritual affection for truth, and thus understanding of truth (n. 280, 546). From all this it is clear what "names of men" signify. [3.] Why truths of good and thus understanding from them were destroyed by the notable change of state which was signified by "a great earthquake" has been told in the preceding article, namely, that at the end of the church, when the last judgment is at hand, those who are spiritually good are taken away from those who are only naturally good; and when this is done, from the latter all truths of good and consequently all understanding of truth are also taken away; for the natural, who are destitute of anything spiritual, have truths and goods planted in their externals, but falsities and evils in their internals; therefore when the good with whom they had communication in externals are taken away the externals also are taken away and the internals are disclosed, and these, as has been said, are filled with mere falsities of evil. This is why these words signify that all truths of good and at the same time all understanding of truth perished in those who remained.

677. *"And the rest became afraid"* signifies *the disturbance of mind and turning away of those who were to some extent spiritual.*—This is evident from the signification of "the rest," as meaning those who had not been merely external and nat-

ural, but also to some extent internal and spiritual (of which presently); also from the signification of “to become afraid,” as meaning to be disturbed in mind and to be turned away from those who have been merely natural, and thus in mere falsities and evils. [2.] That “to become afraid” signifies such disturbance and turning away will be seen below. In the first place, let something be said about those who are meant by “the rest that became afraid and gave glory to the God of heaven,” as being not merely natural, but also to some extent spiritual. When from those who are merely natural the truths of good that have place in their externals are taken away they are not disturbed by the influx of falsities and evils from hell, still less do they turn away; for their proper thought and will, which has been interiorly concealed in them, consists of mere falsities and evils therefrom and of evils and falsities therefrom; and when they are in these they are enraged against truths and goods, and thus are eager to destroy them. This is why the evil, when they are no longer in externals, are not afraid of evils and falsities, or even of hell, for these belong to their love, consequently to the delights of their life. But it is not so with those who are spiritual; these are disturbed in mind and become afraid when they are infested by evils and falsities, which takes place when they are among the evil; for they fear the loss of their spiritual life, respecting which they are disturbed in mind and are alarmed, and supplicate the Lord for aid, and turn themselves away from the evil. [3.] When societies in the spiritual world are purified, which takes place whenever those who are evil, especially hypocrites, have insinuated themselves into them, and mingled themselves with the good there (the signs of whose presence are a darkening of the understanding, a loss of the perception of good, a dulness of affection for truth, and the like), then influx is let in from hell, at which the evil rejoice, but the good are disturbed in mind, and turn themselves away; thus there is a separation, and those who become afraid and turn themselves away are retained, while the rest are cast out. All this makes clear why it is that it is said that some “became afraid,” and why this signifies the disturbance of mind and turning away of those who are to some extent spiritual. [4.] In the Word “to become afraid,” “to be dismayed,” and like expressions are often used in reference both to the good and to the evil, and “terror” and “dismay” signify a state of the mind disturbed and changed by an imminent or visi-

ble danger to the life; but this is one thing with the good and another with the evil; with the good it is a disturbance of mind and change of state from imminent and visible danger to the soul, but with the evil it is from imminent and visible danger to the life of the body. This is because the good regard the life of the soul and not the life of the body as the chief and final thing, while the evil regard the life of the body and not the life of the soul as the chief and final thing; in fact, the evil do not in heart believe in that life, and such as do believe love only the things that are of the body, such as appetites and pleasures of various kinds. But with the good the reverse is true. [5.] To make clear that "to become afraid," "to be dismayed," "to dread," and the like, signify to be disturbed in mind from change of state of the interiors, I will cite some passages from the Word by way of proof. In David:

"My heart is agitated in the midst of me, and the terrors of death have fallen upon me; fear and trembling are come upon me, and horror hath covered me" (*Psalms* lv. 4, 5).

This is said of temptations, in which evils and falsities break in from hell and inspire terror in regard to damnation; for as has been said above, the good become afraid and tremble on account of imminent dangers to the soul, thus from the invasion of evils into the thoughts and intentions of the will. Thus there are various disturbances of mind that in particular are signified by "agitation of heart," "terrors of death," "fear," "trembling," and "horror," which are here mentioned according to the order of their succession. [6.] In *Isaiah*:

"The islands came and feared, the ends of the earth were agitated, they drew near and came" (xli. 5).

This is said of the Lord's coming; and "the islands and ends of the earth" mean the nations that are remote from the truths of the church; and their "fear and agitation" signify disturbances of mind from fear of being destroyed. [7.] In *Ezekiel*:

"All hands are relaxed, and all knees go into waters, whence they shall gird themselves with sackcloth, terror shall cover them, and upon all faces there shall be shame; . . . they shall cast their silver into the streets, and their gold shall be an abomination" (vii. 17-19).

This, too, treats of the Lord's coming, and these things are said of it; the various disturbances of the mind from grief on account of evils and from joy on account of goods are described by

various expressions of fear and grief, as that "the hands are relaxed," "the knees go into waters," "terror shall cover them," and "upon all faces shall be shame," which signify not only various disturbances of mind and changes of state of the life, but also turnings from falsities and evils; for the falsities that they will reject are signified by the "silver that they shall cast into the streets," and the evils by the "gold that shall be an abomination;" "all knees shall go into waters" signifies grief on account of the loss of good of love, and joy that it is now recovered, "knees" signifying love of good, and "to go into waters" to weep. [8.] The holy tremor that seizes upon, agitates, and convulses the inner parts of the head, when the Divine flows in and fills them is called "fear," "terror," "dread," as can be seen from the following passages. In *Luke*:

When Zacharias saw the angel he was troubled, and fear fell upon him; and the angel said to him, "Fear not, Zacharias" (i. 12, 13).

Likewise when the virgin Mary saw the angel (i. 29, 30).

When the angel of the Lord stood before the shepherds, and the glory of the Lord shone round about them, "they were afraid with a great fear; but the angel said to them, Be not afraid; behold, I proclaim unto you good tidings of great joy, which is to all the people" (ii. 9, 10).

When Jesus was transfigured and was seen in glory, it is said that "Peter, James, and John feared when they entered into the cloud" (ix. 34); and when they heard the voice out of the cloud, saying, "This is my beloved Son," they fell upon their faces and feared exceedingly; "but Jesus drawing near touched them, saying, Arise, be not afraid" (*Matt.* xvii. 5-7; *Mark* ix. 6).

When the Lord healed the palsied man, it is said that fear took hold on all, and they glorified God; and they were filled with fear, saying, "We have seen wonderful things to-day" (*Luke* v. 26).

And when the Lord raised to life the dead young man of Nain, it is said that "fear took hold on all, and they praised God" (*Luke* vii. 16).

So here in the *Apocalypse* it is said that "they became afraid, and gave glory to the God of heaven." Furthermore,

"When the women entered into the tomb they saw an angel sitting at the right side, clothed in a white robe; and they were terrified" (*Mark* xvi. 5, 6).

And when the women departed from the tomb they were seized with fear, trembling, and amazement, and at the same time with great joy: and they told no one, for they were afraid; therefore Jesus said to them, Fear not; tell the brethren (*Matt.* xxviii. 8, 10; *Mark* xvi. 8).

The two disciples going to Emmaus said to Jesus, "Certain women terrified us" (*Luke* xxiv. 22).

From these passages it can be concluded that "terror" and "alarm" mean in the Word various disturbances of mind arising from the influx of such things as cause amazement, connected

also with joy. [9.] Again, "terror" signifies in the spiritual sense terror on account of evils and falsities that are from hell, for these terrify the spiritual man, because they are the opposites of goods and truths, which the spiritual man loves and the loss of which he fears. In this sense "terror" is mentioned in many passages of the Word. Thus in *Isaiah*:

"About the time of evening behold terror; before the morning it is not" (xvii. 14).

"Evening" signifies the last time of the church, when there are mere evils and falsities; these are called a "terror" because they are hell. But the "morning" signifies the first time of the church, when there are no evils and falsities, therefore it is said, "before the morning the terror is not." [10.] In *Jeremiah*:

"Fear thou not, my servant Jacob, and be not afraid, O Israel, for behold, I keep thee from afar; . . . Jacob . . . shall be tranquil and at rest, none shall make him afraid" (xxx. 9, 10).

And in *Zephaniah*:

"The remnant of Israel. . . shall feed and be at rest, none making them afraid" (iii. 13).

"Jacob" and "Israel" mean those in the church who are in goods and truths; and "none terrifying or making afraid" signifies that nothing of evil or of falsity from hell shall infest them. Many other passages have a like meaning. What is signified by "fearing God" in the spiritual sense will be told in the explanation of the eighteenth verse of this chapter.

678. "*And gave glory to the God of heaven*" signifies that they acknowledged and worshipped the Lord.—This is evident from the signification of "giving glory" or of "glorifying," as meaning to acknowledge and worship (of which presently); also from the signification of "God of heaven," as meaning the Lord. That the Lord is the God of heaven He Himself made clear when He was in the world and when He departed out of the world. When He was in the world He said in *John*:

"The Father . . . hath given all things into the hand" of the Son (iii. 35).

In the same,

The Father hath given to the Son "power over all flesh" (xvii. 2).

And in *Matthew*:

"All things have been delivered unto Me by the Father" (xi. 27).

And when He departed out of the world He said to the disciples,

“All power hath been given unto Me in heaven and on earth” (*Matt* xxviii. 18).

All this makes clear that the Lord is the God of heaven. [2.] “To give glory” means to acknowledge and worship the Lord, because “to give glory” signifies that to Him alone glory belongs because He is the God of heaven and earth, and to acknowledge also that all things of the church are from Him, thus all salvation and eternal life. From this it follows that “to give glory” and “to glorify,” in reference to God, mean to worship and adore Him. In reference to the Lord “glory” properly signifies in the Word the Divine truth that goes forth from Him, for the reason that this Divine truth is the light of heaven, and from that light angels and men have not only all their intelligence and wisdom, but also all their happiness, and still further, all magnificence in the heavens, which is ineffable; these, therefore, are what are properly signified by “the glory of God;” and because Divine truth is glory it follows that “the glory of the Lord” means to enlighten angels and men, and to bestow intelligence and wisdom, and to bless with felicities and delights, and also to make magnificent all things in the heavens, and that this glory is not from love of glory, but from love towards the human race. This is why the Lord says in *John*:

“Herein is My Father glorified that ye may bear much fruit, and may become My disciples” (xv. 8);

again,

“The words which Thou hast given Me I have given unto them, . . . and I am glorified in them” (xvii. 8, 10).

[3.] That this is the glory of the Lord can be seen from this, that the light of heaven, from which is all wisdom, beauty, and magnificence in the heavens, goes forth from the Lord as a sun, and it is the Lord’s Divine love that appears to the angels as a sun. From this it is clear that the light of heaven, which in its essence is Divine truth and Divine wisdom, is the Divine love going forth; and as love desires nothing else than to give that which is its own to another, thus to fill others with blessedness, what will not the Divine love do? Nevertheless, the Lord cannot give His glory to any one and fill him with wisdom and blessedness unless he acknowledges and worships the Lord, for it is by this that man conjoins himself to the Lord in love and faith; in fact, that acknowledgment and worship may be acknowledgment and worship, it must be from love and faith; and without conjunction by means of these no good can

flow in from the Lord, because it is not received. All this makes clear that "to give glory to the God of heaven" means to acknowledge and worship the Lord. [4.] That "glory" signifies Divine truth going forth from the Lord, and that the Lord's glory in man is reception of Divine truth, may be seen above (n. 34, 345). That the Lord's glorification is from the Lord Himself, and that in men and angels it is reception and an acknowledgment that every good and truth and every thing of salvation and life is from the Lord, may also be seen above (n. 288[a]).

VERSES 14, 15.

679. "*The second woe is past; behold the third woe cometh quickly. And the seventh angel sounded; and there came great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign unto the ages of the ages.*"

14. "*The second woe is past; behold the third woe cometh quickly*" signifies lamentation over the final vastation of the church now certainly at hand [n. 680].

15. "*And the seventh angel sounded* signifies influx of Divine truth through the heavens from the Lord, and the consequent final changes [n. 681]; "*and there came great voices in heaven*" signifies enlightenment and joy in the higher heavens [n. 682]; "*saying, The kingdoms of the world are become our Lord's and His Christ's,*" signifies all things in the heavens and on earth subject to the Lord, when the evil have been separated from the good, and the Divine good and Divine truth going forth from the Lord are clearly received [n. 683, 684]; "*and He shall reign unto the ages of the ages*" signifies His dominion by means of Divine truth to eternity [n. 685].

680. [Verse 14.] "*The second woe is past; behold the third woe cometh quickly,*" signifies lamentation over the final vastation of the church, now certainly at hand.—This is evident from the signification of "woe," as meaning lamentation over various things, especially over such things as devastate the church (of which above, n. 531). And as "three" signifies what is complete, the "third woe" signifies the final lamentation, when the devastation is full. That "three" signifies what is complete, and thus the end, may be seen above (n. 435[a], 506, 532). This is evident also from the signification of "coming quickly," as meaning certainly at hand and coming to pass; that "quickly" signifies certainty may be seen above (n. 7, 216). What this third woe that was to come quickly involves, can be seen from what follows, namely, that it involves the final state of the church, when there is no longer any truth or good, and the state of separation at that time of the evil from the good, and of the good from the evil, and at length the last judgment, which is effected by a full separation, and then the casting down of the evil into hell, and the raising up of the good into heaven.

681. [*Verse 15.*] "*And the seventh angel sounded*" signifies *influx of Divine truth through the heavens from the Lord, and the consequent final changes.*—This is evident from the signification of "sounding," in reference to an angel, as meaning influx of Divine truth from the Lord, and a consequent change in the lower places, where the evil are (see above, n. 489, 502). This is the reason of this signification of "to sound," because "trumpet" and "horn" signify Divine truth about to be revealed or that has been revealed (see above, n. 55, 262). The "sounding" of the seventh angel means the final change caused by influx of Divine truth from the Lord, because the number "seven" signifies what is full and final (see above, n. 20, 24, 257, 300, 486). As the changes in the lower places where the evil are, effected by stronger or milder influx of Divine truth through the heavens from the Lord, thus by various kinds of influx, have been fully treated of above (n. 413[a], 418[a], 419[a], 426, 489, 493), it is unnecessary to say anything further about them. That the separation of the evil from the good, and the casting down of the evil into hell, and many other changes were effected by these various kinds of influx can be seen in the places indicated. All this makes evident what is signified by "the seven angels sounding."

682. "*And there came great voices in the heavens*" signifies *enlightenment and joy in the higher heavens.*—This is evident from the signification of "great voices in the heavens," as meaning enlightenment, wisdom, and joy in the higher heavens; for "voices" have various significations in the Word, as Divine truth, revelation, the Word itself with us, also every precept and command of the Word; these are signified by "voices from heaven," but "voices in heaven" signify the enlightenment from which angels have wisdom and consequent joy; for when angels are in enlightenment they are also in wisdom, and they then have "great voices," by which they express the arcana of wisdom; and there is consequent joy, because the joy of angels is from wisdom; this, too, is why the voices are called "great," for "great" is predicated of affection for good and truth, which is the source of joy in the heavens. The higher heavens are meant because through them and from them influxes descend into the lower parts, and by these the evil, who have been conjoined in externals to those in the lower heavens, are separated. So long as this conjunction continued there could be no enlightenment or joy, but so far as the separation was effected there was enlightenment and joy. Thus it is the higher heavens that are meant;

since there is such a connection between higher things and lower things, in the spiritual world, that so far as lower things are in order, the higher are also. For lower things there are like the lower parts of a house and its foundations; so far, therefore, as these are unimpaired the higher parts are stable, secure, and complete, not swaying or tottering or gaping open. Or they are like the outer things in man, as the organs of sight, taste, hearing, and touch, in that so far as these are unharmed their interiors see, taste, and hear clearly, and the touch is sensitive; for sensations pertain to the interior things within the outer, and the outer are nothing of themselves. The same is true of the heavens; the higher heavens close into and rest upon the lower, and between them, therefore there is an unbroken bond like that between things prior and posterior, or between causes and effects; if the effect does not wholly correspond to its cause, that is, if it does not have formed in itself every thing that is in the effecting cause, which includes the forces and moving powers of action, the cause is weakened and acts imperfectly, for all things of the cause are inscribed on the effect, therefore it is the cause alone that acts, and not effect separate from a cause. It is the same with the heavens higher and lower; causes are in the higher heavens, and effects corresponding to the causes present themselves in the lower heavens. All this has been said to make clear why "great voices in heaven" signify enlightenment, which is the source of wisdom and joy in the higher heavens when the lower heavens are purified, that is, when the evil are separated from the good and removed.

683. *"Saying, The kingdoms of the world are become our Lord's and His Christ's,"* signifies *all things in the heavens and on earth subject to the Lord, when the evil have been separated from the good, and that then the Divine good and Divine truth going forth from the Lord are clearly received.*—This is evident from the signification of "the kingdoms of the world" when they have become the Lord's, as meaning that the Divine going forth from the Lord is received in love and faith (of which presently); also from the signification of "the Lord and His Christ," as meaning the Lord in relation to the Divine good of Divine love, and in relation to the Divine truth that goes forth from that love. That the Lord is called "Lord" from Divine good, and "Christ" from Divine truth, will be shown below. [2.] That "the kingdom of the Lord" means the reception of Divine good and Divine truth, that is, in those who receive, can be seen from this, that in angels

of heaven and in men of the church the Lord reigns through that which goes forth from Him, which is commonly called Divine good and Divine truth, likewise righteousness and judgment, also love and faith. It is through these that the Lord reigns, consequently these are strictly the Lord's kingdom in those who receive them; for when these reign in angels and men the Lord Himself reigns, for the things that go forth from Him are Himself. The Lord in heaven is no other than the Divine going forth. [3.] In fact the Lord not only rules those that receive Divine celestial and spiritual things from Him, but also those that do not receive, as all who are in hell; still it cannot be said that the Lord's kingdom is in hell, since those there are wholly unwilling to be ruled by the Divine that goes forth and according to the laws of its order; they even deny the Lord and turn themselves away from Him; yet the Lord does rule them, not like subjects and citizens of His kingdom, but like those who are refractory and rebellious, holding them under restraints that they may not do evil to one another, and especially to those who belong to His kingdom. [4.] That the Lord's kingdom is that which goes forth from Him and is received can be seen from passages in the Word where "the kingdom of God" is mentioned; as in the Lord's Prayer:

"Thy kingdom come; Thy will be done, as in heaven so also upon the earth" (*Matt. vi. 10*).

"Kingdom" evidently means here the reception of Divine good and Divine truth that go forth from the Lord, and in which the Lord is in angels of heaven and men of the church, for it is added, "Thy will be done, as in heaven so also upon the earth," and the will of God is done when these are received in heart and soul, that is, in love and faith. [5.] And elsewhere,

"Seek ye first the kingdom of the heavens and the righteousness thereof, and all these things shall be added to you" (*Matt. vi. 33*).

"The kingdom of the heavens" means in the spiritual sense Divine truth, and "righteousness" Divine good, therefore it is said, "seek ye first the kingdom of the heavens and the righteousness thereof." But in the highest sense "the kingdom of the heavens" means the Lord, since He is the all of His kingdom, and in the same sense "righteousness" signifies the Lord's merit. And as a man who is ruled by the Lord desires and loves only such things as are of the Lord, he is, unknown to himself, forever led to felicities; and this is why it is said that "all things shall be

added to him," meaning that all things that tend to his salvation shall come to pass according to his desire. [6.] Since heaven is heaven from the reception of Divine truth from the Lord, likewise the church, so in a general sense heaven and the church are meant by "the kingdom of God" and "the kingdom of the heavens;" therefore those who receive Divine truth are called by the Lord "sons of the kingdom," in *Matthew*:

"The field is the world, the seed...are the sons of the kingdom, the tares are the sons of the evil one" (xiii. 38).

It is evident that those who receive Divine truth are meant by "the sons of the kingdom," for it is said, "the seed are the sons of the kingdom, and the tares are the sons of the evil one," "seed" meaning Divine truth, and "tares" infernal falsity; such are called "sons" because in the spiritual sense of the Word "sons" signify truths, and in the contrary sense falsities (see above, n. 166). [7.] Moreover, "the kingdom of God" signifies the church in respect to truths from good, and also heaven (as may be seen above, n. 48); and "the kingdom of God" with man signifies to be in truths from good from the Lord, thus in wisdom, and consequently in the power to resist falsities and evils, therefore "to reign" belongs to the Lord alone (see also above, n. 333).

684[a]. It is said "the kingdoms of the world are become our Lord's and His Christ's," and this signifies that Divine good and Divine truth are received when the evil are separated from the good and are cast into hell; for then both the higher and the lower heavens can be in enlightenment and thus in perception of good and truth; and this could not be effected so long as the evil were conjoined with the good, because the interiors of the angels, who are in the lower heavens, could not then be opened, but only the exteriors, and the Lord does not reign in spirits and men in externals separate from internals, but in internals, and from internals in externals; for this reason, until the interiors of the angels of the lowest heaven, which are spiritual and celestial, were opened, that heaven did not become the kingdom of the Lord as it did after the separation of the evil from them. [2.] It is said that "the kingdoms of the world are become our Lord's and His Christ's," and "Lord" here has the same meaning as "Jehovah" in the Old Testament, and "Father" in the New, namely, the Lord in respect to the Divine itself and in respect to Divine good: while "Christ" has the same meaning as "God" in the Old Testament, and "Son of God" in the New, namely, the Lord in respect to the Divine Human and in respect to Divine

truth, for "Christ" has the same meaning as "Anointed," "Messiah," and "King;" and "Anointed," "Messiah," and "King" mean the Lord in respect to Divine truth, and in respect to the Divine Human when He was in the world, for the Lord in respect to His Human was then Divine truth. So "the Anointed of Jehovah" has the same meaning, for the Divine itself which is called "Jehovah" and "Father," and in its essence was the Divine good of Divine love, anointed the Divine Human, which is called "the Son of God," and which in its essence while it was in the world was Divine truth; for "anointing" signified that the Lord's Divine Human went forth from His Divine itself, and consequently was Divine truth from His Divine good. [3.] From this it is clear that the Lord alone in relation to the Divine Human was essentially "the Anointed of Jehovah," while kings and priests were called "the anointed of Jehovah" representatively; for the "oil" with which the anointing was performed signified the Divine good of Divine love. Now as it was Divine truth with the Lord that was anointed by the Divine good, so "Christ," the same as "Messiah" and "Anointed," and also "King," signifies Divine truth going forth from the Divine good of the Lord's Divine love. That this is so can be seen from passages in the Word where "Christ," "Messiah," and "Anointed" are mentioned. [4.] That "Christ" is the Messiah, or Anointed, is evident in *John*:

Andrew "findeth his brother Simon and said to him, We have found the Messiah, which is, when interpreted, Christ" (i. 41).

And in the same,

The woman of Samaria said, "I know that Messiah cometh, who is called Christ" (iv. 25).

This shows that the Lord is called "Christ" because He was the Messiah whose coming was foretold in the Word of the Old Testament; for the word for Anointed is *Christ* in the Greek, and *Messiah* in the Hebrew, and a king is one anointed. This is why the Lord is called "King of Israel," and "King of the Jews," and this office He acknowledged before Pilate, and it was therefore inscribed upon the cross,

"The King of the Jews" (*Matt.* xxvii. 11, 29, 37, 41; *Luke* xxiii. 1-4, 35-40).

Also in *John*:

Nathaniel said, "Thou art the Son of God, the King of Israel" (i. 48).

[5.] As "Anointed," "Christ," "Messiah," and "King," are synonymous terms, so "Son of God" has the same meaning, and each one of these names signifies in the spiritual sense Divine truth (that this is the signification of "king" may be seen above, n. 31, 553, 625); and "Son of God" has the same meaning, because in the Word "sons" signify truths, and thus "the Son of God" signifies Divine truth. That "sons" signify truths may be seen above (n. 166). "Christ" and "Messiah" have a like signification.

[6.] That "Christ" signifies Divine truth is evident in *Matthew*:

"Be not ye called Rabbi, one is your teacher, Christ" (xxiii. 8).

"Rabbi" and "teacher" signify one that teaches truth, thus in an abstract sense the doctrine of truth, and in the highest sense Divine truth, which is Christ. That the Lord alone is Divine truth is meant by "Be not ye called Rabbi, one is your teacher, Christ." [7.] In the same,

"See that no one lead you astray: for many shall come in My name, saying, I am the Christ, and shall lead many astray. . . . If any one shall say to you, Lo, here is the Christ, or here, believe it not; for there shall arise false Christs and false prophets" (xxiv. 4, 5, 23, 24; *Mark* xiii. 21-23).

This must be understood as meaning that there will arise, not those who will call themselves the Christ or Christs, but those who will falsify the Word, and declare that this or that is Divine truth when it is not; those who confirm falsities by the Word are meant by "false Christs," and those who hatch out falsities of doctrine by "false prophets." For these two chapters treat of the gradual vastation of the church, thus of the falsification of the Word, and lastly of the consequent profanation of truth. (But this may be seen further explained in the *Arcana Caelestia*, n. 3353-3356, and n. 3897-3901.) [8.] And as "Son of God" also signifies Divine truth, as has just been said, He is sometimes called

"The Christ, the Son of God" (as in *Matt.* xxvi. 63; *Mark* xiv. 61; *Luke* iv. 41; xxii. 66 to the end; *John* vi. 69; xi. 26, 27; xx. 31).

In a word, when the Lord was in the world He was called "Christ," "Messiah," "Anointed," and "King," because in Him alone was the Divine good of Divine love, from which Divine truth goes forth, and this was represented by "anointing;" for the "oil" with which anointing was performed signified the Divine good of Divine love, and the "king," who was anointed, represented Divine truth. This is why kings, when they had

been anointed, represented the Lord, and were called "the anointed of Jehovah;" yet it was the Lord alone in relation to His Divine Human that was "the Anointed of Jehovah," since the Divine good of Divine love was in Him, and this was Jehovah or the Father from whom the Lord had the *esse* of life. For it is well known that He was conceived of Jehovah, thus it was from the Divine good of Divine love, which was in Him from conception that the Lord in relation to His Human was Divine truth so long as He was in the world. This shows that the Lord alone was "the Anointed of Jehovah" essentially, and that kings were called "the anointed of Jehovah" representatively. For the same reason the Lord in relation to His Divine Human was called "Messiah" and "Christ," that is, "Anointed."

[*b.*] [*9.*] This can be seen from the following passages. In *Isaiah*:

"The spirit of the Lord Jehovah is upon Me, therefore Jehovah hath anointed Me to proclaim good tidings unto the poor, He hath sent Me to bind up the broken in heart, to preach liberty to the captives, to the bound, to the blind, to proclaim the year of Jehovah's good pleasure, and the day of vengeance for our God, to comfort all that mourn" (lxi. 1, 2).

This is plainly said of the Lord. The meaning is that the Lord Jehovah anointed His Divine Human "to proclaim good tidings unto the poor, and sent it to bind up the broken in heart," and so on, for all this the Lord accomplished from His Human (but the particulars may be seen explained above, n. 183[*b*], 375[*e*(*v.*)], 612). [*10.*] In David:

"Why have the nations raised a tumult, and why have the peoples meditated vanity? The kings of the earth set themselves and the rulers took counsel together against Jehovah and against His Anointed. . . . I have anointed My king upon Zion, the mountain of My holiness. I will declare the decree, Jehovah said unto Me, Thou art My Son, this day have I begotten Thee; ask of Me and I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. . . . Kiss the Son, lest He be angry and ye perish in the way, for His anger will shortly burn forth; blessed are all they that trust in Him" (*Psalms* ii. 1, 2, 6-8, 12).

Evidently "the Anointed of Jehovah" means here the Lord in relation to the Divine Human, for it is said, "Jehovah said unto Me, Thou art My Son, this day have I begotten Thee; kiss the Son lest ye perish; blessed are all they that trust in Him." In the sense of the letter this is said of David, but in the Word "David" means the Lord in relation to Divine truth, or as a King (see above, n. 205). It is evident also that the Lord's coming

and after that the last judgment by Him, and finally His sovereignty over all things of the world, are here treated of. [11.] The spiritual things that lie hidden and are signified in the particulars of this passage are as follows: "The nations have raised a tumult, and the peoples have meditated vanity," signifies the state of the church and of the former heaven that was to pass away, "nations" meaning those who are in evils, and "peoples" those who are in falsities (see above, n. 175, 331[*b*], 625). "The kings of the earth set themselves, and the rulers took counsel together, against Jehovah and against His Anointed," signifies the falsities of the church and its evils, as being wholly opposed to the Divine good and the Divine truth, and thus to the Lord, "kings of the earth" meaning the falsities of the church, and "rulers" its evils, "Jehovah" meaning the Lord in relation to the Divine itself, thus in relation to Divine good, and "Anointed" the Lord in relation to the Divine Human, thus to Divine truth.

[12.] "I have anointed My king upon Zion, the mountain of My holiness," signifies the Lord's Human in relation to Divine truth going forth from the Divine good of His Divine love, and thus His sovereignty over all things of heaven and the church, "Zion" and "mountain of holiness" meaning heaven and the church, and thus all things of heaven and the church. "I will declare the decree" signifies an arcanum of the Divine providence and will; "Jehovah said unto Me, Thou art My Son, this day have I begotten Thee," signifies the Lord as the Anointed, Messiah, Christ, and King, thus in relation to His Human conceived and afterwards born of the Divine itself, that is, Jehovah; "this day" signifies what is decreed from eternity and looks therefrom to the conjunction and union accomplished in time.

[13.] "Ask of Me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for Thy possession," signifies His kingdom and dominion over all things of heaven and the church, which shall be His. "Kiss the Son" signifies conjunction with the Lord by love, "to kiss" signifying conjunction by love; "lest He be angry, and ye perish in the way," signifies lest ye fall into evils and be condemned, for "to be angry," when predicated of the Lord, signifies the turning away of men from Him, thus their anger and not the Lord's; and evils are what turn away, and then excite anger; "for His anger will shortly burn forth" signifies the last judgment, and the casting down of the evil into hell; "blessed are all they that trust in Him" signifies salvation by love to the Lord and faith in Him

[14.] In the same,

“Thou art fairer than the sons of men, grace is poured upon thy lips. . . . Gird thy sword upon thy thigh, O Mighty One, in thy glory and thy majesty ; and in thy majesty mount, ride upon the word of truth and of meekness of righteousness, and thy right hand shall teach thee wonderful things ; thine arrows are sharp, the peoples shall fall under thee, enemies of the king from the heart. Thy throne, O God, is for the age and for eternity ; a sceptre of rightness is the sceptre of Thy kingdom ; thou hast loved righteousness and hated evil ; therefore God, thy God, hath anointed thee with the oil of joy above thy companions, with myrrh, aloes, and cassia, all thy garments. . . . Kings’ daughters are among thy precious women ; on thy right hand standeth the queen in the best gold of Ophir ” (*Psalms* xlv. 2-9).

It is clear from all the particulars of this psalm that this is said of the Lord, and consequently that He it is of whom it is said “God, thy God, hath anointed thee with the oil of joy, with myrrh, aloes, and cassia, and all thy garments.” What this signifies can be seen from the connection as follows. That He has Divine wisdom and that from Him is the doctrine of Divine truth, is signified by “thou art fairer than the sons of men, grace is poured upon thy lips,” “to be fair” signifying to be wise, “sons of men” those who are intelligent in Divine truths, and “lips” doctrinals. [15.] The Lord’s omnipotence from Divine truth going forth from Divine good, and the consequent destruction of falsities and evils and the subjugation of the hells, is signified by “gird the sword upon the thigh, O Mighty One, in glory and in majesty, and in thy majesty mount, ride upon the word of truth ; thy right hand shall teach thee wonderful things, thine arrows are sharp, the peoples shall fall under thee, enemies of the king from the heart ;” “sword” signifies truth combating against falsity and destroying it, “chariot,” the same as “word of truth,” signifies doctrine of truth ; “to ride” signifies to instruct and combat ; “right hand” signifies omnipotence, “arrows” signify truths combating, “peoples” those who are in falsities of evil, and “enemies of the king” those who are opposed to truths, thus the hells. [16.] That the kingdom and dominion would thus be His to eternity, is signified by “Thy throne, O God, is for the age and for eternity ; a sceptre of rightness is the sceptre of Thy kingdom,” “sceptre of rightness” meaning Divine truth which has power and sovereignty. That as He delivered the good from damnation by destroying the evil, so did the Divine itself unite itself to His Human, is signified by “thou hast loved righteousness and hated evil, therefore God, thy God, hath anointed thee with the oil of joy above thy companions,” “to love righteousness and to hate evil” signifying to deliver the good from damnation by destroying the evil, “to anoint with

the oil of joy" signifying to unite Himself by victories in temptations; "God, thy God," signifying the reciprocal uniting of the Human with the Divine, and of the Divine with the Human. [17.] Divine truths united to Divine goods are signified by "He hath anointed with myrrh, and aloes, and cassia all thy garments," "myrrh" signifying good of the lowest degree, "aloes" good of the second degree, and "cassia" good of the third degree, the same as these three spices when mixed with olive oil, out of which the "oil of holiness" for anointing was made (*Exod. xxx. 23, 24*); and that "oil" signified the Divine good of Divine love, and the "garments" that were anointed signified Divine truths. [18.] That those who constitute His kingdom have spiritual affection for truth is signified by "kings' daughters are among thy precious women," "kings' daughters" meaning spiritual affections for truth, which are called "precious" when truths are genuine. That heaven and the church are under His protection and are conjoined to Him, because they are in love to Him from Him, is signified by "on thy right hand standeth the queen in the best gold of Ophir," "queen" signifying heaven and the church, "at thy right hand" signifying under the Lord's protection from conjunction with Him, and "the best gold of Ophir" good of love to the Lord.

[c.] [19.] In the same,

"I have made a covenant with My chosen, I have sworn to David My servant, even to eternity will I establish thy seed, and will build up thy throne to generation and generation. . . . Thou hast spoken in vision to thy holy one, and hast said, I have laid help upon one that is mighty, I have exalted one chosen out of the people; I have found David My servant, with the oil of My holiness have I anointed him, with whom My hand shall be established; Mine arm also shall strengthen him. . . . I will beat down his enemies before him, and will smite them that hate him. . . . I will set his hand in the sea, and his right hand in the rivers; he shall call Me, Thou art my Father, my God, and the Rock of my salvation; I will also make him the first-born, high above the kings of the earth; . . . and My covenant shall be steadfast for him; and I will set His seed for ever, and his throne as the days of the heavens. . . . Once have I sworn by My holiness, I will not lie unto David, his seed shall be to eternity, and his throne as the sun before Me, it shall be established as the moon to eternity, a faithful witness in the clouds" (*Psalms lxxxix. 3, 4, 19-21, 23, 25-29, 35-37*).

That by "David" here David is not meant, but the Lord in relation to His kingship, which is the Divine spiritual, and is called Divine truth, is very evident from all that is here said of David, namely, that "his seed and throne shall be as the days of the heavens, and as the sun and the moon to eternity," that "he shall set his hand in the sea, and his right hand in the

rivers," and that "he shall call Jehovah his Father, and shall be His first-born, high above the kings of the earth," with other things that could not be said of David and his sons and his throne. That "David" in the Word means the Lord may be seen above (n. 205). [20.] But to proceed to particulars. "I have made a covenant with My chosen, I have sworn to David My servant," signifies the uniting of the Lord's Divine with the Human, "to make a covenant" signifying to be united, and "to swear" to confirm the union; "chosen" is predicated of good, and "servant" of truth. "Even to eternity will I establish thy seed, and will build up thy throne to generation and generation," signifies Divine truth, and heaven and the church from Him, "seed" meaning Divine truth and those who receive it, and "throne" heaven and the church. [21.] "Thou hast spoken in vision to thy holy one" signifies a prophetic arcanum respecting the Lord; "I have laid help upon one that is mighty, I have exalted one chosen out of the people," signifies Divine truth whereby Divine good operates all things, which is called "help upon one that is mighty," and elsewhere "the right hand of Jehovah;" Divine majesty and consequent power is signified by "the exalting of one chosen out of the people." "I have found David My servant, with the oil of holiness have I anointed him," signifies the Lord in relation to the Divine Human and union with the Divine itself, which union is called in the Word of the New Testament glorification, and is meant by "being anointed with the oil of holiness," for "the oil of holiness" signifies the Divine good of Divine love, and "to be anointed" signifies to be united to Divine truth, which was of the Lord's Human in the world. [22.] "With whom My hand shall be established, Mine arm also shall strengthen him," signifies omnipotence therefrom, "hand" signifying the omnipotence of truth from good, and "arm" the omnipotence of good by means of truth. "I will beat down his enemies before him, and will smite them that hate him," signifies combat with victory against falsities and evils, thus against the hells. "I will set his hand in the sea, and his right hand in the rivers," signifies the extension of His dominion and sovereignty over all things of heaven and the church, for "seas and rivers" mean the outmosts of heaven, and outmosts signify all things. [23.] "He shall call Me, Thou art my Father, my God, and the Rock of my salvation," signifies the Divine Human which is the Son of God, who was conceived from Him, and afterwards born; and as the Lord's Human had therefrom Divine truth and Divine power He is also called

“God” and “Rock of Salvation.” “I will also make him the first-born, high above the kings of the earth,” signifies that He is above every good and truth of heaven and the church, because goods and truths therein are from Him. “And My covenant shall be steadfast for him” signifies eternal union; “I will set his seed for ever, and his throne as the days of the heavens,” has the same signification here as above, “days of the heavens” meaning states of the entire heaven, which are from His Divine. [24.] “Once have I sworn by My holiness, I will not lie unto David,” signifies eternal confirmation, because from the Divine, respecting the Lord and the union of His Human with the Divine itself. “His seed shall be to eternity, and his throne as the sun before Me, it shall be established as the moon to eternity,” has the same signification as above, where “seed” and “throne” are mentioned; it is said “as the sun and moon,” because eternity in respect to Divine good is predicated of the “sun,” and in respect to Divine truth of the “moon,” for these are signified by “sun and moon;” “a faithful witness in the clouds” signifies acknowledgment and confession from the Word of the Divine in the Lord’s Human; that this is “a witness in the clouds” may be seen above (n. 10, 27, 228, 392[*b-e*], 649). [25.] In the same,

“O Jehovah, remember David, all his affliction; who swore unto Jehovah, and vowed unto the Mighty One of Jacob, Surely I will not enter within the tent of my house, nor go up upon the couch of my bed, . . . until I find out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we have heard of Him in Ephrathah, we have found Him in the fields of the wood. We will go into His habitations, we will bow ourselves down at His footstool. Arise, O Jehovah, to Thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy; for Thy servant David’s sake turn not away the face of Thine anointed.” In Zion “will I make the horn of David to bud; I will set in order a lamp for Mine anointed; his enemies will I clothe with shame, but upon himself shall his crown flourish” (*Psalms* cxxxii. 1-3, 5-10, 17, 18).

Here, too, “David” and “Anointed (or Christ)” do not mean David, but the Lord in relation to the Divine Human, for it is said that “His habitations,” that is, of the Mighty One of Jacob, “are found in Ephrathah,” which is Bethel, and that they “would bow themselves down at His footstool;” but that this is so will be more evident in the explanation of the particulars in their order. [26.] “Who swore unto Jehovah, and vowed unto the Mighty One of Jacob,” signifies irrevocable affirmation before the Lord, who is called “Jehovah” from the Divine in things first, and “Mighty One of Jacob” from the Divine in things last, in which is Divine power in its fulness. “Surely I will not enter within the tent of my house, nor go upon the couch of my bed,”

signifies not to enter into and know the things that are of the church and its doctrine, “tent of the house” signifying the holy things of the church, and “couch of a bed” its doctrine; “until I find out a place for Jehovah, habitations for the Mighty One of Jacob,” signifies until I shall know about the Lord’s coming, and the arcana of the union of His Human with the Divine; these are in the highest sense “a place for Jehovah” and “habitations” of the Lord’s Divine Human. [27.] “Lo, we have heard of Him at Ephrathah, we have found Him in the fields of the wood,” signifies both in the spiritual sense of the Word and in the natural, for “Ephrathah” and “Bethlehem” signify the spiritual-natural of the Word, and “fields of the wood” the natural of the Word, for there the Lord is found. “We will go into His habitations, we will bow ourselves down at His footstool,” signifies that there He is found, for He is the Word; “His habitations” here mean the things of the spiritual sense of the Word, and thus the heavens, for these are in the spiritual sense of the Word, and “His footstool” means the things of the natural sense of the Word, and thus the church, since in the church are Divine truths in their outmosts, which serve the spiritual things of the Word and of the heavens, thus the Lord Himself who dwells therein, as a footstool. [28.] “Arise, O Jehovah, to Thy rest, Thou and the ark of Thy strength,” signifies the uniting of the Divine itself with the Human in the Lord, and consequent peace to all in heaven and in the church, “Jehovah’s rest” meaning that uniting, and “the ark of His strength” heaven and the church. “Let Thy priests be clothed with righteousness, and let Thy saints shout for joy,” signifies worship from love for those who are in celestial good, and worship from charity for those who are in spiritual good, “priests” meaning those who are in the Lord’s celestial kingdom, while those who are in His spiritual kingdom are called “saints.” [29.] “For Thy servant David’s sake turn not away the face of Thine anointed” signifies that they may be enkindled by love and enlightened by the light of truth, when Divine truth has been united with Divine good in the Lord, thus the Divine itself with the Human and the Human with the Divine, for “David” as a “servant” signifies the Lord’s Human in relation to Divine truth, and “anointed” signifies the same united to Divine good, and “his face” signifies Divine love and enlightenment therefrom. “In Zion will I make the horn of David to bud” signifies the power of Divine truth from Him in heaven and in the church; “I will set in order a lamp for Mine anointed” signifies enlightenment

of Divine truth from the uniting of the Divine and Human in the Lord, "lamp" meaning Divine truth in respect to enlightenment. "His enemies will I clothe with shame" signifies the subjugation of the hells and the consequent dispersion of evils; "but upon himself shall his crown flourish" signifies perpetual and eternal victory over them.

[*d.*] [30.] From the passages here cited from the Word it can be seen that the Lord is called "the Anointed," that is, the Messiah or the Christ, from the union of Divine good with Divine truth in his Human, for the Lord's Human resulting from that union is meant by "the Anointed of Jehovah." [31.] Likewise in the *First Book of Samuel*:

"Jehovah will judge the ends of the earth, and will give strength unto His King and exalt the horn of His Anointed" (ii. 10).

This is a part of the prophetic song of Hannah, the mother of Samuel, before there was any king or anointed over Israel, therefore "King" and "Anointed" here mean the Lord, to whom "is given strength" and whose "horn is exalted" when the Divine is united to the Human, "strength" signifying the power of good over evil, and "horn" the power of truth over falsity, and truth is said "to be exalted" when it becomes interior, and in the same degree becomes more powerful. [32.] "The anointed" has the same meaning in *Lamentations*:

"The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, Under his shadow we shall live among the nations" (iv. 20).

"The anointed of Jehovah" here means in the sense of the letter a king who was made captive, but in the spiritual sense it means the Lord, therefore it is said, "the breath of our nostrils," that is, the life of the perception of good and truth. "Taken in the pits" signifies rejected by those who are in falsities of evil, "pits" meaning falsities of doctrine; "to live under his shadow" signifies to be under the Lord's protection against falsities of evil, which are meant by "nations." [33.] Since "the Anointed," "Messiah," or "Christ," signifies the Lord in relation to the Divine Human, thus in relation to Divine good united to Divine truth, so "anointing" signifies that union, respecting which the Lord says,

"I am in the Father and the Father in Me; . . . believe Me that I am in the Father and the Father in Me" (*John* xiv. 7-11);

and elsewhere,

“The Father and I are one; . . . know ye and believe that I am in the Father and the Father in Me” (*John* x. 30, 38).

And because this was represented by the anointing of Aaron and his sons,

The holy things of the sons of Israel which belonged to Jehovah Himself were given to Aaron and His sons for the anointing (*Num.* xviii. 8).

These holy things belonging to Jehovah which were given to Aaron and his sons are enumerated from verses 9 to 19 of that chapter. But compare what has been said before (n. 375[e(iv., v.)]) respecting “anointings,” namely, that the Lord alone, in relation to the Divine Human, was “the Anointed of Jehovah” because in Him was the Divine good of Divine love, which was signified by “oil,” and that all others anointed with oil were only representatives of Him. This has been said of “the Anointed of Jehovah,” since “the Anointed of Jehovah” is the Christ, to make clear that by “the Lord and His Christ” in this passage of the *Apocalypse* two are not meant but one, that is, that they are one, as are “the Anointed of Jehovah” and “the Lord’s Christ” in *Luke* (ii. 26).

[e.] [34.] Since the Lord is here treated of, to show why He was called “the Christ,” that is, Messiah or Anointed, it is important to explain what is said of the Messiah in *Daniel*:

“Seventy weeks are decreed upon thy people and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophecy, and to anoint the Holy of Holies. Know, therefore, and perceive that from the going forth of the Word even to the restoration and building of Jerusalem, even to Messiah the prince, shall be seven weeks. After the threescore and two weeks it shall be restored and built with street and moat, but in straitness of times. But after threescore and two weeks the Messiah shall be cut off, yet not for Himself. Then the people of the prince that shall come shall destroy the city and the sanctuary, so that its end shall be with a flood, and even unto the end of the war desolations are determined. Yet He shall confirm a covenant with many for one week; but in the midst of the week He shall cause the sacrifice and meal offering to cease. At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation” (ix. 24-27).

The meaning of these words has been investigated and explained by many of the learned, but in the literal sense only, and not as yet in the spiritual sense, for that sense has been hitherto unknown in the Christian world. In that sense these words have

the following signification. "Seventy weeks are decreed upon thy people" signifies the period and state of the church that then existed with the Jews, even to its end, "seven" and "seventy" signifying fulness from beginning to end, and "people" those who were then of the church; "and upon thy city of holiness" signifies the period and state of the end of the church in respect to the doctrine of truth from the Word, "city" signifying doctrine of truth, and "city of holiness" Divine truth, which is the Word. [35.] "To finish the transgression and to seal up sins and to expiate iniquity" signifies when there are nothing but falsities and evils in the church, thus when iniquity is fulfilled and consummated; for until this is done the end does not come, for reasons given in the *Last Judgment*; for if the end should come before, the simple good, who are conjoined in externals with those who imitate and hypocritically make a show of truths and goods in externals, would be destroyed; therefore it is added "to bring in the righteousness of the ages," which signifies to save those who are in the good of faith and charity. "And to seal up vision and prophecy" signifies to fulfil all things contained in the Word; "to anoint the Holy of Holies" signifies to unite the Divine itself with the Human in the Lord, for this is "the Holy of Holies." [36.] "Know, therefore, and perceive from the going forth of the Word," signifies from the end of the Word of the Old Testament, since that was fulfilled in the Lord, for all things of the Word in the Old Testament treat in the highest sense of the Lord and of the glorification of His Human, and thus of His dominion over all things of heaven and the world. "Even to the restoration and building of Jerusalem" signifies when a new church was to be established, "Jerusalem" signifying that church, and "to build" to establish anew; "even to Messiah the Prince" signifies even to the Lord and Divine truth in Him and from Him, for the Lord is called "Messiah" from the Divine Human, and "Prince" from Divine truth; "seven weeks" signify a full time and state. [37.] "After the threescore and two weeks it shall be restored and built with street and moat" signifies the full time and state after His coming until the church with its truths and doctrine is established, "threescore" signifying a full time and state for the implantation of truth, the same as the number "three" or "six," and "two" signifying the same for the implantation of good, thus the "threescore and two" together signify a marriage of truth with a little good; "street" signifies truth of doctrine, and

“moat” doctrine. (What “street” signifies see above, n. 652; and “moat” or “pit,” n. 537.) “But in straightness of times” signifies hardly and with difficulty, because with nations that have little perception of spiritual truth. [38.] “But after the threescore and two weeks” signifies after a full period and state of the church now established in respect to truth and to good; “the Messiah shall be cut off” signifies a falling away from the Lord, which took place chiefly with the Babylonians, by their transferring the Lord’s Divine power to the popes, and thus by not acknowledging the Divine in His Human; “yet not for Himself” signifies that yet the power is His and the Divine is His. [39.] “Then the people of the prince that shall come shall destroy the city and the sanctuary” signifies that thus doctrine and the church will be destroyed by falsities, “city” signifying doctrine, “sanctuary” the church, and “the prince that shall come” the reigning falsity. “So that its end shall be with a flood, and even unto the end of the war desolations are determined,” signifies the falsification of truth, even until there is no combat between truth and falsity, a “flood” signifying falsification of truth, “war” combat between truth and falsity, and “desolation” the last state of the church, when there is no longer any truth, but mere falsity. [40.] “Yet He shall confirm a covenant for one week” signifies the time of the Reformation, when the Word was again read and the Lord acknowledged, that is, the Divine in His Human; this acknowledgment, and conjunction therefrom with the Lord by means of the Word, is signified by “covenant,” and the time of the Reformation by “one week.” “But in the midst of the week he shall cause the sacrifice and the meal offering to cease” signifies that still interiorly with the Reformed there will be no truth and good in worship, “sacrifice” signifying worship from truths, and “meal offering” worship from goods, “the midst of the week” signifying not the midst of that time, but the inmost of the state of the Reformed, for “midst” signifies inmost, and “week” a state of the church. There was no truth and good inwardly in worship after the Reformation, because they adopted faith as the essential of the church, and separated it from charity, and when faith is separated from charity there is no truth or good in the inmost of worship, for the inmost of worship is good of charity, and from that the truth of faith goes forth. [41.] “At last upon the bird of abominations shall be desolation” signifies the extinction of all truth by the separation of faith from charity, “bird of abominations” signifying faith alone, thus faith separated

from charity, for a "bird" signifies thought respecting the truths of the Word and understanding of them, and this becomes "a bird of abominations" when there is no spiritual affection for truth, which enlightens truth and teaches it, but only a natural affection, which is for the sake of reputation, glory, honor, and gain, and as this affection is infernal it is abominable, since it is the source of nothing but falsities. "And even to the consummation and decision it shall drop upon the devastation" signifies its last state, when there is no longer any thing of truth or of faith, and when the last judgment takes place. [42.] That these last words in *Daniel* were predictions respecting the end of the Christian church is evident from the Lord's words in *Matthew*:

"When ye shall see the abomination of desolation foretold by Daniel the prophet standing in the holy place, let him who readeth understand" (xxiv. 15).

For that chapter treats of the consummation of the age, thus of the gradual vastation of the Christian church, therefore the devastation of that church is meant by these words in *Daniel*. (But what they signify in the spiritual sense has been explained in the *Arcana Caelestia*, n. 3652.) From all this it can now be seen what is signified by "the kingdoms of the world are become the Lord's and His Christ's," also what is signified by "the Lord's Christ (or the Christ of the Lord)," in *Luke*:

A promise was made to Simeon "by the Holy Spirit, that he should not see death before he had seen the Christ of the Lord" (ii. 26).

685. "And he shall reign unto the ages of the ages" signifies *His dominion by means of Divine truth to eternity*.—This is evident from the signification of "to reign," as meaning in reference to the Lord to have dominion by means of Divine truth (of which presently); also from the signification of "unto the ages of the ages," as meaning to eternity. "Unto the ages of the ages" means to eternity because the sense of the letter of the Word is natural, and to it the spiritual sense corresponds. The natural sense of the Word consists of such things as are in nature, which in general have reference to times and spaces and to places and persons, and "the ages of the ages" belong to times, to which eternity corresponds in the spiritual sense. It is the same with "generation of generations," where the propagation of faith and charity in the church is treated of. [2.] "To reign" signifies in reference to the Lord to have dominion by means of Divine truth, because dominion is predicated of good, and to reign of truth, for the Lord is called "Lord (*Dominus*)" from

Divine good, and “king” from Divine truth. This is why, throughout the Word, both terms, dominion and kingdom, or to have dominion and to reign, are used, as in the following passages. In *Micah*:

“Thou, . . . O hill of the daughter of Zion, unto thee shall come and shall return the former dominion, the kingdom of the daughter of Jerusalem” (iv. 8).

Because “the daughter of Zion” signifies a celestial church, the essential of which is good of love, “dominion” is predicated of it, while “kingdom” is predicated of “the daughter of Jerusalem” because that signifies a spiritual church, the essential of which is truth of doctrine. [3.] In David:

“Thy kingdom is a kingdom of all the ages, and thy dominion to every generation and generation” (*Psalms* cxlv. 13).

In *Daniel*:

To the Son of man there was given “dominion, glory, and a kingdom. . . . His dominion is a dominion of an age, . . . and His kingdom that which shall not be destroyed” (vii. 14).

In the same,

“The kingdom and the dominion and the majesty of kingdoms . . . shall be given to the people of the saints of the Most High” (vii. 27).

In these passages “dominion” is predicated of good, because from good the Lord is called “Lord,” and “kingdom” is predicated of truth, because from truth the Lord is called “King;” as in the *Apocalypse*:

He who sat upon the white horse “had on his garment and on His thigh a name written, King of kings and Lord of lords” (xix. 16).

“King of kings” is said to be the name “on the garment,” and “Lord of lords” the name “on the thigh,” for “garment” signifies truth, here Divine truth, since the Lord is meant, and “thigh” signifies good, here the Divine good of Divine love. The same is true as applied to men, in David:

“The kings of the earth set themselves, and the rulers consulted together” (*Psalms* ii. 2).

From this it can be seen what is signified in particular by “reigning unto the ages of the ages.” That “kingdom” signifies heaven and the church in respect to truth of doctrine may be seen above (n. 48); therefore “to reign” belongs to the Lord alone, and when it is said of men it means to be in truths from good from the Lord, and to have power therefrom to resist falsities from evil (n. 333).

VERSES 16, 17.

686. "And the twenty-four elders who sit before God upon their thrones fell upon their faces and worshipped God, saying, We give Thee thanks, O Lord God Almighty, who is, who was, and who is to come, because Thou hast taken Thy great power and entered upon the kingdom."

16. "And the twenty-four elders who sit before God upon their thrones" signifies *the higher heavens in light and power from the Lord to separate the evil from the good before the day of the last judgment which is to come shortly* [n. 687]; "fell upon their faces and worshipped God" signifies *adoration of the Lord with them from a most humble heart* [n. 688].
17. "Saying, We give Thee thanks, O Lord God Almighty," signifies *acknowledgment that all being, living, and ability are from the Lord* [n. 689]; "who is, and who was, and who is to come," signifies *from Him who is the all in all things of heaven and the church from eternity to eternity* [n. 690]; "because thou hast taken Thy great power and entered upon the kingdom" signifies *the establishment of a new heaven and a new church, when the former heaven and church are destroyed* [n. 691].

687[*α*]. [*Verse 16.*] "And the twenty-four elders who sit before God upon their thrones" signifies *the higher heavens in light and power from the Lord to separate the evil from the good before the day of the last judgment which is to come shortly.*— This is evident from the signification of "the twenty-four elders," as meaning the higher heavens (see above, n. 322, 362, 462); also from the signification of "to sit upon thrones," as meaning to be in the work of judging, for "thrones" signify the heavens, and "to sit upon thrones" signifies to judge. Since angels do not judge, but the Lord alone, and since the Lord arranges those heavens by His influx and presence for effecting judgment therefrom upon those who have been gathered together below the heavens, so these words signify that the higher heavens are in light and power from the Lord, to separate the evil from the good before the day of the last judgment. [2.] That this is the internal sense of these words is evident from what follows in this chapter, also from what has been said above on this subject. *From what follows in this chapter* it is evident that the higher heavens are in light and power from the Lord, for this is why "they fell upon their faces and worshipped the Lord, and gave thanks that He had taken His great power and entered upon the kingdom," and afterwards "the temple was opened in heaven, and there was seen in the temple the ark of the covenant," this signifying the light there, and the former signifying the power there, from the Lord alone. Evidently it means also to separate the evil from the good before the day of the last judgment, for it is said

that “the nations were angered, and Thy anger is come, and the time of the dead to be judged;” and afterwards that “there were lightnings and voices and thunders and an earthquake and great hail,” which signifies the separation of the evil from the good, and is a sign of the presence of the last judgment. As these are the things treated of, and as “the twenty-four elders sitting before God upon the thrones” mean the higher heavens arranged for effecting therefrom the last judgment, it follows that all this is what is involved in these words. [3.] *From what has been said above upon this subject*, it is evident that the higher heavens before the last judgment were brought into a state of light and power, that there might be influx from them into the lower parts, whereby the evil might be separated from the good and the evil finally cast down into hell (see above, n. 411[a], 413[a], 418[a], 419[a], 426, 493, 497, 674, 675[a], 676). [4.] That a “throne” signifies heaven in general, and in particular the heavens where the Lord’s spiritual kingdom is, and in an abstract sense Divine truth going forth from the Lord, and that it is predicated of judgment, may also be seen above (n. 253, 297, 343, 460, 482), where it is shown that although it is said that the twenty-four elders would “sit upon thrones,” also that the apostles “would sit upon twelve thrones judging the twelve tribes of Israel,” also that “angels would come with the Lord to judgment,” yet it is the Lord alone who will judge, for “the twenty-four elders,” “the twelve apostles,” and the “angels,” mean all truths of the church, and in brief, Divine truth from which is judgment. And as by these Divine truth is meant, and all Divine truth goes forth from the Lord, so judgment belongs to the Lord alone. Any one can see that to judge myriads of myriads, each one according to the state of his love and faith both in his internal and in his external man, would be impossible for any angels, and would be possible only for the Lord from the Divine that is in Him and that goes forth from Him; also that to judge all in the heavens and all in the earths belongs to infinite wisdom and infinite power, not the least part of which falls to finite beings such as angels are, and such as the elders of Israel and the apostles of the Lord were, all of whom taken together would not be able to judge a single man or a single spirit. For he who is to judge must see every state of the man who is to be judged from infancy to the end of his life in the world, and what the state of his life is to be to eternity. For in every view, and in each and every particular of judgment, there must be

what is eternal and infinite. and that is in the Divine alone, and from the Divine alone, for it is the Divine that is infinite and eternal.

[b.] [5.] The expressions “to walk before God,” “to stand before God,” and here “to sit before God,” are used in the Word; what “to stand before God” signifies may be seen above (n. 414); and what “to walk before God” signifies (n. 97). What “to sit before God” signifies, as here in reference to “the twenty-four elders,” can be seen from passages in the Word where the expression “to sit” occurs. For in the spiritual world all things that pertain to man’s movement or rest signify things pertaining to his life, because they proceed from his life. Walks and journeys, as they pertain to man’s movements, signify progress of life, or progress of the thought from a purpose of the will; but standing and sitting, as pertaining to man’s rest, signify the being (*esse*) of life, from which is its outcome (*existere*); thus they signify making to live. Therefore “to sit upon thrones,” in reference to judgment, signifies to be in the function of judging, and thus to judge; from which comes the expression “to sit in judgment,” which means to execute judgment. So “to sit upon a throne,” in reference to sovereignty, signifies to be a king or to reign. [6.] What further is signified by “to sit” in the spiritual sense, can be seen from the following passages. In David:

“Blessed is the man that walketh not in the counsel of the wicked, and standeth not in the ways of sinners, and sitteth not in the seat of the scornful” (*Psalms* i. 1).

Here the expressions “to walk,” “to stand,” and “to sit,” are used as following one another, for “to walk” pertains to the life of thought from the purpose, “to stand” to the life of the purpose from the will, and “to sit” to the life of the will, thus life’s being (*esse*). Moreover, “counsel,” of which “walking” is predicated, has respect to thought, “way,” of which “standing” is predicated, has respect to the purpose, and “to sit in a seat” has respect to the will, which is the being (*esse*) of man’s life. [7.] As Jehovah, that is, the Lord, is the very being (*esse*) of every one’s life, He is said “to sit.” In David:

“Jehovah shall sit to eternity” (*Psalms* ix. 7).

In the same,

“Jehovah sitteth at the flood, and sitteth a King to eternity” (*Psalms* xxix. 10).

In the same,

“God reigneth over the nations · God sitteth upon the throne of His holiness” (*Psalms* xlvii. 8).

In *Matthew* :

“When the Son of man shall have come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory” (xxv. 31).

“To sit upon the throne of His glory” signifies to be in His Divine truth, from which is judgment. So again in the same,

“When the Son of man shall sit on the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (xix. 28 ; *Luke* xxii. 30).

As “angels,” as well as “the twelve apostles” and “the twelve tribes of Israel,” signify all truths of the church, and in the highest sense, Divine truth, so “to sit upon thrones” means not that they themselves, but the Lord as to Divine truth, from which is judgment, will so sit ; and “to judge the twelve tribes of Israel” signifies to judge all according the truths of their church. This makes clear that “to sit upon a throne,” in reference to the Lord, signifies one who judges, thus to judge. It is called “a throne of glory,” because “glory” signifies Divine truth (see above, n. 33, 288, 345, 678). [8.] In the Gospels :

“David said in the Book of Psalms, The Lord said to my Lord, Sit Thou on My right hand, until I make Thine enemies the footstool of Thy feet” (*Luke* xx. 42, 43 ; *Mark* xii. 36 ; *Psalms* cx. 1).

“The Lord said to my Lord” signifies the Divine itself, which is called the Father, to the Divine Human, which is the Son. “Sit Thou on My right hand” signifies Divine power, or omnipotence through Divine truth ; “until I make Thine enemies the footstool of Thy feet” signifies until the hells are overcome and subjugated, and the evil are cast into them, “enemies” meaning the hells, and thus the evil, and “footstool of the feet” the lowest region under the heavens, beneath which are the hells ; for while the Lord was in the world He was Divine truth, which is omnipotent, and by means of which He conquered and subdued the hells. [9.] In the same,

Jesus said, “Henceforth shall ye see the Son of man sitting on the right hand of power, and coming on the clouds of heaven” (*Matt.* xxvi. 63, 64 ; *Mark* xiv. 61, 62 ; *Luke* xxii. 69).

“To sit on the right hand of power” signifies the Lord’s Divine omnipotence over the heavens and over the earths, when He had subjugated the hells and glorified His Human ; “to come upon

the clouds of heaven" signifies by means of Divine truth in the heavens; for since the Lord united His Human to the Divine itself, Divine truth goes forth from Him, and He Himself with angels and with men is in Divine truth, because He is in the Word, which is Divine truth, in which and from which is Divine omnipotence. [10.] And again,

"The Lord, after He had spoken with them, was taken up into heaven, and sat down at the right hand of God" (*Mark* xvi. 19).

"To sit at the right hand of God" has a like signification, namely, His Divine omnipotence by means of Divine truth. From all this it is evident that "to sit" means to be, and "to sit on the right hand" means to be omnipotent. As "to sit" signifies to be, so "to sit upon a throne" signifies to be a king and to reign

(*Exod.* xi. 5; *Deut.* xvii. 18; *1 Kings* i. 13, 17, 20; *Jer.* xvii. 25; xxii. 2, 30; and elsewhere).

Likewise,

"To sit on the right hand and on the left" (*Matt.* xx. 21, 23; *Mark* x. 37, 40).

[11.] In *Isaiah*:

"Come down and sit upon the dust, O virgin daughter of Babylon; sit on the earth, there is no throne, O daughter of the Chaldeans. . . . Sit thou silent and enter into darkness, O daughter of the Chaldeans; for they shall no longer call thee a lady of kingdoms. . . . Hear this, thou voluptuous one, that sittest carelessly, saying, . . . I shall not sit as a widow, neither shall I know bereavement" (xlvii. 1, 5, 8).

This treats of the profanation of good and truth; for "daughter of Babylon" signifies the profanation of good, and "daughter of the Chaldeans" profanation of truth; both for the reason that Divine goods and truths, which are in the Word and from the Word, are employed as means of gaining dominion; those therefore who are "Babylonians and Chaldeans" regard themselves, that is, their own dominion, as ends, and the holy things of the church from the Word as means; thus they do not look to the Lord and His dominion, nor the neighbor and love towards the neighbor as the end. "Come down and sit upon the dust and on the earth" signifies to be in evils, and in consequent damnation. "Sit thou silent and enter into darkness" signifies to be in falsities, and in consequent damnation. "To sit carelessly" signifies to be confident that their dominion will continue, and that they will not perish; "not to sit as a widow, and not to know bereavement," signifies to have no lack of followers, de-

pendents, and worshippers; “there is no throne for thee, O daughter of the Chaldeans, they shall no longer call thee a lady of kingdoms,” signifies that such shall no longer have dominion, because of their overthrow and damnation in the day of the last judgment (of which this chapter treats). [12.] In the same,

“Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God, and I will sit on the mount of assembly, on the sides of the north” (xiv. 13).

This, too, is said of Babylon, which is here called “Lucifer,” and of the lust of its profane love of ruling over all things of heaven. But what is meant in particular by “exalting a throne above the stars of God, and sitting on the mount of assembly and on the sides of the north,” will be told in what follows, where Babylon will be treated of; here also “to sit” signifies to be, and has respect to dominion. [13.] In *Ezekiel*:

“All the princes of the sea shall come down from their thrones, . . . they shall sit upon the ground” (xxvi. 16).

This is said of Tyre, which signifies the church in respect to knowledges of truth, but here of the church vastated, in which these knowledges are falsified; therefore “all the princes of the sea shall come down from their thrones” signifies that knowledges of truth shall reign no more with the men of that church, for all sovereignty belongs to Divine truth; “to come down from thrones” signifies from governing, and thus to cease to rule, and “princes of the sea” mean knowledges of truth, and those who are in them. “They shall sit upon the ground” signifies that they will be in falsifications, that is, in falsities; “upon thrones” signifies to be in the truths of heaven, but “to sit upon the ground” signifies to be in falsities, since under the lands in the spiritual world are the hells, from which evils and falsities are continually exhaling. [14.] “To sit” has a like signification in the following passages. In *Luke*:

“Who sit in darkness and in the shadow of death” (i. 79).

In *Isaiah*:

“To open the blind eyes, to lead him that is bound out of prison, and them that sit in darkness out of the prison house” (xlii. 7).

In *Jeremiah*:

“I sat not in the council of mockers, and I rejoiced; I sat solitary because of Thy hand, for thou hast filled me with indignation” (xv. 17).

In *David*:

"I have not sat with men of vanity, nor have I gone in with the hidden" (*Psalms* xxvi. 4).

In *Luke* :

That day "shall come as a snare upon all that sit upon the face of the whole earth" (xxi. 35).

Since "to sit" signifies to be, and also to continue in one state and pertains to the will, it is said in David :

"O Jehovah, Thou hast searched me and known me; Thou knowest my sitting and my rising, Thou understandest my thought afar off" (*Psalms* cxxxix. 1, 2).

"To know his sitting" has reference to the being (*esse*) of one's life, which is the will, "rising" has reference to purpose therefrom; and as thought follows from the purpose of the will it is added, "Thou understandest my thought afar off." [15.] In *Micah* :

"Then shall he stand and feed in the name of Jehovah; . . . and they shall sit, for now shall he increase unto the ends of the earth" (v. 4).

This is said of the Lord and of the doctrine of Divine truth from Him, which is meant by "Then shall he stand and feed in the name of Jehovah;" that men of the church will be in that doctrine is signified by "they shall sit;" and that the doctrine of Divine truth will endure to eternity is signified by "he shall increase unto the ends of the earth." [16.] Likewise in *Isaiah* :

"Shake thyself from the dust; arise, sit, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion" (lii. 2).

This is said of the establishment of a new church by the Lord; that church with its doctrine is here signified by "Jerusalem" and "the daughter of Zion;" to reject falsities and evils and to be in truths and goods is signified by "shaking herself from the dust, arising, and sitting," also by "loose the bands of the neck, O captive daughter of Zion," "bands of the neck" signifying falsities that prevent the entrance of truths.

[c.] [17.] That "to sit" is an expression significative of the being and permanence of state of a thing or of life, can be seen from those passages in the Word where the expressions "to sit before Jehovah," "to stand before Him," and "to walk before Him (Latin, *sedere*)" are used. "To sit before Jehovah" means to be with Him, thus to will and to act from Him; "to stand before Him" means to have regard for and to understand what He wills; and "to walk before Him" means to live according to His precepts, thus from Him. As all this is involved in "to sit." so

the corresponding word in Hebrew means to remain and to dwell. [18.] Because of this signification of "to sit,"

An angel of the Lord was seen sitting upon the stone which he had rolled away from the entrance to the tomb (*Matt.* xxviii. 2);

also,

Angels were seen in the tomb, sitting one at the head, and the other at the feet (*John* xx. 12; *Mark* xvi. 5).

These things seen were representative of the Lord's glorification, and of introduction into heaven by Him; for the "stone" that was placed before the sepulchre, and that was rolled away by the angel, signifies Divine truth, thus the Word, which was closed up by the Jews, but opened by the Lord. (That "stone" signifies truth, and in the highest sense, Divine truth, may be seen above, n. 417[a], and in *Heaven and Hell*, n. 534.) And as a "sepulchre," and preeminently the sepulchre where the Lord was signifies in the spiritual sense resurrection and also regeneration, and "angels" signify in the Word Divine truth, so angels were seen sitting one at the head and the other at the feet; "the angel at the head" signifying Divine truth in things first, and "the angel at the feet" Divine truth in things last, both going forth from the Lord; and when Divine truth is received regeneration is effected, and there is a resurrection. (That "to be buried," "burial," and "sepulchre," signify regeneration and resurrection, may be seen above, n. 659; and that "angels" signify in the highest sense the Lord in respect to Divine truth, and in a relative sense recipients of Divine truth, and thus in an abstract sense, Divine truths from the Lord, see above, n. 130, 200, 302.) Again, the expression "they sat before Jehovah" is used when there was great joy; they were also said "to sit" when there was great sorrow, and for the reason that "to sit" has reference to the being (*esse*) of man, which belongs to his will and love.

(That they wept and sat before Jehovah see *Judges* xx. 26; xxi. 2).

688. "*Fell upon their faces and worshipped God*" signifies adoration of the Lord with them from a most humble heart.—This is evident from the signification of "to fall upon the face," as meaning the deepest humiliation of heart, for it is a posture of the body corresponding to humiliation of heart, thus a posture that is representative of the humiliation of the whole man. Worship of God at such a time is what flows forth from such a heart, which differs according to the matter that engages the mind. [2.] To fall upon the face before God is a posture representative of deepest humiliation, because the face is the form of man's affections, and thus of the interiors that pertain to his mind and

disposition, for the affections shine forth in the face as in their type, and this is why the face is called an index and image of the mind. When, therefore, a man acknowledges that all things in him are turned away from God, and are consequently damned, and that thus he is neither able nor dares to look to God, who is essential Holiness, and if he should look to Him from such a self he would spiritually die, then from such thought and acknowledgement the man falls upon the face to the earth; and because what is man's own (*proprium*) is thus removed, he is then filled by the Lord and so raised up as to be able to look to Him. [3:] They are said to have "worshipped God," for the reason that "God" means in the Word the Divine going forth which is called Divine truth. And as this Divine is truth in angels, for they are the recipients of it and it constitutes their wisdom, so in the Word angels are called "gods," and signify Divine truths. Moreover, in the Hebrew, God is called *Elohim*, in the plural, therefore "God" means in the Word the Divine that is in angels of heaven and men of the church, which is the Divine going forth. And as the higher heavens were now in enlightenment and power, for the sake of the separation of the evil from the good in the lower parts, and for the sake of the last judgment which was to come shortly, so they are said "to worship God," which makes evident that the Lord was then in them, for from a more intense and powerful influx of the Divine truth that goes forth from the Lord they had enlightenment and power.

689. [Verse 17.] "*Saying, we give Thee thanks, O Lord God Almighty,*" signifies *acknowledgment that all being, living, and ability are from the Lord.*—This is evident from the signification of "saying and giving thanks," as meaning to acknowledge, since "to fall upon the face and to worship," and then "to give thanks," can have no other signification than to acknowledge, here the omnipotence of the Lord. Also from the signification of "the Lord God," as meaning the Lord in respect to Divine good and Divine truth; for where Divine good is meant in the Word the names "Lord" and "Jehovah" are used, and where Divine truth is meant the name "God" is used, therefore "the Lord God" and "Jehovah God" mean the Lord in respect to Divine good and Divine truth. Moreover, He is called "Jehovah" in the Old Testament, and "Lord" in the New. It is also evident from the signification of "Almighty," as meaning to be, to live, and to have ability of Himself, and that the being, life, and ability of angels and men are from Him. (That this is meant by omnipotence, may be seen above, n. 43; also that Divine omnipotence means what

is infinite, n. 286.) [2.] In respect to Divine omnipotence: it does not involve any power to act contrary to order, but it involves all power to act according to order, for all order is from the Lord; from this it follows that no one has any power to act according to order except from Him who is the source of order; and this shows that it is of the Divine omnipotence to lead man according to order, and this every moment from the beginning of his life even to eternity, and this it does according to the laws of order, which cannot be numbered, and the number of which is beyond expression; and yet this can be done only so far as man suffers himself to be led, that is, so far as he is willing not to be led by himself; for so far as he wishes to be led by himself he is brought into opposition to order. Because it is of the Divine omnipotence to lead one who wishes to be led according to order, and thus to lead no one contrary to order, it is not of the Divine omnipotence to lead any one to heaven who wishes to lead himself, since it is a law of order that what a man does he shall do from reason and from freedom, because that which is received by the reason and done from freedom remains with man, and is appropriated to him as his own, but not that which is not received by the reason and done from freedom. This makes clear that it is not of the Divine omnipotence to save those who are not willing to be led according to order, for to be led according to order is to be led according to the laws of order, and the laws of order are the precepts of doctrine and life from the Word; it is therefore of the Divine omnipotence to lead a man who is willing to be led according to these every moment and unceasingly to eternity. For every moment there are infinite things to be seen, to be removed, and to be insinuated, that man may be withheld from evils and held in goods, and this continually in connection according to order. It is also of the Divine omnipotence to protect men from the hells, so far as this can be done without injury to their freedom and reason; for all the hells are as nothing against the Lord's Divine power; without this power of the Lord it is impossible for any man to be saved. (But more respecting omnipotence may be seen above, n. 43.)

690. "*Who is, and who was, and who is to come,*" signifies from Him who is the all in all things of heaven and the church from eternity to eternity, as is evident from the explanation of the same words above (n. 23, 41, 42).

691. "*Because Thou hast taken Thy great power and entered upon the kingdom*" signifies the establishment of a new heaven and a new church, when the former heaven and church are destroyed.—This is evident from the signification of "to take His

great power and to enter upon the kingdom," as meaning that when the former heaven and former church are destroyed a new heaven and a new church will be established; this is what is meant by "taking great power and entering into the kingdom," because the Lord then has all power and the kingdom; for then His will is done, since angels of heaven and men of the church then suffer themselves to be led by Him, and He thus rules all according to order from Himself, by keeping them in Divine goods and truths, which go forth from Him, and withholding them from evils and falsities, which are from hell, and this cannot be done until the evil have been separated from the good and the evil have been cast down into hell, and a new heaven has been formed of the good. All this is brought into view by the last judgment, which is treated of in what follows. [2.] That the Lord then has power and sovereignty can be illustrated by a comparison with the sun of the world; so long as the winter continues the sun has no power or sovereignty on the earth, because its heat is not received, for it is extinguished by the cold of the air and of the earth; but when spring is at hand the sun's power and sovereignty return, for its heat is received, and also its light, because it is joined with the heat, and from these the whole earth blossoms. It is the same with the Lord's power and sovereignty, which come when the evil have been separated from the good and cast down into hell; for the evil are colds like those of winter, and they extinguish the spiritual heat of the sun, which is love, and bring to naught the power and sovereignty of the Lord, although viewed in Himself He is perpetually in the same omnipotence, yet He is not so in subjects until a new heaven and a new church come into existence.

VERSE 18.

692. "And the nations were angered; and Thy anger is come, and the time of the dead to be judged, and to give the reward to Thy servants, the prophets and saints, and to those that fear Thy name, the small and the great, and to destroy those that destroy the earth."

18. "And the nations were angered" signifies the contempt, enmity, and hatred of the evil against the Lord, and against the Divine things that are from Him, which are the holy things of heaven and the church [n. 693]; "and Thy anger is come, and the time of the dead to be judged," signifies the last judgment upon those who inwardly possess in themselves nothing of good and truth [n. 694]; "and to give reward to Thy servants, the prophets and saints," signifies heaven to those who are in truths of doctrine and in a life according to them [n. 695]; "and to those that fear Thy name, the small and the great," signifies and to all of whatever religion who worship the Lord [n. 696]; "and to destroy those that destroy the earth" signifies hell to those who destroy the church [n. 697].

693. [*Verse 18.*] “*And the nations were angered*” signifies *the contempt, emnity, and hatred of the evil against the Lord and against the Divine things that are from Him, which are the holy things of heaven and the church.*—This is evident from the signification of “nations,” as meaning those who are in the goods of the church, and in a contrary sense those who are in evils, here those who are in evils, since it is said that “they were angered.” (That “nations” signify those who are in goods and those who are in evils, and in an abstract sense the goods and evils of the church, and that “peoples” signify those who are in truths and those who are in falsities, and in an abstract sense the truths and falsities of the church, may be seen above, n. 175, 331, 625.) Also from the signification of “to be angered,” as meaning, in reference to the evil, who are signified by “nations,” to be in contempt, emnity, and hatred against the Lord and against the Divine things that are from Him, which are the holy things of heaven and the church. [2.] These and other like things are signified by “to be angered,” because every one burns with wrath and is angered when his love and the delight of his love are assaulted, this being the cause of all wrath and anger; also for the reason that the love of every one is his life, consequently to hurt the love is to hurt the life, and this being hurt causes disturbance of mind, and thus anger and wrath. It is the same with the good when their love is assaulted, but with the difference that they have, not wrath or anger, but zeal. This zeal is called anger in the Word, but it is not anger; it is called anger because it appears in external form like anger, but inwardly it is nothing but charity, goodness, and forbearance; consequently zeal does not, like anger, continue after the one towards whom it was kindled comes to himself and turns away from evil. With the evil anger is different; for it inwardly conceals in itself hatred and revenge, which the evil love, therefore it persists and is rarely extinguished. This is why anger belongs to those who are in the loves of self and of the world, for such are in evils of every kind; while zeal belongs to those who are in love to the Lord and in love towards the neighbor. So zeal looks to the salvation of man, but anger to his damnation; and this is in the purpose of the evil man who is angered, but salvation is in the purpose of the good man who is zealous. [3.] “The nations were angered” signifies here the contempt, emnity, and hatred of the evil against the Lord and against the Divine things that are from Him, thus against the holy things of heaven and the church, because at the end of the church, a little before the last judgment, which is here treated of, there is a change of state in those who were in the former heaven and former earth, which is effected by the separation of the good from the evil; and when this has been

effected the externals of the evil, by and from which they uttered what is true and did what is good from pretence and hypocrisy, are closed up, and the internals which in them are infernal are opened, and when these have been opened contempt, hostility, and hatred openly break forth with invectives against the Lord and against the holy things of heaven and the church; for in such these things have lain stored up and covered over by the loves of self and the world; and these loves are such that they can do good and speak truths for the sake of self and of the world, because the holy things of heaven and the church serve them as means to ends, which are reputation, glory, honor, and gain, in a word, self and the world, and the means are loved for the sake of the ends. But with such the end, which is of man's love and thus of his purpose and will, is corporeal and worldly, and consequently infernal, therefore the goods and truths that belong to heaven and the church with them do not abide in their internals, but only in their externals, because in these are evils and falsities. The goods and truths of heaven penetrate into the internals only in such as make the holy things of heaven and the church their ends, that is, make them to be of their love, and thus of their purpose and will; when these are made ends, the spiritual mind is opened, and through this man is led by the Lord. But it is the exact opposite when the goods and truths of heaven and the church are not made ends, but means; for, as has just been said, ends belong to the ruling love of man, and when this is love of self it is also love of his own (*proprium*), and this regarded in itself is nothing but evil, and so far as man acts from it he acts from hell, and thus against the Divine. [4.] Furthermore, it is to be noted that in all evil there is anger against the Lord and against the holy things of the church. That this is so has been made clearly evident to me from the hells, in which all are in evils, and from which are all evils; for there when they merely hear the Lord named they become inflamed with vehement anger, not only against Him but also against all who confess Him. Thus it is that hell is the direct opposite of heaven, and is in the unceasing effort to destroy heaven, and to extinguish the Divine things therein, which are goods of love and truths of faith. This shows why evils are angry with goods, and falsities of evil with truths; this is why "anger" in the Word signifies evil in the whole complex. [5.] So in the following passages. In *Luke*:

Jesus said, "Woe to them that are with child and to them that give suck in those days; for there shall be great distress upon the land, and anger upon the people" (xxi. 23).

This is said of the consummation of the age, which is the last time of the church. That there will then be no ability to receive good and truth is signified by "Woe to them that are with child and to them that give suck." The rejection of good because of the evil that will then prevail in the church, and of truth because of falsity, is signified by "for there shall be great distress upon the land, and anger upon the people," "distress" here means the prevailing evil, and "anger" the prevailing falsity from evil, for at the end of the church the evil are distressed by good and angered by truth. [6.] In *Isaiah*:

"Only in Jehovah... is righteousness and strength; unto Him shall men come, and all that were incensed against Him shall be ashamed" (xlv. 24).

"All that were incensed against Jehovah shall be ashamed" signifies that all who are in evils and falsities will desist from them, "to be incensed against Jehovah" signifying to be in falsities from evil. [7.] In *Moses*:

"Simeon and Levi are brethren;... in their anger they slew a man, and in their good pleasure they houghed an ox; cursed be their anger for it is fierce, and their wrath for it is hard; I will divide them in Jacob, and scatter them in Israel" (*Gen.* xlix. 5-7).

"Reuben, Simeon, and Levi" signify faith, charity, and the works of charity; but here "Reuben" signifies faith separated from charity, from which comes neither charity nor any work of charity; for these three go together; such as the faith is such is the charity, and such as the charity is such are the works of charity; thus they are inseparable, each one belongs to the other, and is as the other. Because Reuben, on account of his adultery with the handmaid, his father's concubine, was accursed, Simeon and Levi also were rejected; their rejection is signified by "I have divided them in Jacob and scattered them in Israel." Now because faith, which was represented by "Reuben," was not to be accepted as the first principle of the church, but spiritual good, which is truth in the understanding and will, so Joseph was accepted as the first-born of the church in the place of Reuben, for "Joseph" represented spiritual good, which in its essence is truth in the understanding and will. This makes clear what is signified by "the anger of Simeon and Levi that it was fierce, and their wrath that it was hard," namely, a turning away from good and truth, thus evil and falsity in the whole complex; for when charity departs from faith there is no more any good nor any truth. (But these things may be seen explained more fully in the *Arcana Caelestia*, n. 6351-6361.) [8.] In *Matthew*:

Jesus said, "It was said to them of old, . . . Whosoever shall kill shall be liable to the judgment; but I say unto you, Whosoever is angry with his brother without cause shall be liable to the judgment" (v. 21, 22).

"To be angry with his brother without cause" here signifies enmity and hatred against good and truth; and those that have such enmity and such hatred do kill continually in mind, purpose and will, and would kill actually if it were permitted, that is, if they were not hindered by the laws and a consequent fear of punishment and loss of life or of reputation, honor, or gain; for what a man cherishes in his mind, that he does when it is permissible. "He who is angry with his brother without cause is liable to the judgment," the same as he who kills, because "to be angry" signifies to think, to purpose, and to will evil to another, and all evil of the will is in the life of man's spirit and returns after death, and this is why he is then "liable to the judgment," for what belongs to the purpose and will becomes in judgment the same as what is done. But it is unnecessary to cite more passages to show what "anger" and "wrath" signify in the case of those who are in evil, for it is self-evident that every evil conceals in itself anger against good, since it wills to extinguish the good, and even to kill those in whom good is in respect to the soul if not the body, and this certainly comes from anger and is accompanied by anger.

694. "*And Thy anger is come, and the time of the dead to be judged,*" signifies *the last judgment upon those who inwardly possess in themselves nothing of good and truth.*—This is evident from the signification of "anger," as meaning in reference to the Lord the last judgment (of which above, n. 413). This is evidently the signification of "anger" here, for it is added, "and the time of the dead to be judged." Also from the signification of "the dead," as meaning those who inwardly possess in themselves nothing of good and truth. Such are called "dead" because the essential life of man is his spiritual life, for it is through this that he is a man and is distinguished from beasts, which have only a natural life. In man the natural life without the spiritual life is dead, since it has not in itself heaven, which is called "life" and "eternal life," but has hell, which is spiritually called "death." In the Word, the "dead" mean those who live a merely natural life, and not at the same time a spiritual life (as may be seen above, n. 78); also "death," in reference to man, means a lack of ability to understand truth and perceive good

(see above, n. 550); and this lack exists when the internal spiritual man has not been formed, for that is formed by means of truths from good. In that internal man the ability to understand truth and perceive good has its seat, for that man is in heaven and in its light, and he who is in the light of heaven is a living man. But when the natural man only has been formed, and not at the same time the spiritual, there is no ability to understand and perceive the truths and goods of heaven and the church, because that man has no light from heaven. For this reason such a man is called "dead." That those who inwardly possess in themselves nothing of good and truth are here meant by "the dead who are to be judged," can be seen from what has been said before about the separation of the evil from the good before the last judgment, and the way the evil, when they have been separated, come into their interiors, which swarm with mere evils and falsities; which makes clear that inwardly they were dead, although in external form they appeared to be living.

695[*a*]. "*And to give reward to Thy servants, the prophets and saints,*" signifies *heaven to those who are in truths of doctrine and in a life according to them.*—This is evident from the signification of "giving reward," as meaning salvation, and thus heaven; also from the signification of "His servants the prophets," as meaning those who are in the truths of doctrine, for those are called "servants of the Lord" who are in truths, because truths are serviceable for bringing forth, establishing, and preserving good, and whatever serves good serves the Lord, since every good is from the Lord. Those are called "prophets" who teach doctrine, thus in an abstract sense they signify doctrine. (That those are called "servants of God" who are in truths see above, n. 6, 409[*b, c*]; and "prophets" who teach doctrine, and in an abstract sense doctrines, n. 624.) The above is evident also from the signification of "saints," as meaning those who are in truths of doctrine from the Word, and in a life according to them (see above, n. 204). This makes clear that "to give reward to His servants, the prophets and saints," signifies heaven to those who are in truths of doctrine and in a life according to them. [2.] That "reward" signifies salvation, and thus heaven, can be seen without amplification or explanation; but as few know what is strictly meant by "reward" it shall be told. "Reward" means strictly that delight, blessedness, and happiness that is in a love or affection for good and truth. This love or affection has in itself all joy of heart, which is called heavenly joy, and also heaven;

and for the reason that the Lord is in that love or affection, and with the Lord is heaven; consequently such joy, or such delight, blessedness, and happiness, is what is strictly meant by the "reward" that those will receive who do good and speak truth from a love or affection for good and truth, thus from the Lord, and in no wise from themselves; and as they do this from the Lord and not from themselves it is not a reward of merit but a reward of grace. This shows that whoever knows what heavenly joy is knows what reward is. (What heavenly joy is in its essence can be seen in *Heaven and Hell*, n. 395-414.) This, therefore, is what is meant by the "reward" that those have who are in truths from good. But the "reward" that those have who are in falsities from evil is joy or delight, good fortune, and happiness in the world, but hell after their departure out of the world.

[b.] [3.] From this the signification of "reward" in the following passages can be seen. In *Isaiah*:

"Behold the Lord Jehovih cometh in strength; . . . behold His reward is with Him, and the wages of His work are with Him" (xl. 10).

In the same,

"Say to the daughter of Zion, Behold thy salvation cometh, [behold His reward is with Him] and the wages of His work are with Him" (lxii. 11).

And in the *Apocalypse*:

"Behold I come quickly, and My reward with Me to give to each one as his work shall be" (xxii. 12).

"Behold the Lord Jehovih cometh in strength," and "Behold thy salvation cometh," and "Behold He cometh quickly," signify the first and second coming of the Lord. "His reward is with Him" signifies heaven and all things belonging to it, as above, since where the Lord is, there heaven is, for heaven is not heaven from the angels there, but from the Lord in angels. That heaven will be received in the measure of the love and affection for good and truth from the Lord is meant by "the wages of His work are before Him," and by "He will give to each one as His work shall be." No other work is meant by the "work" for which heaven is given as a reward than work from love or affection for good and truth, for from that in man must be every work from which is heaven. For a work derives its all from love or affection, just as an effect derives its all from the effecting cause, therefore such as the love or affection is, such is the work. This makes clear what is meant by "the work according to which it shall be given

to every one," and what is meant by "wages of work." [4.] Likewise in *Isaiah*:

"I Jehovah love judgment, . . . I will give the reward of their work in truth, and will make with them a covenant of eternity" (lxi. 5).

The "judgment" that Jehovah loves signifies truth in belief, in affection, and in act, for man has judgment from truth, both when he thinks and desires truth, and when he speaks truth and acts according to it: and as this is what is signified by "judgment" it is said "I will give the reward of their work in truth," that is, heaven according to belief in truth and affection for it in act; and as from this is conjunction with the Lord, from whom reward comes, it is added, "I will make with them a covenant of eternity," "covenant" signifying in the Word conjunction by love, and "a covenant of eternity" conjunction by a love for good and truth, for that love conjoins, since it is of the Lord Himself and goes forth from Him. [5.] That loving good and truth for the sake of good and truth is reward, for the reason that the Lord and heaven are in that love, can be seen from the following passages. In *Matthew*:

"Do not ye your alms before men, to be seen by them, for otherwise ye have no reward with your Father who is in the heavens. When thou doest alms sound not a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory from men; verily I say to you they have their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; then thy Father who seeth in secret will reward thee openly. And when thou prayest thou shalt not be as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward; but when thou prayest enter into thine inner chamber, and shutting thy door pray to thy Father who is in secret; then thy Father who seeth in secret shall reward thee openly" (vi. 1-6).

"Alms" in the most general sense signifies every good that a man desires and does, and "to pray" signifies in the same sense every truth that a man thinks and speaks. Those who do these two things "to be seen," that is, that they may be manifest, do good and speak truth for the sake of self and the world, that is, for the sake of glory, which is the delight of self-love that the world affords. Because delight in glory is the reward of such it is said "they have their reward;" but this delight in glory, which in the world seems to them like heaven, is changed after death into hell. But those who do good and speak truth, not for the sake of self and the world but for the sake of good itself and truth itself, are meant

by those who "do alms in secret," and who "pray in secret," for such act and pray from love or affection, thus from the Lord; this, therefore, is loving good and truth for the sake of good and truth; and of such it is said that "the Father in the heavens will reward them openly." Thus "reward" is to be in goods and truths from love or affection, which is the same as being in them from the Lord, since in these is heaven and every blessedness and happiness of heaven. [6.] In *Luke*:

- "When thou makest a dinner or a supper call . . . not the rich, lest haply they should call thee in return, and a recompense be made to thee; but . . . call the poor . . .; then shalt thou be blessed, for they have not wherewith to recompense thee; for it shall be recompensed thee in the resurrection" of the dead (xiv. 12-14).

"To make a dinner and a supper and to call to them" has the same signification as giving to eat and drink, or bread and wine, namely, doing good to the neighbor, and teaching truth, and being thus associated in love; so those who do this for the purpose of being recompensed do it not for the sake of good and truth, thus not from the Lord, but for the sake of self and the world, thus from hell; while those who do this not for the purpose of being recompensed, do it for its own sake, that is, for the sake of good and truth, and those who do it for the sake of good and truth do it from good and truth, and thus from the Lord, who is the source of good and truth in man. The heavenly blessedness that is in such deeds and from them is "reward," and is meant by "it shall be recompensed thee in the resurrection of the dead." [7.] In the same,

- "Rather love your enemies, and do good and lend, hoping for nothing again; then shall your reward be much, and ye shall be sons of the Most High" (vi. 35).

This has the same signification as the previous passage, namely, that good is not to be done for the sake of recompense, that is, for the sake of self and the world, thus not for the sake of reputation, glory, honor, and gain, but for the Lord's sake, that is, for the sake of good itself and truth itself which are in such from the Lord, thus in which the Lord is. "To love enemies and do good to them" means here, in the nearest sense, to love the nations and do good to them, which is to be done by teaching them truth and leading them by it to good; for the Jewish nation called their own people brethren and friends, but the nations they called foes and enemies. "To lend" signifies to communicate goods and truths of doctrine from the Word; "to hope for

nothing again” signifies, not for the sake of any thing of self and of the world, but for the sake of good and truth; “then shall your reward be much” signifies that then they shall have heaven with its blessedness and delights; “and ye shall be sons of the Most High” signifies because they do these things not from self but from the Lord; for he who does good and teaches truth from the Lord is the Lord’s son, but not he who does good from self, which is what every one does who looks to honor and gain as his end. [8.] In *Matthew*:

“He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. Whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple, . . . he shall not lose his reward” (x. 41, 42).

How these words of the Lord are to be understood can be seen only from their internal or spiritual sense; for who can know what is meant by “receiving a prophet’s reward” and “a righteous man’s reward,” and by “receiving a prophet and a righteous man in the name of a prophet and a righteous man;” also what is meant by the “reward” that he will receive who “shall give to drink unto one of the little ones a cup of cold [water] only, in the name of a disciple?” Without the internal spiritual sense, who can see that these words mean that every one shall receive heaven and its joy in the measure of his affection for truth and good, and in the measure of his obedience? [9.] This meaning becomes evident when it is seen that “prophet” means truth of doctrine, “righteous man” good of love, and “disciple” the truth and good of the Word and of the church, and that “in their name” means for the sake of these, and according to their quality in those who do and teach them; also that “reward” means heaven, as has been said above, that is, that every one has heaven in the measure of his affection for truth and good, and according to its quality and quantity; for on that affection all things of heaven are inscribed, since no one can have that affection except from the Lord, for it is the Divine that goes forth from the Lord in which and from which is heaven. [10.] “To give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple” means to do good and teach truth from obedience, for “water” signifies truth in affection, and “cold [water]” truth in obedience, for obedience alone is a natural, not a spiritual, affection, and is therefore comparatively cold; and a “disciple” in whose name or for whose sake it is “given to drink” signifies

the truth and good of the Word and of the church. (That "a prophet" signifies truth of doctrine can be seen above, n. 624[b-e]; that "a righteous man" signifies good of love, n. 204[a]; that a "disciple" signifies the truth and good of the Word and of the church, n. 100, 122; and that "name" signifies the quality of a thing and state, n. 102[b], 135, 148, 676.) [11.] In *Mark*:

"Whosoever shall give you a cup of water to drink in My name, because ye are Christ's, verily I say unto you he shall not lose his reward" (ix. 41).

This means that those shall receive the delight of heaven who from affection hear, receive, and teach the truth because truth and affection for it are from the Lord, thus for the Lord's sake, and accordingly for the truth's sake, since "because ye are Christ's" signifies for the sake of Divine truth going forth from the Lord. (That "Christ" means the Lord in regard to Divine truth, and thus Divine truth going forth from the Lord, may be seen above, n. 684, 685.)

[c.] [12.] In *Zechariah*:

"The foundation of the house of Jehovah of Hosts hath been laid, the temple, that it may be built; for before these days no reward of man was made, nor reward of beast, and to him that went out and to him that came in there was no peace from the enemy. . . . Now shall be the seed of peace, the vine shall give its fruit, and the land shall give its produce, and the heavens shall give their dew" (viii. 9, 10, 12).

This was said of a new church to be established by the Lord when the old had been laid waste; the new church that was to be established is signified by "the house of Jehovah of Hosts" whose foundations have been laid, and by "the temple" that was to be built, "house of Jehovah" signifying the church in respect to good, and "temple" the church in respect to truth (see above, n. 220). That before this, no one had any spiritual affection for truth and good or any natural affection for truth and good is signified by "before these days no reward of man was made, nor reward of beast," "man" signifying the spiritual affection for truth, and "beast" natural affection for good, and "reward" heaven, which those have who are in affections for truth and good. (That "man" signifies spiritual affection for truth, and consequent intelligence, may be seen above, n. 280, 546, 547; and that "beast" signifies natural affection, n. 650.) [13.] "To him that went out and to him that came in there was no peace from the enemy" signifies that heretofore they had been infested by hell in every state of life, "to go out and come in" signifying the state of life from beginning to end, "there was no peace" signifying infestation by evils and falsities therefrom, and "enemy" signifying hell, the source of evils and falsities. "The seed of peace" signifies the truth of heaven and

the church, which is from the Lord; this is called "the seed of peace" because it defends from the hells and gives security. "The vine shall give fruit and the land produce" signifies that spiritual affection for truth shall bring forth good of charity, and natural affection for good and truth shall bring forth works of charity, "vine" signifying the church in respect to spiritual affection for truth, "land" the church in respect to natural affection for truth, "fruit" good of charity, and "produce" the works of that good. "The heavens shall give dew" signifies that these things are from influx through heaven from the Lord. [14.] In *John*:

"Lift up your eyes and look on the fields, that they are white already for harvest; and he that reapeth receiveth reward and gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together" (iv. 35, 36).

This, too, is said of a new church from the Lord. That it is at hand is signified by "the fields that are white already for harvest;" those of that church who are in spiritual affection for truth,^f and thus in heaven, are meant by "he that reapeth receiveth reward and gathereth fruit unto life eternal;" and the Lord Himself, from whom comes that affection for truth, and heaven, is meant by "he that soweth may rejoice together with him that reapeth." [15.] In *Jeremiah*:

"Rachel weeping for her sons, she refuseth to be comforted for her sons because they were not. But...refrain thy voice from mourning and thine eyes from tears, for there is reward for thy labor, ...for they shall return from the land of the enemy; and there is hope for thy latter end, ...for thy sons shall return to their own border" (xxxii. 15-17; *Matt.* ii. 18).

This refers to the infant boys put to death in Bethlehem by command of Herod, as is evident from the passage cited in *Matthew*; but what this signified has not heretofore been known. The signification is that when the Lord came into the world there was no spiritual truth remaining; for "Rachel" represented an internal spiritual church, and "Leah" an external natural church, "Bethlehem" the spiritual, and "the boys put to death" truth from that source. That there was no spiritual truth any longer remaining is signified by "Rachel weeping for her sons, she refuseth to be comforted for her sons, because they were not." [16.] That henceforth there will be no grief on that account, because the Lord has been born, from whom there will be a new church that will be in truths from spiritual affection, is signified by "re-

frain thy voice from mourning and thine eyes from tears, for there is reward for thy labor," "His reward" signifying heaven for those who will be of that church from a spiritual affection for truth, and "labor" signifying the Lord's combats against the hells and the subjugation of the hells that a new church may be established. That a new church will be established in the place of the one that perished is signified by "they shall return from the land of the enemy, and there is hope for thy latter end," also by "thy sons shall return to their own border," "to return from the land of the enemy" signifying to be brought out of hell, "hope for the latter end" signifying the end of the former church and the beginning of the new, and "sons shall return to their own border" signifying the springing forth of spiritual truths in those who will be of that new church. [17.] In *Isaiah*:

"I said, I have labored in vain, I have spent my strength in emptiness and vanity; yet surely my judgment is with Jehovah, and the reward of my work with my God" (xlix. 4).

This, again, is said of the establishment of a new church by the Lord. That it could not be established with the Jewish nation, because truths could not be received by that nation with any spiritual affection, is meant by "I said, I have labored in vain, I have spent my strength in emptiness and vanity;" that still a spiritual church is being provided by the Lord, that is, among the nations, is signified by "my judgment is with Jehovah, and the reward of my work is with my God," "reward" here signifying a church that is in spiritual affection for truth; and "labor and work" signifying the Lord's combat against the hells and their subjugation, by which the Lord restored the equilibrium between heaven and hell, in which state man is able to receive truth and to become spiritual. (On this equilibrium see *Heaven and Hell*, n. 589-603, and the *Last Judgment*, n. 33, 34, 73, 74.) [18.] In David:

"Lo, sons are an heritage of Jehovah, the fruit of the womb is His reward; as darts in the hand of a mighty man so are the sons of youth; happy is the man that hath his quiver full of them, they shall not be ashamed when they shall speak with enemies in the gate" (*Psalms* cxxvii. 3-5).

What is here signified by "sons," "fruit of the womb," "darts," "quiver," and "enemies in the gate," may be seen above (n. 357[*b*]); also that "reward" here signifies the happiness that those have who are in heaven. [19.] In the *Gospels*:

"Blessed are ye when men shall reproach you and persecute you, and say every evil word against you falsely" for Christ's sake; "re-

joyce and be exceedingly glad, for great is your reward in the heavens ; for so persecuted they the prophets who were before you" (*Matt.* v. 11, 12 ; *Luke* vi. 22, 23).

This is said of those who fight and conquer in temptations induced by evils, that is, by hell ; temptations are signified by "reproaching," "persecuting," and "saying an evil word falsely for Christ's sake," for temptations are assaults upon and infestations of truth and good by falsities and evils ; "Christ" means Divine truth from the Lord which is assaulted and on account of which they are infested. "Rejoice and be exceedingly glad, for great is your reward in the heavens," signifies heaven with its joy which those have who are in a spiritual affection for truth, for such only fight and conquer, since the Lord resists and conquers for man in the combats of temptations, and He is in that affection. "For so persecuted they the prophets who were before you" signifies that previously truths of doctrine in those who were in a spiritual affection for truth had likewise been assaulted, for "prophets" in a sense abstracted from persons signify truths of doctrine from the Word or from the Lord.

[*d.*] From what has thus far been cited from the Word it can be seen that "reward" signifies heaven in respect to its blessedness, happiness, and delight, which those have who are in a spiritual affection for truth and good, and that the reward is that affection itself ; for it is the same whether you say heaven or that affection, for heaven is in that affection and from it. [20.] But those who speak truth and do good not from a spiritual affection but from a merely natural affection, and who always think of heaven as a reward, were represented in the Israelitish church by "hired servants," respecting whom there were in that church many statutes ; as

That hired servants should not eat of the passover (*Exod.* xii. 43, 45) ;

That they should not eat of the holy things (*Levit.* xxii. 10) ;

That the wages of a hired servant should not abide with any one all night until the morning (*Levit.* xix. 13) ;

That they should not oppress "a hired servant that is poor and needy, either of thy brethren or of the stranger that is in thy land and in thy gates ; in his day thou shalt give him his hire, so that the sun may not go down upon it, . . . lest he cry against thee unto Jehovah, and it be in thee a sin" (*Deut.* xxiv. 14, 15).

In *Malachi* :

I will be "against the oppressors of the hired servant in his wages, of the widow, and of the fatherless, and against them that turn aside the stranger, and fear not Me" (iii. 5) ;

and elsewhere. Hired servants were forbidden to eat of the pass-over or of things sanctified because they represented those that are natural and not spiritual, and the spiritual are of the church, but not the natural. To look to heaven as a reward on account of the good that is done is natural, for the natural considers good to be from itself, thus heaven to be a reward; and this makes good meritorious. But it is otherwise with the spiritual, which recognizes good as being not from itself but from the Lord, and thus heaven to be not from any merit but from mercy. Nevertheless, as those signified by "hired servants" do good, although not from a spiritual affection but from a natural affection, which is obedience, and at the same time think of heaven as a reward, they are mentioned with the "needy," the "poor," "strangers," "fatherless," and "widows," because they are in spiritual poverty; for genuine truths are obscure to them, because light from heaven does not flow in through their spiritual man into the natural; this is why they are classed with those mentioned above, and it is commanded that "their reward shall be given them before the going down of the sun." Moreover, such are in the lowest regions of the heavens, where they are servants, and are rewarded according to their works (see further in *Doctrine of the New Jerusalem*, n. 150-158). [21.] But hired servants who do not think of reward in heaven but of reward in the world, that is, who do good for the sake of gain, whether it be honors or wealth, thus who do good from the love of honor or wealth, that is, for the sake of self and the world, are infernal-natural. Such "hired servants" are meant in *John*:

"I am the good shepherd; the good shepherd layeth down his soul for the sheep. But a hired servant. . . . seeth the wolf and leaveth the sheep, and fleeth, because he is a hired servant" (x. 11-13).

And in *Jeremiah*:

"A very fair she-calf is Egypt; destruction cometh out of the north; her hired servants are like calves of the stall, for they also are turned back, they flee together, they stood not, for the day of their destruction is come upon them" (xlv. 20, 21);

and elsewhere

(*Isaiah* xvi. 14; xxi. 16).

[22.] Because in the Word "reward" signifies heaven, which those have who are in a spiritual love for truth and good, so in the contrary sense "reward" signifies hell, which those have who are in a love of falsity and evil. Such is the signification of "reward" in David:

“He shall put on cursing as his garment, and it hath entered into the midst of him as waters, and as oil among his bones. . . . This is the reward of mine adversaries from Jehovah, and of them that speak evil against my soul” (*Psalms* cix. 18, 20).

By this in the spiritual sense the Lord is meant, for where David speaks of himself in the *Psalms*, in that sense the Lord is meant, David as a king representing the Lord, and thus signifying Him in relation to the Divine-spiritual, which is the Lord's royalty. “The reward of the Lord's adversaries, and of them that speak evil against His soul,” is described as a hell from a love of falsity and evil, as follows, “he shall put on cursing as his garment,” and “it hath entered into the midst of him as waters, and as oil among his bones,” these two expressions describing hell as received in externals and in internals, “cursing put on as a garment” describing the hell that is received in externals, and “cursing entering into the midst of him as waters, and as oil among his bones,” describing the hell that is received in internals. It is said “as waters,” and “as oil,” because “waters” signify falsities of faith, and “oil” evils of the love, so the two expressions mean a love or affection for falsity and evil, which is hell, as can be seen from this, that love imbibes all things that are in harmony with it, just as a sponge imbibes water and oil; for a love of evil is nourished by falsities, and a love of falsity is nourished by evils, and love being such, it is said that “cursing enters into the midst of him as waters, and as oil among his bones.” [23.] Since in the contrary sense “reward” signifies hell in respect to an affection for falsity from evil, so the falsification of truth is everywhere called in the Word “the reward of whoredom.” As in *Hosea*:

“Rejoice not, O Israel, for exultation like the nations, for thou hast committed whoredom when subject to thy God; thou hast loved the reward of whoredom upon all corn-floors; the floor and the press shall not feed them[, and the new wine shall promise her falsely]” (ix. 1, 2).

“To commit whoredom when subject to God” signifies to falsify the truths of the Word, and to adapt the holy things of the church to idolatries; “to love the reward of whoredom” signifies delight in falsifying and in falsity and in idolatry from infernal love; “upon all corn-floors” signifies all things of the Word and of doctrine from the Word, for “corn,” of which bread is made, signifies all things that nourish spiritually, and “floor” signifies where these are gathered together, that is, the Word; “the floor and the press shall not feed them” signifies not to

draw from the Word the good things of charity and love, that is, things that will nourish the soul, for the "floor" here means the Word in respect to goods of charity, and the "press" the Word in respect to goods of love, the "press" here meaning oil, for which as well as for wine there were presses. "And the new wine shall promise her falsely" signifies that neither shall there be any truth of good; for "new wine," the same as "wine," signifies truth from the good of charity and love. [24.] In *Micah*:

"All the graven images" of Samaria "shall be beaten to pieces, and all the rewards of her whoredom shall be burned in the fire, and all their idols will I lay desolate; for she hath gathered them from the reward of whoredom, therefore to the reward of whoredom shall they return: for this I will wail and howl, I will go stripped and naked" (i. 7, 8).

"Samaria" means a spiritual church in respect to truths of doctrine, here in respect to falsities of doctrine; for their "graven images" signify things falsified, which are from self-intelligence; "the rewards of her whoredom that shall be burned in the fire" signify falsifications of truth by a love of falsity from evil and by consequent infernal delight; and as that love is from hell it is said that "they shall be burned in the fire," "fire" signifying love in both senses. "And all their idols will I lay desolate" signifies the falsities that must be destroyed; "for she hath gathered them from the reward of whoredom" signifies from a love of falsity that is from evil and from consequent infernal delight; "therefore to the reward of whoredom shall they return" signifies that all things of that church will be truths falsified, because such is their source; "for this I will wail and howl" signifies the grief of angels of heaven and of men of the church in whom the church is, and thus with whom the Lord is; "I will go stripped and naked" signifies mourning because of the vastation of all truth and good. That "graven images" and "idols" signify doctrinals from self-intelligence favoring the loves of self and of the world and principles derived therefrom, thus falsities of doctrine, of religion, and of worship, may be seen above (n. 587, 654[h]). [25.] In *Ezekiel*:

"Thou hast built thy eminent place at the head of every way, and thy lofty place in every street; and hast not been as a harlot to glory in reward; the adulterous woman received strangers when subject to her husband; they give reward to all harlots, but thou hast given thy rewards to all thy lovers, and hast rewarded them that they might come unto thee from every side in thy whoredoms. Thus the contrary is in thee from women in thy whoredoms, that

they went not after thee to commit whoredom in giving a reward, and no reward has been given to thee, therefore thou hast been contrary" (xvi. 31-34).

This chapter treats of the abominations of Jerusalem, that is, of the things of the Jewish church that must be abominated, in that it not only perverted and adulterated the goods of the Word, but also adopted falsities of religion and of worship from idolatrous nations, and thereby adulterated the truths and goods of the Word, and confirmed these adulterations. What "building an eminent place at the head of every way, and making a lofty place in every street," signifies may be seen above (n. 652[*c*]). That "adulteries and whoredoms" signify in the Word adulterations and falsifications of the truth and good of the church may be seen above (n. 141, 511); therefore "not to have been as a harlot to glory in reward" signifies not to have so falsified the truths of the Word from a delight of affection. "The adulterous woman received strangers when subject to her husband" signifies the truths and goods of the Word perverted by the falsities of other nations. "They give reward to all harlots, but thou hast given thy rewards to all thy lovers and hast rewarded them," signifies loving the falsities of religion and of worship of other nations; a "reward (or gift) of whoredom" meaning a love for falsifying by means of the falsities of others. "That they might come unto thee from every side in thy whoredoms" signifies that falsities were searched for in every direction, whereby truth was falsified. "Thus the contrary is in thee from women in thy whoredoms, that they went not after thee to commit whoredom in giving a reward, and no reward has been given to thee, therefore thou hast been contrary," signifies the delight of a love and affection for falsifying the truths of their church by the falsities of other religions, and for confirming such falsities, "reward (or gift) of whoredoms" meaning a delight of love and affection towards the falsities of other religions. [26.] From all that has been stated what is meant spiritually by "reward" in both senses can now be seen; for that which affects with delight and joy is spiritual reward. For example, there are riches, possessions, honors, and gifts, by which a man is rewarded for well-doing; these are not "reward," spiritually understood, but the delights and joys which spring from these; much more is this true of the heavenly reward that the man of the church who lives well will have, which is a spiritual affection for truth, and intelligence and wisdom therefrom, which is the

source of blessedness and happiness. Moreover, in heaven there is opulence and magnificence which results from heavenly love as its correspondent, and yet in heaven it is not opulence and magnificence that are regarded as reward, but the spiritual from which they are. This, too, is what is meant by "the price of a work," and by "reward," which is in the Lord and from the Lord

(*Isaiah* xl. 10; lxi. 8; lxii. 11; *Luke* vi. 35; xiv. 12-14; and elsewhere).

696[α]. "*And to those that fear Thy name, the small and the great,*" signifies *and to all of whatever religion who worship the Lord.*—This is evident from the signification of "fearing the name" of the Lord God, as meaning to worship the Lord (of which presently); also from the signification of "the small and the great," as meaning of whatever religion; for "the small" mean those who have but little knowledge of the truths and goods of the church, and "the great" those who have much, thus those who worship the Lord little and much; for in the measure that a man knows the truths of faith and lives according to them does he worship the Lord, for worship is not from man but from the truths from good that are in man, since these are from the Lord, and the Lord is in them. "Those that fear Thy name, the small and the great," mean all of whatever religion who worship the Lord, because just before "the servants, the prophets and saints," are mentioned, meaning all within the church who are in truths of doctrine and in a life according to them; therefore "those that fear Thy name, the small and the great," mean all without the church who worship the Lord according to their religion, for those who worship the Lord, and live in any faith and charity, according to their religion, also fear God's name. In fact, this verse treats of the last judgment upon all, both the evil and the good; and the last judgment is executed upon all, both those within the church and those outside of it; and then all are saved who fear God and live in mutual love, in uprightness of heart and in sincerity from a religious principle, for all such, by an intuitive faith in God and by a life of charity, are closely associated as to their souls with angels of heaven, and are thus conjoined to the Lord and saved. For after death every one comes to his own in the spiritual world, with whom he was closely associated as to his spirit while he was living in the natural world.

[2.] “The small and the great” signify less or more, that is, those who worship the Lord less or more, thus who are less or more in truths from good, because the spiritual sense of the Word is abstracted from all regard to persons, contemplating nakedly the thing [signified]; and the expression “the small and the great” has regard to person, for it means men who worship God; for this reason instead of these less and more are meant in the spiritual sense, thus those who worship less or more from genuine truths and goods. It is the same with “the servants, the prophets and saints,” just above, by whom in the spiritual sense prophets and saints are not meant, but, apart from persons, truths of doctrine and a life according to them. But while these are meant, all who are in truths of doctrine and in a life according to them are also included, for such truths and life are in subjects which are angels and men; but in such case to think of angels and men only is natural, while to think of truths of doctrine and life, which are what constitute angels and men, is spiritual. This makes clear how the spiritual sense in which angels are differs from the natural sense in which men are, namely, that in every particular that a man thinks there inheres something of person, space, time and matter, while angels think things apart from all these. This is why the speech of angels is incomprehensible to man, because it is from intuition of the thing, and thus from a wisdom abstracted from things that are proper to the natural world, and therefore comparatively undetermined to such things.

[3.] “To fear Thy name” signifies to worship the Lord, because “to fear” signifies to worship, and “Thy name” signifies the Lord. In a preceding verse it is said that the twenty-four elders gave thanks to the Lord God, “who is, and who was, and who is to come;” so “to fear Thy name” means to worship the Lord. In the Word both of the Old and New Testament, “the name of Jehovah,” “the name of the Lord,” “the name of God,” and “the name of Jesus Christ” are mentioned, and “name” means all things whereby He is worshipped, thus all things of love and faith, and in the highest sense the Lord Himself is meant, because where He is there also are all things of love and faith. That such is the signification of “the name of Jehovah,” “of the Lord God,” and “of Jesus Christ,” may be seen above (n. 102, 135, 224), and is also evident from these words of the Lord,

“If two of you shall agree on earth in My name respecting any thing

that they shall ask it shall be done for them by My Father who is in the heavens. For where two or three are gathered together in My name, there am I in the midst of them" (*Matt.* xviii. 19, 20).

Here "to agree in the Lord's name" and "to be gathered together in His name" means not in mere name, but in those things that belong to the Lord, which are the truths of faith and goods of love by which He is worshipped. [4.] "To fear," in reference to the Lord, signifies to worship and reverence, because in worship and in all things of worship there is a holy and reverential fear, which is that the Lord must be honored and in no way grieved; for it is as with children towards parents and parents towards children, with wives towards husbands and husbands towards wives, also as with friends towards friends, in whom there is a fear of giving offence and also respect; such a fear and respect are in all love and in all friendship, so that love and friendship without such a fear and respect is like food not salted, which is insipid. This is why "to fear the Lord" means to worship Him from such love. [5.] It is said that "to fear Thy name" signifies to worship the Lord, and yet "those who fear Him" mean here those who are outside of the church, to whom the Lord is unknown, because they do not have the Word; nevertheless, all such as in respect to God have an idea of a Human are accepted by the Lord, for God under a Human form is the Lord; but all, whether within or without the church, who do not think of God as a Man, when they come into their own spiritual life, which takes place after their departure out of this world, are not accepted by the Lord, because they have no determinate idea of God, but only an indeterminate idea, which is no idea at all, or if it be any is dissipated. This is why all who come from the earths into the spiritual world are at once explored, to make clear what idea of God they have had and have brought with them. If they have no idea of Him as a Man they are sent to places of instruction, where they are taught that the Lord is the God of heaven and earth, and that when they think of God they must think of the Lord, and that otherwise there can be no conjunction with God, and thus no association with angels. Thus all who have lived a life of charity receive instruction and worship the Lord. But all those who say that they have had faith, but have not been in the life of faith, which is charity, do not accept instruction; consequently they are separated and sent away into places below the heavens,

some into the hells and some into the earth that is called in the Word "the lower earth," where they suffer severely. Still the Gentiles who have made the laws of religion laws of life receive doctrine respecting the Lord more readily than Christians, and this especially because their only idea of God has been that of a Divine Man. This has been said to make known why it is that "to fear Thy name" means to worship the Lord.

[b.] [6.] In many passages in the Word the expression "to fear Jehovah God" is used where to worship Him is meant; therefore it shall be told in a few words what worship in particular is meant by "fearing God." All worship of Jehovah God must be from good of love by means of truths. Worship that is from good of love alone is not worship, neither is worship that is from truths alone, without good of love, worship; there must be both, since good of love is the essential of worship, but good has its existence and form by means of truths, therefore all worship must be from good by means of truths. For this reason, in many passages in the Word where the expression "to fear Jehovah God" is used it is added, "to keep and to do His words and commandments;" consequently in these places "to fear" signifies worship by means of truths, and "to keep and do" signifies worship from good of love, for doing is of the will, thus of the love and of good, but "fearing" is of the understanding, thus of faith and of truth, since every truth that is of faith belongs strictly to the understanding, and every good that is of love belongs strictly to the will. From this it can be seen that "the fear of Jehovah God" is predicated of worship by means of truths of doctrine, which are called also truths of faith. Such worship is meant by "the fear of Jehovah God," because Divine truth causes fear in that it condemns the evil to hell; but Divine good does not, since so far as it is received through truths by man and angel it takes away condemnation. This makes clear that so far as man is in good of love there is fear of God; also that dread and terror disappear and become a holy fear attended with reverence so far as man is in good of love and in truths therefrom, that is, so far as there is good in his truths. From this it follows that fear in worship differs with each one according to the state of his life: also that the sanctity attended with reverence that there is in fear in those that are in good, differs according to the reception of good in the will and according to the reception of truth in the understanding, that is, according to the reception of good in the heart and the recep-

tion of truth in the soul. [7.] But what has now been said can be seen more clearly from the following passages in the Word. In Moses :

“What doth Jehovah thy God require of thee but to fear Jehovah thy God, to go in all His ways and to love Him, and to serve Jehovah thy God from thy whole heart and from thy whole soul?” (*Deut.* x. 12, 20.)

The expressions “to fear Jehovah God,” “to go in His ways,” “to love Him,” and “to serve Him,” are here used, and by all these worship by truths from good is described; worship by truths is meant by “fearing Jehovah God” and by “serving Him,” and worship from good by “going in His ways” and by “loving Him;” therefore it is said “from the whole heart” and “from the whole soul,” “heart” signifying the good of love and charity that belongs to the will, and “soul” the truth of doctrine and faith that belongs to the understanding; for “heart” corresponds to good of love, and in man to his will, and “soul” corresponds to truth of faith, and in man to his understanding, for *soul* means the animation or respiration of man, which is also called his spirit. (That “soul” signifies in the Word the life of faith, and “heart” the life of love, may be seen in *A.C.*, n. 2930, 9050, 9281.) [8.] In the same,

“Ye shall go after Jehovah your God and shall fear Him, that ye may keep His commandments and hear His voice and serve Him and cleave unto Him” (*Deut.* xiii. 4).

“To go after Jehovah God, to keep His commandments, and to cleave unto Him,” signifies good of life, thus the good of love from which is worship; and “to fear Jehovah God, to hear His voice, and to serve Him,” signifies truths of doctrine, thus the truths of faith by means of which is worship. As all worship of the Lord must be by means of truths from good, and not by means of truths without good, nor by means of good without truths, so in every particular of the Word there is a marriage of good and truth, as in the passages already cited, and also in the following. (On this marriage of good and truth, in the particulars of the Word, see above, n. 238 at the end, 288[*l*], 660.) [9.] In the same,

“Thou shalt fear Jehovah thy God, Him shalt thou serve, and to Him shalt thou cleave, and in His name shalt thou swear” (*Deut.* x. 20).

Here also “to fear Jehovah God and to serve Him,” has reference to truths of worship, and “to cleave unto Jehovah God and

to swear in His name" has reference to good of worship; for "to cleave to" expresses good of love, since one who loves cleaves to; "to swear in the name of Jehovah" has a like meaning, since the doing of something is confirmed by it. "To serve" has reference to truths of worship, because in the Word "servants" mean those who are in truths, and for the reason that truths serve good (see above, n. 6, 409). [10.] In the same,

"That thou mayest fear Jehovah thy God, to keep all His statutes and His commandments. . . . Thou shalt fear Jehovah thy God and Him shalt thou serve, and shalt swear in His name. Ye shall not go after other gods. . . . Jehovah hath commanded us to do all these statutes to fear Jehovah our God" (*Deut.* vi. 2, 13, 14, 24).

Here, too, worship by means of truths from good, or by means of faith from love is described; "to fear Jehovah God and to serve Him" means worship by means of truths of faith; and "to keep and do His statutes and commandments, and to swear in the name of Jehovah," means worship from good of love; for to keep and do statutes and commandments is good of life, which is the same as the good of love, since he that loves lives. "To swear in the name of Jehovah" has a like meaning, for "to swear" means to confirm by life. It has already been said that "to fear Jehovah and to serve Him" means worship according to truths of doctrine. There are two things that constitute worship, namely, doctrine and life, doctrine without life does not constitute it, neither does life without doctrine.

[c.] [11.] The same is taught in the following passages. In *Deuteronomy*:

"Assemble the people . . . that they may hear, and that they may learn and fear Jehovah your God, and may observe to do all the words of the law" (xxx. 12).

In the same,

"If thou wilt not observe to do all the precepts of this law, . . . to fear this glorious and venerable name, Jehovah thy God" (xxviii. 58).

In the same,

The king "shall write for himself a copy of the law, . . . and he shall read in it all the days of his life, wherein he may learn to fear Jehovah his God, to keep all the words of this law, and these statutes to do them" (xvii. 18, 19).

In the same,

"Thou shalt keep the commandments of Jehovah thy God to go in His ways and to fear Him" (viii. 6).

And in the same,

“Who will give that they may have a heart to fear Me, and to keep all My commandments all the days?” (v. 29.)

In these passages “fearing Jehovah God” is connected with “keeping and doing the commandments of the law,” also with “going in His ways,” for the reason, as has been said, that all internal spiritual worship of God, which consists in good of life, must be in accord with truths of doctrine, because these must teach. Worship in accord with truths of doctrine is signified by “fearing Jehovah,” and worship from good of life by “keeping His commandments and going in His ways,” “to go in the ways of Jehovah” meaning to live according to truths of doctrine; and as worship according to the truths of doctrine is meant by “fearing Jehovah,” it is said that the fear of Jehovah must be learned from the law. But let it be noted that “the fear of Jehovah” means the internal spiritual worship that must be in external natural worship, for internal spiritual worship is thinking and understanding truths, thus thinking in a reverent and holy way about God, which is “fearing Him,” and external natural worship is doing truths, that is, keeping the commandments and words of the law. [12.] In *David*:

“Teach me Thy way, O Jehovah, teach it in truth, unite my heart to the fear of Thy name” (*Psalms* lxxxvi. 11).

“To teach the way” signifies to teach the truth in agreement with which the life should be formed; therefore it is said “teach it in truth.” That good of love must be conjoined with truths of faith is signified by “unite my heart to the fear of Thy name,” “heart” signifying the love, “fear” the holiness of faith, and these must be “united,” that is, be together in worship. [13.] In the same,

“Blessed is every one that feareth Jehovah, that walketh in His ways” (*Psalms* cxxviii. 1).

Here again, “to fear Jehovah” means to think in a reverent and holy way about God, and “to walk in His ways” means to live according to Divine truths; it is by means of these two that there is worship. But in external worship, which is living according to Divine truths, there must be internal worship, which is fearing Jehovah; and this is why it is said that “he that feareth Jehovah walketh in His ways.” In the same,

“Blessed is the man that feareth Jehovah, that delighteth greatly in His commandments” (*Psalms* cxii. 1).

The signification of this is the same as above; for “to delight

greatly in Jehovah's commandments" is to love them, thus to will and to do them. [14.] In *Jeremiah*:

"They feared not, neither did they go in My law or in My statutes" (xliv. 10).

"Not fearing" stands for not thinking about God from the truths of the Word, thus not thinking in a holy and reverent way; "not to go in God's law or in His statutes," stands for not living according to them, "commandments" meaning the laws of internal worship, and "statutes" the laws of external worship. [15.] In *Malachi*:

"If I be a Father, where is My honor? if I be a Lord, where is the fear of Me?" (i. 6.)

The terms "honor" and "fear" are used because "honor" is predicated of worship from good, and "fear" of worship by means of truths (that "honor" is predicated of good may be seen above, n. 288, 345); therefore "honor" is predicated of Father, and "fear" of Lord, for Jehovah is called "Father" from Divine good, and "Lord" here from Divine truth. [16.] In the same,

"My covenant was with" Levi "of life and of peace, which I gave him with fear, and he feared Me" (ii. 5).

"Levi" means here the Lord in relation to the Divine Human, and "covenant of life and peace" signifies the union of His Divine with Himself, and "fear" and "to fear" signify holy truth, with which there is union. [17.] In *Isaiah*.

"The spirit of Jehovah resteth upon Him, the spirit of wisdom and understanding, the spirit of counsel and might the spirit of knowledge and of the fear of Jehovah, whence His offering of incense shall be in the fear of Jehovah" (xi. 2, 3).

This, too, is said of the Lord, and these words describe Divine truth, in which and from which is all wisdom and all understanding. The Divine truth that was in the Lord when He was in the world, and that since the glorification of His Human goes forth from Him, is meant by "the spirit of Jehovah that rested upon Him;" that He has Divine wisdom and Divine power from that source is meant by "the spirit of wisdom and understanding, and the spirit of council and might;" that He has omniscience and essential holiness in worship from that source is meant by "the spirit of knowledge and of the fear of Jehovah;" and as "fear" signifies the holiness of worship from Divine truth it is added "whence His offering of incense shall be in the fear of

Jehovah," "to offer incense" signifying worship from the Divine spiritual, which is Divine truth. (That this is what "offering incense" signifies see above, n. 324, 491, 492, 494, 567.) It is said "the spirit of wisdom, understanding, knowledge, and fear," for "spirit" means the Divine going forth, "spirit of wisdom" the celestial Divine, which is the Divine going forth as received by the angels of the inmost or third heaven, "spirit of understanding" the spiritual Divine which is the Divine going forth as received by the angels of the middle or second heaven, "spirit of knowledge" the natural Divine, which is the Divine going forth as received by the angels of the outmost or first heaven, and "the spirit of the fear of Jehovah" all holiness of worship from the celestial, spiritual, and natural Divine. [18.] In *Jeremiah*:

"I will give them one heart and one way, to fear Me all the days for good to them; . . . and I will make with them the covenant of an age; . . . and My fear will I put into their heart that they may not depart from with Me" (xxxii. 39, 40).

"I will give them one heart and one way to fear Me" signifies one will and one understanding to worship the Lord, "heart" signifying the good of the will, "way" the truth of the understanding which leads, and "fear" holy worship therefrom. "I will make with them the covenant of an age, and My fear will I put into their heart," signifies conjunction through good of love and through the truth of that good in worship, "covenant" meaning conjunction, and "fear in the heart" the holiness of worship from truth in good of love; "that they may not depart from with Me" signifies for the sake of conjunction. Because conjunction with the Lord is effected by means of truths from good, and not by means of truth without good, nor by means of good without truths, both are here mentioned. [19.] In David:

"O house of Aaron trust ye in Jehovah, . . . ye that fear Jehovah trust in Jehovah" (*Psalms* cxv. 10, 11).

"House of Aaron" signifies all who are in good of love, and "those that fear Jehovah" signify all who are in truth from that good. In the *Apocalypse*:

The angel who had the eternal Gospel said, "Fear God and give Him glory, . . . worship Him" (xiv. 7).

"To fear God and to give Him glory" signifies to worship the Lord from holy truths; and "to worship Him" signifies from good of love. In David:

“Let all the earth fear because of Jehovah; let all the inhabitants of the world stand in awe of Him. . . . Behold, the eye of Jehovah is upon them that fear Him, that wait for His mercy” (*Psalms* xxxiii. 8, 18).

In the same,

“The good pleasure of Jehovah is in them that fear Him, in them that wait for His mercy” (*Psalms* cxlvii. 11).

Because “the fear of Jehovah” signifies the reception of Divine truth, and “mercy” the reception of Divine good, it is said that “the eye” and “the good pleasure of Jehovah are upon them that fear Him, that wait for His mercy.” [20.] In *Isaiah* :

“The mighty people shall honor Thee, the city of the strong nations shall fear Thee” (xxv. 3).

Here again, worship from good is signified by “to honor,” for “honor” is predicated of good of love; and worship from truths is signified by “fearing the Lord,” as has been said above. “Mighty people” signifies men of the church who are in truths from good, wherefrom is all power; “the city of the strong nations” signifies those who are in truths of doctrine, and through these in good of love; and as all spiritual power is therefrom they are called “strong nations.” “These words, too, show clearly that there is a marriage of good and truth in every particular of the Word; for “to honor” is predicated of good, “to fear” of truth, both in worship; the term “people” is used of those who are in truths, and through these in good, the term “nations” of those who are in good, and from good in truths; and as all power in the spiritual world is from the conjunction of good and truth, the people are called “mighty,” and the nations are called “strong.”

[d.] [21.] “The fear of Jehovah” signifies worship in which there is holiness through truths, in the following passages also. In *Isaiah* :

“The heart” of the people “hath departed far from Me, and their fear toward Me hath become a commandment taught of men” (xxix. 13).

In the same,

“Who among you feareth Jehovah, heareth the voice of His servant? He that walketh in darkness, and hath no brightness, that trusteth in the name of Jehovah, and leaneth upon his God” (l. 10).

In *Jeremiah* :

“They shall hear every good that I do unto them, that they may fear

and tremble for all the good and for all the peace that I am about to do unto them" (xxxiii. 9).

In David :

"The angel of Jehovah encampeth about them that fear Him to deliver them. . . . Fear Jehovah, ye His saints, for there is no want to them that fear Him" (*Psalm xxxiv.* 7, 9).

In the same,

"Who have no changes, neither fear they God" (*Psalm lv.* 19).

In the same,

"The fear of Jehovah is the beginning of wisdom ; a good understanding have all they that do them" (*Psalm cxi.* 10).

Because "fear" has respect to Divine truth, from which is all holiness in worship and all wisdom and intelligence, it is said, "the fear of Jehovah is the beginning of wisdom, a good understanding (that is, intelligence) have all they that do them." In the same,

"They that fear Jehovah shall praise Him, all the seed of Jacob shall honor Him, and all the seed of Israel shall fear Him" (*Psalm xxxii.* 23).

In *Luke* :

"The mercy" of God "is unto generation of generations to them that fear Him" (i. 50).

[22.] That "to fear Jehovah God" involves and thus signifies to have a sense of holiness and reverence, and accordingly to worship with holiness and reverence, can be seen from these passages. In Moses :

"Ye shall keep My sabbaths, and My sanctuary ye shall fear" (*Lev.* xix. 30 ; "ye shall reverence," xxvi. 2).

In the same,

"A work of Jehovah, how is that to be feared (reverenced) which I will do" (*Exod.* xxxiv. 10).

In the same,

And Jacob "was afraid, and said, How to be feared (reverenced) is this place ; this is none other but the house of God, and . . . the gate of heaven" (*Gen.* xxviii. 17).

That in reference to the Divine and the holiness of heaven and the church, "to fear" signifies to revere and to hold in reverence, is evident from these passages, also from this, that the same word in the Hebrew that means *to fear* means also to revere and to venerate. This is evident, too, from those words in *Luke* :

“There was a judge in a certain city who feared not God and revered not man. . . . And he said within himself, Although I fear not God and reverence not man” (xviii. 2, 4).

It is said “to fear God” and “to reverence man” because fearing means reverencing in a higher degree. [23.] In *Matthew*:

Jesus said, “Fear not them who are able to kill the body but are not able to kill the soul; rather fear Him who is able to destroy both body and soul in Gehenna” (x. 28; *Luke* xii. 4, 5, 7).

Here, however, “to fear” signifies to have a fear of dying spiritually, thus a natural fear, which is fearfulness and dread; but spiritual fear is a holy fear that abides within every spiritual love variously according to the quality and quantity of the love. In such a fear is the spiritual man, and he knows that the Lord does not do evil to any one, much less does He destroy any one as to body and soul in Gehenna, but that He does good to all and desires to raise up every one as to body and soul into heaven to Himself. This is why the fear of the spiritual man is a holy fear lest by evil of life and falsity of doctrine one should turn away from, and thus do harm to, that Divine love in himself. But natural fear is a fearfulness, dread, and terror of dangers and punishments, and thus of hell; this fear abides within every corporeal love, and variously according to the quality and quantity of the love. The natural man who has such fear does not know otherwise than that the Lord does evil to the evil, condemns them, casts them into hell, and punishes them, and on this account such persons are in fear and dread of the Lord. In this fear were most of the Jewish and Israelitish nation, because they were natural men; and this is why they are so often said in the Word “to be afraid of” and “to tremble before Jehovah,” and “to be in fear and trembling;” and for the same reason it is said of the sons of Israel that they were “sore afraid” when the Divine law or Divine truth was promulgated from mount Sinai

(*Exod.* xx. 18-20; *Deut.* v. 23-25).

[24.] This fear is what is meant in part by

“The dread of Isaac” by which Jacob swore to Laban (*Gen.* xxxi. 42, 53);

for “Abraham, Isaac, and Jacob,” mean in the Word the Lord, “Abraham” the Lord in respect to the celestial Divine, “Isaac” in respect to the spiritual Divine, and “Jacob” in respect to the natural Divine; the spiritual Divine which “Isaac” signi-

fies is the Divine truth, which terrifies the natural man, and as "Laban" meant a natural man, so Jacob swore to him "by the dread (or terror) of Isaac." Nearly the same fear is meant in *Isaiah*:

"Ye shall sanctify Jehovah of Hosts, for He is your fear and your dread" (viii. 13).

Here the term "fear" has reference to the spiritual man, and "dread" to the natural man. That the spiritual man may not be in such fear as the natural man is in, it is said "Fear not." In *Isaiah*:

Jacob and Israel, "Fear not, for I have redeemed thee, calling thee by thy name, thou art Mine" (xliii. 1).

In *Luke*:

"Fear not, little flock, for it hath pleased your Father to give you the kingdom" (xii. 32).

And in *Jeremiah*:

"Fear not, O Jacob My servant, . . . and be not afraid, O Israel, for I will keep thee from afar; . . . Jacob shall be tranquil and at rest, none shall make him afraid" (xxx. 9, 10).

And in many other passages. Moreover, that "fear," "terror," "consternation," and the like, signify various disturbances of the disposition and changes of state of the mind, may be seen above (n. 667, 677).

697. "*And to destroy those that are destroying the earth*" signifies *hell to those who destroy the church*.—This is evident from the signification of "to destroy," as meaning, in reference to those that destroy the church, damnation and hell; for as "to give the reward to His servants, the prophets and saints," signifies salvation and heaven to those who are in truths from good, that is, who constitute the church, so "to destroy" the earth signifies damnation and hell. Also from the signification of the "earth," as meaning the church (of which above, n. 29, 304, 413[*b*], 417[*a*]); therefore "to destroy the earth" signifies to destroy the church. That in the Word the "earth" means the church has been shown frequently above, also in the *Arcana Caelestia*. There are many reasons why in the Word the "earth" signifies the church; that is, when no land in particular is mentioned, as the land of Egypt, of Edom, of Moab, of Assyria, of Chaldea, of Babylon, and others, the "earth (or land)" means the land of Canaan, and that land, to those who are in spiritual thought, does not suggest the idea of a land which is

earthly, not heavenly, but only the idea of what the nation there is in respect to the church. So again, when a church, or religion, or worship, is in one's thought, and from this lands are mentioned, the land is not thought of, but only what the nation inhabiting it is in respect to the church, religion, or worship. For this reason when a man in reading the Word mentions a land, the angels, who are spiritual, think of the church, and what the angels think is the spiritual sense of the Word; for the spiritual sense of the Word is for angels, and for those men who are spiritual. The Word in the letter is natural, and yet inwardly or in its bosom it is spiritual; and whenever the natural is withdrawn the spiritual that is within or in its bosom is disclosed. [2.] Moreover, there are lands in the spiritual world, that is, in the world where spirits and angels are, the same as in the natural world where men are, and these lands are wholly alike in external appearance; in that world there are plains, valleys, mountains, hills, rivers, and seas, also fields, meadows, forests, gardens, and parks; and the lands there are in appearance beautiful in exact accord with the state of the church in those who dwell upon them, and they undergo changes in accord with the changes of the church in the inhabitants; in a word, there is a complete correspondence of the lands there with the reception of the good of love and truth of faith in those who dwell there. It is for this reason that "land" in the Word signifies the church, for in that world what the land is that the church is, and correspondence is what makes it to be so. In that world the land itself makes one with the church, as a correspondent with its own thing to which it corresponds, just as an effect does with its effecting cause, as the eye with its sight, as speech with its understanding, as action with the will, as expression of the face with the affection of the thought, in a word, as the instrumental with its principal, of which it is said that they make one thing; so in the spiritual world what the land is makes one with what the church is. All this makes clear why in the Word "land (or earth)" signifies the church, and "to destroy the earth" signifies here to destroy the church. [3.] So again in the following passages. In *Isaiah*:

"Is this the man that moveth the earth, that maketh kingdoms to tremble, that hath made the world a desert, and destroyed the cities thereof? . . . Thou hast destroyed thy land, thou hast slain thy people" (xiv. 16, 17, 20).

This is said of Lucifer, by whom Babylon is here meant, as is evident from what here precedes and follows; and "the earth" that he moveth and that he destroyed signifies the church; the "kingdoms" that he maketh to tremble signify the churches into which the general church is divided; the "world" that he made a desert signifies the church in general; the "cities" that he destroyed signify its truths of doctrine; and the "people" that he slew signify the men of the church whose spiritual life he destroyed. [4.] In *Jeremiah*:

"Behold, I am against thee, O destroying mountain, . . . destroying the whole earth" (li. 25).

This, too, is said of Babylon, which is called a destroying mountain, because a "mountain" signifies a love of ruling, here over heaven and earth, which the goods and truths of the church are made to serve as means; therefore "to destroy the whole earth" signifies to destroy the whole church. [5.] In *Daniel*:

The fourth beast coming up out of the sea "shall devour the whole earth, and shall tread it down and break it in pieces" (vii. 23).

This beast, too, signifies a love of ruling over the whole heaven and the whole earth, which love those have who are of Babylon (see above, n. 316[e], 556[a]); therefore "to devour," "to tread down," and "to break in pieces the earth," signifies to destroy the church utterly. Any one can see that no beast is to come up out of the sea and devour and tread down and break in pieces the whole earth, but that it is some evil and diabolic love that will do thus to the church. In Moses:

"There shall not be any more a flood to destroy the earth" (*Gen.* ix. 11).

Here again "the earth" signifies the church that was destroyed by the antediluvians, but was not again to be destroyed. [6.] In *Isaiah*:

"Jehovah maketh the earth void and maketh it empty, and He shall disfigure the faces thereof. . . . In emptying the earth shall be emptied, and in spoiling it shall be spoiled; . . . the habitable earth shall mourn, shall be confounded; the world shall languish, shall be confounded; . . . the earth itself shall be profaned . . . because they have transgressed the laws, overstepped the statute, made void the covenant of eternity, therefore a curse shall devour the earth. . . . The floodgates from on high are opened, and the foundations of the earth are moved; in breaking the earth is broken, . . . in moving the earth is moved, in tottering the earth

shall totter as a drunkard, and it shall be moved to and fro as a veil" (xxiv. 1, 3-6, 18-20).

Any one can see that "the earth" here does not mean the earth, but the church. This is said of the church, because the earths (or lands) in the spiritual world, upon which angels and spirits dwell, undergo such changes as are here described according to the changes of state of the church in those who dwell there; they are even moved accordingly. It is said that "Jehovah maketh the earth void and maketh it empty," also that "in emptying it shall be emptied, and in spoiling it shall be spoiled," because the lands there, when the church is laid waste in those who dwell upon them, wholly change their appearance; the parks, flower-gardens, lawns, and the like, with which they before abounded, disappear, and things that are unpleasant, such as sandy and rocky places, and plains full of thorns and briars, and like things corresponding to the falsities and evils that have devastated the church, spring up in their place. The devastation of the church in respect to the good of love and charity is signified by "making the earth void" and its desolation in respect to the truth of doctrine and faith is signified by "making it empty and spoiling it," and the change itself by "disfiguring its faces." "The habitable earth shall mourn, shall be confounded, the world shall languish, shall be confounded, a curse shall devour the earth," signifies that nothing shall there grow and flourish, but that it shall become barren, and filled with useless things, on account of which the earth is said "to mourn, to languish, and to be devoured with a curse." Because all this takes place when those that dwell there have no longer any regard for the holy things of the church, it is said, "because they have transgressed the laws, overstepped the statute, made void the covenant of eternity." Because the lands there are sometimes overflowed, sometimes shaken, and also here and there gape and open towards the hell that lies below and that lifts itself up, and this takes place according to the quality and quantity of the falsities and evils that are loved, and the consequent falsification and denial of the goods and truths of the church, it is said that "the floodgates from on high shall be opened, the foundations of the earth shall be moved, the earth shall be broken, and shall totter like a drunkard," and these things actually take place in the spiritual world, when the state of the church there is changed into a contrary state. From all this it can be seen why "the earth," here and elsewhere in the Word, means the church.

VERSE 19.

698. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant; and there were lightnings and voices and thunders and an earthquake and great hail."

19. "And the temple of God was opened in heaven" signifies the manifestation of a new heaven and a new church where there is worship of the Lord [n. 699]; "and there was seen in His temple the ark of His covenant" signifies Divine truth, by which there is conjunction with the Lord [n. 700, 701]; "and there were lightnings, voices, and thunders," signifies that at that time in the lower parts, where the evil are, there were conflicts and disturbances of thought, and reasonings from evil and falsity respecting good and truth [n. 702]; "and an earthquake" signifies a change of state in respect to the things of heaven and the church in such [n. 703]; "and great hail" signifies infernal falsity destroying the truths and goods of the church [n. 704].

699. [Verse 19.] "And the temple of God was opened in heaven" signifies the manifestation of a new heaven and a new church, where there is worship of the Lord.—This is evident from the signification of "temple," as meaning heaven and the church, here a new heaven and a new church; the manifestation of these is signified by "the temple was opened." (That "temple" signifies in the highest sense the Lord in relation to his Divine Human and Divine truth going forth from Him, and in a relative sense heaven and the church, may be seen above, n. 220, 391[b,c,e], 630.) The "temple" signifies here a new heaven and a new church where there is worship of the Lord, because this chapter treats of the changes of state that precede the last judgment, namely, the separation of the evil from the good, and their removal from the places where they had been previously. When this has been done, a new heaven and a new church become manifest to those who are in the higher heavens. These could not be seen so long as the good were joined with the evil, because their interiors were closed that they might not be harmed by the evil with whom they had communication in respect to externals. But when the evil had been separated and removed, the interiors in the good, which were in themselves heavenly, were opened, and when these had been opened, heaven and the church became manifest; for so far as the interiors which are heavenly and spiritual are opened, what heaven is in relation to the church in those who have heaven and the church in them, becomes manifest. [2.] From self-intelligence no one can know that these things are so, for they are arcana of heaven, that must be learned from revelation. For who can know how the last judgment was accomplished, or what changes in the spiritual world preceded it and what followed it? That these things might be known, they have been disclosed to me, and it is permitted me to describe them here from revelation. It is said, *a new heaven and a new*

church, where there is worship of the Lord, because in the new heaven and new church the Lord alone is worshipped; for there the Divine is not distinguished into three persons, but into a Trine in one person. Respecting this trinity see what has been said in the *Doctrines of the New Jerusalem* (n. 280-310). This is what is meant in the *Apocalypse* where the New Jerusalem is treated of,

“I saw heaven and no temple therein, for the Lord God the Almighty, and the Lamb, are the temple thereof” (xxi. 22).

“The Lord God the Almighty and the Lamb” mean the Lord in relation to the Divine itself and the Divine Human. It is here said that no temple was seen, because “temple” signifies in the highest sense, the Lord in relation to Divine truth and worship (see above, n. 220, 391[b,c,e], 630); also because “the New Jerusalem” means the church in respect to doctrine, or the doctrine of the New Jerusalem. Nevertheless there are temples in heaven, in which the Lord is preached and Divine truth is taught.

700[a]. “*And there was seen in His temple the ark of His covenant*” signifies *Divine truth, by which there is conjunction with the Lord*.—This is evident from the signification of “the ark of the covenant,” as meaning Divine truth going forth from the Lord (of which presently). “The ark of the covenant” was seen, because “the temple” appeared, and the ark was in the midst of the temple at Jerusalem, and in it were placed the two tables of the law, which signify in the most general sense Divine truth going forth from the Lord, thus the Lord Himself, who is Divine truth in the heavens; for which reason the Lord is called the Word, in *John* (i. 1, 2, 14). This is the signification of “the ark,” because the tent of meeting represented the three heavens, its court the outmost or first heaven; the tent itself as far as the veil, wherein were the tables for the loaves, the altar of incense, and the lampstand, represented the middle or second heaven; and the ark, which was within the veil, upon which was the mercy-seat with the cherubim, represented the inmost or third heaven; and the law itself which was in the ark, represented the Lord in relation to Divine truth or the Word; and because there is conjunction with the Lord by means of the Word, that ark was called “the ark of the covenant,” “covenant” signifying conjunction. (That the tent or tabernacle represented the form of heaven, and, together with the court, represented the three heavens, and that the holy of holies, which was the inmost, where the ark was, within which were the tables of the law, represented the third or inmost heaven, and that the law or testimony represented

the Lord Himself, may be seen in the *Arcana Caelestia*, n. 3478, 9457, 9481, 9485. And that in the highest sense "the tabernacle," the same as "the temple," signifies the Lord, and in a relative sense heaven and the church, and thus the holiness of worship, n. 9457, 9481, 10242, 10245, 10304, 10545. That in the Word "covenant" signifies conjunction, and that all things of the church, both internal and external, are signs of the covenant, and that they are called a covenant because conjunction is effected by means of them, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778, 9396, 9416, 10632. Consequently that the law promulgated on Mount Sinai was called a "covenant," and the ark containing the law "the ark of the covenant," n. 6804, 9416.) [2.] That the ark with the covenant or testimony inclosed, signifies the Lord in respect to the celestial Divine which is Divine truth in the inmost or third heaven, can be seen from what is said of the ark in the Word. As in Moses :

"They shall make Me a Sanctuary, that I may dwell in the midst of them, according to all that I have shown thee, the form of the dwelling-place. . . . First, they shall make an ark of shittim wood ; . . . and thou shalt overlay it with pure gold, within and without shalt thou overlay it ; and thou shalt make for it a border of gold ; . . . four rings of gold" for the staves. "And thou shalt put into the ark the testimony that I will give thee. And thou shalt make a mercy-seat of pure gold ; . . . and thou shalt make two cherubim of gold, solid shalt thou make them . . . out of the mercy-seat, . . . that the cherubim may spread out their wings, . . . and cover the mercy-seat with their wings ; and their faces shall be . . . towards the mercy-seat. . . . And thou shalt put the testimony into the ark ; . . . and there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the sons of Israel" (*Exod.* xxv. 8-22).

"Thou shalt make a veil of hyacinthine and purple, and scarlet double dyed, and fine twined linen, with cherubim. . . . Thou shalt put it upon four pillars of shittim overlaid with gold ; . . . and thou shalt place the veil under the clasps ; and thou shalt bring in thither within the veil the ark of the testimony ; so that the veil shall divide unto you between the holy place and the holy of holies ; and thou shalt put the veil before the ark . . . in the holy of holies" (*Exod.* xxvi. 31-34).

It was said above that the tent that contained the ark, the lampstand, the table for the loaves, and the altar for incense, together with the court, represented the three heavens, and that the place within the veil where the ark was that contained the law or testimony, represented the third heaven. That place represented that heaven, because the law was there, and the "law" means the Lord in relation to Divine truth or the Word, for this in a broad sense is what that "law" signifies, and it is Divine truth going forth from the Lord that forms the heavens. This is received in the greatest purity by the angels of the third heaven, because they are in a conjunction with the Lord through love to Him, since all angels in that heaven are in love to the Lord ; consequently they see Divine truth in themselves, like something implanted, and yet it flows in continually from the Lord. For this

reason that heaven more than the other heavens that are below it, is said to be in the Lord, because it is in the Divine that goes forth from Him. [3.] It was that heaven that was represented by the ark that contained the law, that is, the Lord. This is why the ark was overlaid with gold within and without, and the mercy-seat was over the ark, and over the mercy-seat and out of it were the two cherubim which were of pure gold; for gold signifies from correspondence the good of love, in which are the angels of the third heaven. "The mercy-seat" signified the hearing and reception of all things of the worship that is from good of love from the Lord; and the "cherubim" signified the Lord's providence and guard that He be not approached except through good of love. That heaven with its angels is a guard against anything being raised up to the Lord Himself except what proceeds from good of love to Him and from Him. All worship of God passes through the heavens even to the Lord, and is purified in the way, until it is lifted up to the third heaven, and there it reaches the Lord and is received by Him; everything else, being impure, is removed on the way. This is why cherubim of gold were placed over the mercy-seat, which was over the ark; also why that place was called a sanctuary, and the holy of holies, and was divided from the outer part of the tabernacle by the veil. [4.] That the tent with the court represented the three heavens is evident from this also, that all things instituted among the sons of Israel were representatives of heavenly things, for the church itself was a representative church; thus especially the tabernacle with the altar was a most holy thing of worship; for worship was celebrated upon the altar by burnt offerings and sacrifices, and in the tabernacle by incense offerings, and by the lamps that were lighted every day, and by the loaves that were placed in order daily upon the table. All these represented all worship in heaven and in the church, and the tent itself with the ark represented the heavens themselves. For this reason that tabernacle was called "the dwelling place of Jehovah God," as heaven itself is called. That the heavens were represented by the tabernacle is evident from this also, that the form of it was shown to Moses by the Lord upon mount Sinai, and what is shown in form by the Lord must represent either heaven or the things belonging to heaven. That the form of the tabernacle was shown to Moses upon Mount Sinai, can be seen from what was said to Moses:

"Let them make Me a sanctuary, that I may dwell in the midst of them, according to all that I have shown thee, the form of the dwelling-place;" and afterwards, "See and make them in their form which thou wast made to see in the mount" (*Exod.* xxv. 8, 9, 40).

That is why it is called "a sanctuary," and it is said that I may dwell in the midst of them." In respect to the ark in particular, that is, what it signifies, also "the mercy-seat" over it, and "the cherubim over the mercy-seat" and "the border of gold round about" the ark, "the four rings for the staves," "the veil," "the clasps," and the other things,—all this may be seen explained in the *Arcana Caelestia* (n. 9484-9577, 9670-9680). [5.] The holiness itself of the whole tabernacle was from the testimony, that is, from the two tables of stone on which the law was written, because "the law" signified the Lord in relation to Divine truth, and thus in relation to the Word, for that is Divine truth. That the Lord is the Word is evident from what is said in *John*:

"The Word was with God, and the Word was God, . . . and the Word became flesh, and dwelt among us" (i. 1, 2, 14).

[b.] That the law, which is called both "the testimony" and "the covenant," was placed in the ark, likewise the book written by Moses, can be seen from these words in Moses:

"Thou shalt put into the ark the testimony that I shall give thee" (*Exod.* xxv. 16; xl. 20).

"I put the tables of the law in the ark that I had made, that they might be there, even as Jehovah commanded me" (*Deut.* x. 5).

And of the book of the law written by Moses:

"When Moses had made an end of writing the words of this law upon the book, even when he had finished them, Moses commanded the Levites that bare the ark" to take the book of the law, and put it by the side of the ark of the covenant, that it might be there for a witness (*Deut.* xxxi. 24-26).

This shows that there was nothing inside of the ark except the two tables of stone on which the law was written, and that the Book of Moses was by the side of it. That there was nothing in the ark except the two tables of the covenant is evident from the *First Book of Kings*:

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, the covenant which Jehovah made with the sons of Israel" (viii. 9).

That the book of Moses which was laid by the side of the ark was afterwards taken away and preserved in the temple is shown by the fact

That Hilkiah the high priest found the book of the law in the house of Jehovah and gave it to Shaphan, who told it unto the king, and read it before the king" (2 *Kings* xxii. 8-11).

[6.] That the ark represented the Lord in relation to Divine

truth, and consequently signified Divine truth from the Lord, thus the Word, is shown by the fact that from it the Lord spoke with Moses ; for it is said,

“Thou shalt put the testimony into the ark ; . . . and there I will meet thee, and I will speak with thee. . . . from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the sons of Israel” (*Exod.* xxv. 21, 22) ;

and elsewhere,

“When Moses went into the tent of meeting to speak with Him he heard the voice of one speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim ; thus He spake unto him” (*Num.* vii. 89).

The Lord spoke to Moses therefrom because the law was there, and that law signifies in a broad sense the Lord in relation to the Word, and from the Word the Lord speaks with man ; it was “from above the mercy-seat between the two cherubim,” because “the mercy-seat” signifies the removal of falsities that are from evil loves, and at the same time reception and hearing, and “the cherubim” signify a guard that there be no approach except through the good of love. [7.] Because the Lord in heaven and in the church is Divine truth or the Word, which is meant by the law inclosed in the ark, and because the Lord is present in the law or the Word, so where the ark was there was Jehovah or the Lord, as can be seen from these words in Moses :

“Moses said” to Jehovah, “Leave us not, I pray ; forasmuch as thou knowest how we must encamp in the desert, therefore thou wilt be to us instead of eyes ; and it shall be when thou shalt go with us, yea, it shall be that the good that Jehovah shall do unto us, the same we will do unto thee. And they went forward from the mount of Jehovah a journey of three days, and the ark of the covenant of Jehovah went before them a journey of three days to seek out a resting place for them ; and the cloud of Jehovah was over them by day, when they went forward from the camp. When the ark went forward Moses said, Arise, O Jehovah, let Thine enemies be scattered, and let them that hate Thee flee from before Thy faces ; and when it rested he said, Return, O Jehovah, to the myriads of the thousands of Israel” (*Num.* x. 31-36).

It is clear from all these particulars that Jehovah or the Lord is here meant by “the ark” because of His presence in the law that was in the ark, thus because of His presence in the Word. Since the Lord is here meant by the law, and thus by the ark, “Moses said, Arise, O Jehovah, let Thine enemies be scattered, and let them that hate Thee flee from before Thy faces ; and when it rested he said, Return, O Jehovah, to the myriads of the thousands of Israel.” But still more interior things are involved in these words, namely, that the Lord by His Divine truth leads

men and defends them against falsities and evils, which are from hell, especially in temptations, which are signified in particular by the journeyings of the sons of Israel in the desert forty years. That the Lord leads men continually by His Divine truth is signified by "the ark of the covenant of Jehovah went before them a journey of three days to seek out a resting place for them," "the ark of Jehovah" meaning the Lord in relation to Divine truth, "going forward a journey of three days" meaning His auspices and leading from beginning to end, and "seeking out" signifying salvation, which is the end. [8.] Moreover, protection from falsities and evils which are from hell is signified by "the cloud of Jehovah over them by day," as well as by the words of Moses when the ark went forward, "Arise, O Jehovah, let Thine enemies be scattered, and let them that hate Thee flee from before Thy faces;" "the cloud of Jehovah by day" signifies also protection by Divine truth in outmosts, such as the Word is in the sense of the letter, for by such truth the Lord can be approached even by the evil, and by it He defends the interior things of the Word, which are celestial and spiritual. (That this sense of the Word is signified by a "cloud" may be seen above, n. 594.) "Enemies" and "them that hate" signify falsities and evils that are from hell, "enemies" falsities, and "them that hate" evils, thus they signify the hells in respect to falsities and evils. Truths from good, which are implanted in man after temptations, are signified by "when the ark rested Moses said, Return, O Jehovah, to the myriads of the thousands of Israel;" "the resting of the ark" signifies the state after temptations, when evils and falsities have been removed; "to return" signifies the Lord's presence at that time, for in temptations the Lord appears to be absent; "the myriads of the thousands of Israel" signify truths from good implanted, which constitute the church. (That "myriads" are predicated of truth, and "thousands" of goods, see above, n. 336.) [9.] There is a like significance in these words in David:

"Lo, we have heard of Him in Ephrathah, we have found Him in the fields of the wood; we will go into His habitations, we will bow ourselves down at His footstool. Arise, O Jehovah, to Thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness and let Thy saints shout for joy" (*Psalms* cxxxii. 6-9).

Evidently this psalm treats of the Lord, who is here meant by "David," as can be seen from its being said, "We have found Him in Ephrathah and in the fields of the wood," also that "they bowed themselves down at His footstool," "Ephrathah" meaning Bethlehem where the Lord was born, and signifying the

Word in respect to its natural sense, while "Bethlehem" signifies the Word in respect to its spiritual sense; and there He chose to be born because the Lord is the Word. "The fields of the wood" signify the things of the natural sense of the Word, thus of the sense of the letter; while "His habitations" signify the spiritual sense of the Word, also heaven, since heaven is in that sense. The "footstool" to which they shall bow themselves down signifies the natural sense of the Word, thus also the church on earth, since the church is in that sense. (That the "footstool" of the Lord means the church on earth, see above, n. 606.) [10.] The "rest" to which Jehovah would arise signifies the union of the Divine and the Human in the Lord, and His conjunction with heaven and the church; and because the Lord, and also those who are in heaven and in the church, have rest and peace when He has subjugated the hells and has brought all things there and in the heavens into order, it is said, "Arise, Thou and the ark of Thy strength," "Thou" meaning the Lord Himself, and "the ark of Thy strength" Divine truth going forth from Him, for through this the Lord has Divine power. The "priests" who shall be clothed with righteousness, and the "saints" who shall shout for joy, have the same signification as "the thousands and myriads of Israel," "priests" meaning those who are in good, and "saints" those who are in truths, thus in an abstract sense the goods and truths of heaven and the church. (That "priests" in an abstract sense signify the goods of the church may be seen above, n. 31[b] at the end, and that "saints" in that sense signify the truths of the church, n. 204, 325[a]). More about this psalm may be seen above, n. 684[c].)

[c.] [11.] Because the ark, from the law that was in it, signified the Lord in relation to Divine truth, and the Lord has omnipotence from Divine good through Divine truth, so by means of the ark miracles were wrought. Thus by means of it the waters of Jordan were divided, so that the sons of Israel passed over on dry ground; the wall of the city of Jericho was overthrown; Dagon, the god of the Ashdodites, fell down before it; the Ashdodites, the Gittites, the Ekronites, and the Bethshemites, were smitten with plagues on account of it; Uzzah died because he touched it; Obed-edom, into whose house it was brought, was blessed. As these historical facts involve arcana that can be opened only by the spiritual sense I will explain them, that it may be known what the ark signifies in a strict sense and in a broad sense. First, respecting the division of the waters of Jordan that the sons of Israel might pass through on dry ground, in *Joshua*:

Joshua and all the sons of Israel "came to Jordan ; . . . and at the end of three days" Joshua "commanded, saying, When ye shall see the ark of the covenant of Jehovah, . . . and the priests the Levites bearing it, ye shall remove from your place and shall go after it ; yet there shall be a space between you and it, about two thousand cubits ; ye shall not approach unto it." And the priests "took up the ark of the covenant and went before the people." And Joshua said, "When ye shall come to the brink of the waters of Jordan, ye shall stand still in Jordan." And he said unto the people, "Behold, the ark of the covenant of the Lord of the whole earth passing over before you into Jordan ; and take ye twelve men of the tribes of Israel ; . . . and when the soles of the feet of the priests that bear the ark of Jehovah the Lord of the whole earth shall rest in the waters of Jordan, the waters of Jordan shall be cut off, even the waters that come down from above shall stand in one heap. And it came to pass when" the priests "came unto Jordan, and the feet of the priests that bear the ark were dipped in the brink of the waters, and Jordan was full, as it was wont to be all the days of harvest, the waters that came down from above stood in one heap, stretching out very far from the city Adam ; . . . and those that came down upon the sea of the plain, the sea of salt, were completely cut off, so that the people could pass over towards Jericho. And the priests . . . stood on the dry ground in the midst of Jordan ; and all the people passed over on dry ground. . . . Afterwards Jehovah said unto Joshua, Take to you twelve men, . . . one of a tribe ; . . . and take out of the midst of Jordan, from where the priest's feet stood, twelve stones, which ye shall bring over with you, and leave in the place where ye pass the night. . . . And the sons of Israel did so ; and they took up twelve stones out of the midst of Jordan, . . . according to the numbers of the tribes of . . . Israel, and they carried them unto the place where they passed the night. . . . Then after that all the people had finished passing over, the ark of Jehovah passed over, and the priests. . . . And it came to pass when the priests . . . were come up . . . and the soles of their feet were lifted up, . . . the waters of Jordan returned into their place. . . . And the twelve stones which they took out of Jordan did Joshua set up in Gilgal" (iii. 1-17 ; iv. 1-20).

All the histories of the Word, as well as its prophecies, contain a spiritual sense that treats, not of the sons of Israel and of nations and peoples, but of the church and its establishment and progress, for this is the spiritual of the Word, while the history is the natural that contains the spiritual. Therefore all the miracles described in the Word, as the miracles done in Egypt and afterwards in the land of Canaan, involve such things as belong to heaven and the church, and for this reason these miracles are Divine. [12.] The miracle described above signifies the introduction of the faithful into the church, and through the church into heaven. "The sons of Israel" mean here in the spiritual sense the faithful, who after enduring temptations, which are signified by their wanderings in the desert, are brought into the church ; for "the land of Canaan," into which the sons of Israel were brought, signifies the church, and "Jordan" signi-

fies the first entrance into it; and "the waters of Jordan" signify truths that bring into it, which are such as those of the literal sense of the Word, for those are what first bring in. But here "Jordan" and its waters signify falsities of evil which conduct towards hell, since the land of Canaan was then filled with idolatrous nations, which signify evils and falsities of every kind, which constitute hell; for this reason these must be driven out, that there might be a place for establishing the church. Because "the waters of Jordan" then signified falsities of evil, they were parted and removed, to give a passage to the sons of Israel, who were to represent the church. [13.] Now as the Lord alone removes and scatters the falsities of evil that are from hell, and by His Divine truths brings the faithful into the church and into heaven, and as the ark and the law inclosed in it represented the Lord in relation to Divine truth, it was commanded that the ark should go before the people and thus lead them. This is why it came to pass that as soon as the priests bearing the ark dipped their feet in the waters of Jordan those waters were divided and went down, and the people passed over on dry land, and after this was done the waters returned. Then these same waters signified truths that bring in; for Jordan was the first boundary of the land of Canaan, and that land, when the sons of Israel had entered into it, represented the church, and that river introduction into it. [14.] As the waters of Jordan signified truths that bring in they were commanded to take up out of the midst of it twelve stones, and carry them over to the first place where they passed the night, and this because "stones" signify truths, and "twelve stones according to the number of the tribes of Israel" signified the truths of the church. Joshua set up those stones in Gilgal to the east of Jericho, because "Gilgal" signified the doctrine of natural truth, which is serviceable for introduction into the church. These few things make clear what things of heaven and the church were represented by this miracle, also that the "ark," because of the law in it, signified the Lord in relation to Divine truth, therefore it is called "the ark of the covenant of the Lord of the whole earth," as meaning conjunction with the Lord through Divine truth, since conjunction, which is signified by "covenant," is effected through Divine truth, and that is what constitutes heaven and the church, which are signified in particular by "the whole earth;" in fact, through Divine truth all things were created and made, according to the Lord's words

(In *John* i. 1-3, 10; and in David, *Psalms* xxxiii. 6).

“the Word” there meaning Divine truth.

[*d.*] [15.] *The second miracle* done by means of the ark was the overthrow of the wall of Jericho, which is thus described in *Joshua*:

The city of “Jericho was shut up; . . . and Jehovah said unto Joshua, . . . I have given into thy hand Jericho and the king thereof, and the men mighty in strength. Ye shall compass the city, all the men of war, . . . once a day for six days. And seven priests shall bear seven trumpets of rejoicings before the ark; but the seventh day ye shall compass the city seven times, and the priests shall sound with the trumpets, . . . and then the people shall shout with a great shout, and the wall of the city shall fall down from beneath itself; and the people shall go up.” Then Joshua made them go round the city once the first day, as it was said; after which circuit they returned into the camp, and passed the night in the camp; in like manner the day after. “And the seven priests bearing the seven trumpets of rejoicings before the ark of Jehovah went on, going, and sounded the trumpets, before whom went the men of war, and the rear company marching after the ark, . . . going and sounding the trumpets. . . . And so they did six days; . . . and the seventh day . . . they compassed the city seven times; and the seventh time . . . the people were to shout. . . . And when the people heard this, . . . then the wall of the city fell down beneath itself, and the people went up into the city, . . . and gave to the curse all things which were in the city, from male even to female, and from the boy to the old man. . . . And they burned the city with fire, and all things that were in it; only the silver and gold, and the vessels of brass and iron they put into the treasury of the house of Jehovah. . . . And Joshua charged them with an oath, saying, Cursed be the man before Jehovah that shall rise up and build this city . . .; with his first-born he shall lay the foundations of it, and with the youngest he shall set up its gates” (vi. 1-26).

No one can know the Divine meaning contained in this miracle, unless he knows what is signified by “the city of Jericho” in the land of Canaan, which was burned, by “its wall” which fell, by the “inhabitants” who were given to the curse, by “the gold and silver, and vessels of brass and iron,” that were put into the treasury of the house of Jehovah, also by “sounding the trumpets and shouting,” and by “compassing it six days, and seven times on the seventh day.” The “city of Jericho” signifies instruction in the knowledges of good and truth, by which a man is brought into the church; for Jericho was a city not far from the Jordan, and that river signified introduction into the church (as has been said above). For all places in the land of Canaan were significative of things celestial and spiritual belonging to the church, and this from the most ancient times; and as the sons of Israel were to represent the church, and among them the Word was written, in which those places were to be mentioned signifying such

things as are of heaven and the church, the sons of Israel were brought into it, and their introduction was signified by "the river Jordan," and their instruction by "Jericho." And as "Jericho" signified instruction it signified also good of life, because unless one is in good of life he cannot be instructed in truths of doctrine. But when the land of Canaan was held by idolatrous nations the signification of the places and cities in that land was changed into the opposite, Jericho then signifying the profanation of truth and good. From this it follows that the "city" itself signified the doctrine of falsity and evil, which perverted and profaned the truths and goods of the church, its "wall" signifying falsities of evil defending that doctrine, and the "inhabitants" those who are profane; and as all profaneness is from infernal love after acknowledgment of truth and good, the city was burned with fire, the inhabitants given to the curse, and its wall overthrown, "fire" signifying infernal love, "curse" a total blotting out, and "the overthrow of the wall" exposure to every evil and falsity. [16.] The sounding of the trumpets by the priests signified the proclamation of Divine truth from Divine good; the shouting and acclamation of the people signified consent and confirmation; compassing the city signified a survey of falsity and evil and their dispersion by an influx of Divine truth from the Lord; this influx was signified by carrying the ark about it. The priests were seven in number, and the city was compassed seven days, and seven times on the seventh day, to signify what is holy, and the holy proclamation of Divine truth, "seven" signifying holiness, and in the contrary sense profaneness, and as there was holiness on the one part and profaneness on the other, there were seven priests with seven trumpets, and the city was compassed seven times. [17.] The gold, the silver, and vessels of brass and iron, were put into the treasury of the house of Jehovah, because these signified knowledges of spiritual and natural truth and good, "gold and silver" knowledges of spiritual truth and good, and "vessels of brass and iron" knowledges of natural truth and good, which with those who profane are changed into dreadful falsities and evils; but as they continue to be knowledges, although adapted to evils, they are serviceable to the good by application to what is good, and therefore these things were put into the treasury of the house of Jehovah. This is what is meant also by the "pounds" that were taken away from the evil and given to the good; likewise by the "unrighteous mammon;" also by "the gold, silver, and raiment," that the sons of Israel took away

from the Egyptians and afterwards devoted to the tabernacle; also by "the gold and silver" that David gathered from the spoils of enemies, and left to Solomon for building the temple. [18.] That he who rebuilt Jericho would be cursed, and that "he would lay the foundation of it with his first born, and set up its gates with his youngest," signified the profanation of Divine truth from its first to its last, if instruction in it should be represented elsewhere than in Jerusalem, by which the church was signified in respect to the doctrine of truth and good, and in respect to instruction from the Word. That this profanation took place under king Ahab by Hiel the Bethelite is recorded in 1 *Kings* (xvi. 34); and Ahab is said to have done evil in the eyes of Jehovah above all the kings of Israel (verses 30, 33). From this miracle done by means of the ark it can be seen that the ark, because of the law in it, represented the Lord in relation to Divine truth, and thus signified Divine truth going forth from the Lord.

[e.] [19.] *The third miracle*, that Dagon, the god of the Ashdodites, fell down before the ark, and the Ashdodites, Gittites, Ekronites, and Bethshemites were smitten with plagues because of it, is thus described in the *First Book of Samuel*:

"Israel went out against the Philistines to war. . . . And Israel was smitten before the Philistines. . . . about four thousand men. . . . Therefore the elders said, Let us receive unto us out of Shiloh the ark of the covenant of Jehovah, and let it come into the midst of us, and deliver us out of the hand of our enemies. . . . And they brought from thence the ark of the covenant of Jehovah of Hosts which sitteth upon the cherubim, and with the ark the two sons of Eli. . . . And it came to pass when the ark came to the camp, all Israel shouted with a great shout; . . . the Philistines heard, . . . and knew that the ark of Jehovah was come to the camp, and they feared for themselves, saying, God is come to the camp; . . . woe unto us! who shall deliver us out of the hands of these mighty gods? These are the gods that smote the Egyptians with every plague. . . . But be strong and quit yourselves like men, O ye Philistines, that ye may not serve the Hebrews. . . . And the Philistines fought, and Israel was smitten. . . . with a great slaughter, . . . about thirty thousand footmen; and the ark of God was taken, and both the sons of Eli died. . . . And the Philistines took the ark, . . . and brought it down . . . to Ashdod, . . . into the house of Dagon, and they set it near Dagon. When they of Ashdod rose in the morning, behold, Dagon lay upon his faces on the ground before the ark of Jehovah; . . . and they set up Dagon again. . . . But when they arose in the morning, . . . Dagon lay upon his faces on the ground before the ark, . . . and both the head of Dagon and the two palms of his hands lay cut off upon the threshold. . . . And the hand of Jehovah was heavy upon them of Ashdod, . . . and He smote them with tumors, Ashdod and the borders thereof. . . . Then the men of Ashdod said, The ark of . . . Israel shall not abide with us. . . . Therefore the lords of the Philistines said, . . . Let the ark of the God of Israel be carried over unto Gath."

And they carried it over unto Gath. "But the hand of Jehovah came against the city, . . . and smote the men of the city from the least to the greatest, whilst they had hardened tumors. So they sent the ark of God to Ekron. . . . But the Ekronites cried out" that they should be slain. "And the men that died not were smitten with tumors." Therefore the lords said that they would send back the ark into its place. "When the ark . . . had remained in the field of the Philistines seven months, the Philistines called the priests and diviners, saying, What shall we do with the ark of Jehovah; . . . how shall we send it back to its place? And they said, . . . Send it not empty, but send with it a trespass-offering, then shall ye be healed, . . . namely, according to the number of the lords of the Philistines, five tumors of gold and five mice of gold, for one plague is upon you all and upon your lords; ye shall make images of your tumors, and images of your mice, that have laid waste the land; . . . and make a new cart, and two milch kine upon which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them, . . . and put the ark of Jehovah upon the cart, and the vessels of gold . . . put into a coffer at the side thereof; . . . and see if it goeth up the way of the border to Bethshemesh. . . . And they did so. . . . Then the kine went in a straight way upon the way to Bethshemesh in one path, . . . and they lowed; . . . and the lords of the Philistines went after them. . . . And the cart came into the field of Joshua the Bethshemite, and stood there, where there was a great stone. Then they clave the wood of the cart, and offered the kine for a burnt offering to Jehovah. And the Levites set down the ark of Jehovah, and the coffer . . . in which were the vessels of gold, . . . upon that great stone; and the men of Bethshemesh offered burnt offerings, and sacrificed sacrifices . . . to Jehovah. . . . But the Bethshemites were smitten because they beheld the ark of Jehovah . . . about fifty thousand and seventy men. . . . But the men of Kiriath-jearim caused the ark of Jehovah to come up, and brought it into the house of Abinadab in Gibeah, . . . and it remained there twenty years. . . . Then Samuel said, . . . If with the whole heart ye will return to Jehovah, put ye away the the gods of the stranger and Ashtaroth, and prepare your heart towards Jehovah, and serve Him only, then will He deliver you out of the hand of the Philistines" (iv. 1-11; v. 1-12; vi. 1-21; vii. 1-3).

What is signified by all this,—that the ark was taken by the Philistines, and the Philistines were smitten with tumors on account of the ark in Ashdod, Gath, and Ekron, also that mice laid waste their land, and that so many died there and in Bethshemesh,—cannot be known unless it is known what the Philistines, and in particular the Ashdodites, Gittites, Ekronites, and Bethshemites, represented and thus signified; also what is signified by "tumors" and by "mice," and by "golden images" of these, and by a "new cart" and "milch kine." Evidently these are representatives of such things as belong to the church, for otherwise why should the Philistines have been smitten with such plagues, and the ark have been so brought back? [20.] The Philistines represented, and thus signified, those who make no

account of good of love and charity, and thus no account of good of life, placing everything of religion in knowledge (*scientia et cognitio*); therefore they were like those at the present day who make faith alone, that is, faith separated from charity, the essential of the church and the essential of salvation. This is why they were called "the uncircumcised," for to be uncircumcised signifies to be destitute of spiritual love, thus of good; and because they had reference to such as are within the church they were not spiritual, but merely natural, since one who makes no account of good of charity and of life becomes merely natural, and even sensual, loving only worldly things, and is unable to understand any truths spiritually, and the truths he apprehends naturally he either falsifies or defiles. Such are those who are meant in the Word by the "Philistines." This makes evident why the Philistines so frequently fought with the sons of Israel, and that sometimes the Philistines conquered, and sometimes the sons of Israel. The Philistines conquered when the sons of Israel departed from the statutes and precepts in not doing them; but when the sons of Israel lived according to these they conquered. To live according to the precepts and statutes was their good of love and good of life. At this time the sons of Israel had been conquered by the Philistines because they had gone away from the worship of Jehovah to the worship of other gods, especially to the worship of Ashtaroth, as can be seen from what Samuel said to them (1 Sam. vii. 3). For the same reason the ark had been taken by the Philistines. [21.] When it is known that the Philistines represented and thus signified those who make no account of the good of love, charity, and life, it can be known why because of the ark they were smitten with tumors and died in consequence; also why mice laid waste the land; for "tumors" signify truth defiled by such evil of life as those are in who are destitute of good; since "blood" signifies truth, and the corrupted blood from tumors truth defiled; and the hinder part, where the tumors were, signifies natural love, which in those not spiritual is love of the world, while "mice" signify the falsities of the sensual man, which eat up and consume all things of the church, as mice lay waste fields and crops, and the vegetables under ground. Such were their plagues, because they were such, since those who are without good defile truths and lay waste all things of the church. All this was done on account of the ark, because the "ark" signified the Divine truth that goes forth from the Lord, and this can be genuine truth only in those who are in good of love, and thus in the good of life; and when Divine truth flows into those

who are not in good it produces effects that correspond to their falsities of doctrine and evils of life, just as in the spiritual world, when Divine truth flows into such, the defilement of truth and devastation of good are manifested in a likeness of tumors and mice. [22.] Dagon the god of the Ashdodites, because of the nearness and presence of the ark, was cast down to the earth, and afterwards his head and the palms of his hands were cast upon the threshold of his temple, because "Dagon" signified their religion, which was wholly without intelligence and power, because it was without spiritual good, "head" signifying intelligence, and "palms of the hands" power. It is the same in the spiritual world, when Divine truth flows into such out of heaven; they appear as if they were without a head and without palms of the hands because they are without intelligence or power. [23.] By the advice of their priests and diviners they made golden images of the tumors and mice, and set them at the side of the ark upon a new cart, to which they tied two milch kine on which no yoke had come, because "gold" signifies good of love, which heals and purifies from falsities and evils, which are signified by the "tumors and mice," also because a "cart" signifies doctrine of natural truth, and a "new cart" that doctrine unharmed and unpolluted by the falsities of their evil, and the "milch kine" on which no yoke had come signify natural good not yet defiled by falsities, for to bear a yoke signifies to serve, here to serve falsities which defile good; and as such good is in harmony with Divine truth, which was signified by the "ark," these representatives were adopted and applied; and afterwards the Levites offered the kine as a burnt-offering, which they burned with the wood of the cart. [24.] The ark with the gifts was put on a great stone, near which the kine stood still, because a "stone" signifies Divine truth in the outmost of order. The priests and diviners of the Philistines recommended this to be done because a knowledge of correspondences and representations was a common knowledge at that time, since it was their theology, known to the priests and diviners, who were their wise men. But because men at that time had become for the most part merely natural they regarded these things in an idolatrous way, worshipping the externals, and giving no thought to the internals that the externals represented. From all this it can be seen what the particulars here cited from the *Book of Samuel* signify in connection, also that the "ark," because of the law in it, signifies Divine truth going forth from the Lord.

[f.] [25.] *Fourthly*, the two miracles wrought by means of the ark, the death of Uzzah and the blessing of Obed-edom, are thus described in the *Second Book of Samuel*:

“David arose and went, and all the people that were with him, from Baale Judah, to bring up from thence the ark of God, whose name is called upon, the name of Jehovah of hosts that sitteth upon the cherubim. And they caused the ark of God to be carried upon a new chariot, and they brought it out of the house of Abinadab, which was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, were leading the chariot. . . . And David and all the house of Israel were playing before Jehovah, upon wooden instruments of every kind, and upon harps, and with psalteries, and with timbrels and with sistra, and with cymbals. And when they came to the threshing floor of Nachon, Uzzah put forth his hand to the ark . . . and took hold of it, because the oxen stumbled; and the anger of Jehovah was kindled against Uzzah, and God smote him for his error, so that he died there by the ark of God. And David was grieved at it, . . . and David feared Jehovah that day, and he said, How shall the ark of Jehovah come unto me? And David would not remove the ark of Jehovah unto him in the city of David, but he carried it aside into the house of Obed-edom the Gittite. And the ark of Jehovah remained in his house three months, and Jehovah blessed Obed-edom and all his house; and this was told to king David; . . . and David went and brought up the ark of God from the house of Obed-edom into the city of David with joy; and . . . when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling; and David danced with all his might before Jehovah, . . . girt with a linen ephod. And David and all the house of Israel brought up the ark of Jehovah with a shout and with the sound of a trumpet; . . . and they brought the ark of Jehovah” into the city of David, which is Zion, “and set it up in its place within the tent that David had spread for it” (vi. 1-17).

These historical facts in the internal or spiritual sense involve many things that cannot come into view in the sense of the letter, which is the historical sense; as what is involved in the fact that the ark was brought from the house of Abinadab into the house of Obed-edom, and at length into the city of David, which is Zion; in the fact that when it was brought they played and sounded all kinds of musical instruments, and David himself danced; that the ark was brought upon a new chariot, to which oxen were tied; also that Uzzah, the son of Abinadab, died, and Obed-edom with his house was blessed. All these things, although historical, have concealed in their bosom such things as pertain to heaven and the church, the same as the ark itself, which, on account of the law in it, represented the Lord in relation to Divine truth; therefore it is called “the ark of God whose name is called upon, the name of Jehovah of hosts that sitteth upon the cherubim.” That the ark was brought out of the house of Abinadab, first into the house

of Obed-edom and at length into the city of David, which is Zion, involves arcana that no one can know unless he knows what was signified by "Gibeah" and by "Baale Judah" there, where Abinadab was, and by "Gath" where Obed-edom was, and finally by "Zion" where David was. All provinces and the cities in them in the land of Canaan were representative, as it is in the spiritual world with the regions there and their cities. In the spiritual world in every region and in every city those who are in good of love dwell towards the east and the west, those who are in a clear good of love towards the east, and those who are in an obscure good of love towards the west; while towards the south and the north those dwell who are in the light of truth; those who are in a clear light of truth towards the south, and those who are in an obscure light of truth towards the north. The same is true of the land of Canaan and its provinces and the cities of those provinces; in reference to their quarters these corresponded to the regions of the spiritual world and to the cities of those regions; but with this difference, that on earth it is impossible to arrange men in their quarters in respect to the good of love and the light of truth, as spirits and angels are arranged in the spiritual world; consequently in the land of Canaan and its cities the places themselves represented, and not persons. That this was so can be seen from the partition of the land of Canaan into inheritances, which fell by lot to the tribes according to their representation of the church; also from the representation of the church itself by Jerusalem and Zion, Jerusalem representing the church in respect to truth of doctrine; and Zion the church in respect to good of love. When, therefore, it is known what pertaining to heaven and the church is signified by "Gibeah," and by "Baale Judah" there, where Abinadab was, and what by "Gath" where Obed-edom was, it can be known what is signified by bringing the ark from Abinadab to Obed-edom, and at length into Zion. [26.] From the signification of these cities it can be seen that the transference of the ark represented the progress of the church in man, from its outmost to its inmost, as from one heaven into another, even to the highest, which is the third heaven. "Baale Judah," where Abinadab was, signified the outmost of the church, which is called its natural, for this was represented by "Gibeah," where "Baale Judah" was. But "Gath," where Obed-edom was, who was therefore called a Gittite, signified the spiritual of the church; and this signification it took on after the sons of Israel had taken from the Philistines the cities

from Ekron even to Gath (1 *Sam.* vii. 13-15); while "Zion," where David was, signified the inmost of the church, which is called its celestial. [27.] All this makes evident that the transference of the ark signified the progress of the church in man from its outmost to its inmost; and this because such progressions are effected by means of Divine truth, which was signified by the ark; for the man of the church progresses from the natural to the spiritual, and through that to the celestial, and this continually from the Lord by means of His Divine truth; the natural is good of life, the spiritual is good of charity towards the neighbor, and the celestial is the good of love to the Lord. As the goods of the three heavens have a like progression, so the ascent through them in their order is also represented. [28.] Their playing and sounding all kinds of musical instruments, and David's dancing when the ark was brought up, represented the gladness and joy that result from an affection for truth and good from the Lord through the influx of Divine truth, which was signified by the "ark;" the instruments mentioned, on which they played in the first journey from the house of Abinadab to the house of Obededom, represented gladness of mind from a natural and spiritual affection for truth; and the dancing of David, also the shouting and sound of the trumpet represented joy of heart from an affection for spiritual and celestial good. Harmonies of musical sound are from the spiritual world, and signify affections with their gladnesses and joys (as may be seen above, n. 323, 326). "Zion" signifies the third heaven, and thus the inmost of the church (see also above, n. 405[b,e]). [29.] "The ark" brought on a new chariot to which oxen were tied represented and thus signified doctrine of truth from good of love, "chariot" signifying doctrine of truth, and "oxen" good of love, both in the natural man; for Divine truth, which is signified by the "ark," rests and is founded upon the doctrine of natural truth which is from good; this is why the ark was set upon a chariot before which were oxen. (That a "chariot" signifies doctrine of truth, see above, n. 355[a-e]; that an "ox" signifies natural good, see *A.C.*, n. 2180, 2566.) [30.] Uzzah the son of Abinadab died because he took hold of the ark with his hand, because "to touch with the hand" signifies communication, and communication with the Lord is effected through good of love, and Uzzah was not anointed, as the priests and Levites were, to whom the representation of the good of love was given by anointing (that this was given by anointing, see n. 375[d,e]). Moreover, the cherubim that were over the mercy-seat which was upon the ark, sig-

nified guard that the Lord be not approached except through good of love. That this was done that David might not bring the ark into Zion before the progression which was represented was finished (of which above) can be seen from this, that David grieved at the death of Uzzah, and feared to bring the ark into his city, which was Zion (verses 8–10). [31.] Obed-edom was blessed, and his house, on account of the ark, because a blessing from the good things of the world signifies blessing from the good things of heaven, which come solely from the Lord by the reception of Divine truth represented by the ark, and these good things those have who are in spiritual good, which Obed-edom in Gath represented, as has been said above. [32.] Finally, bringing the ark into Zion and into the tent that David had spread for it, signified ascent into the third heaven, and conjunction of Divine truth with the good of love, for “Zion” represented the inmost of the church, and thus the inmost of the heavens, which is the highest or third heaven, in which the angels are in good of love to the Lord, and where there is a guard that the Lord be not approached except through good of love, which guard is represented by the cherubim over the ark.

[*g*.] [33.] Bringing the ark into the inmost part of the temple built by Solomon has a like signification; this is thus described in the *First Book of Kings* :

Solomon “prepared an adytum in the midst of the house, to set in it the ark of the covenant of Jehovah; . . . and in the adytum he made two cherubim of wood of oil, . . . and he set the cherubim in the midst of the inner house, so that their wings were stretched forth to the wall on each side, . . . and their wings touched one another in the midst of the house; and he overlaid the cherubim with gold.” And Solomon brought up “the ark of the covenant of Jehovah out of the city of David, which is Zion. . . . And all the elders of Israel came, and the priests took up the ark, and brought up the ark of Jehovah, and the tent of meeting, and all the vessels of holiness that were in the tent; . . . and Solomon and all the congregation . . . with him before the ark. . . . And the priests brought the ark of the covenant of Jehovah into its place, into the adytum of the house, into the holy of holies, even under the wings of the cherubim; for the cherubim spread forth their wings over the place of the ark, so that the cherubim covered the ark and the staves thereof from above, . . . and the heads of the staves were seen from the holy place, towards the faces of the adytum, but they were not seen without.” And Solomon said, “There have I set a place for the ark, wherein is the covenant of Jehovah, which He made with our fathers when He brought them forth out of the land of Egypt” (vi. 19, 23, 27, 28; viii. 1–8, 21).

As the ark in the tent of meeting represented the third heaven where the Lord is, and the tent itself without the veil the second

heaven, and the court the first heaven, so was it with the temple; for the temple with its courts represented the three heavens, therefore there was nothing in the temple or outside of the temple within the courts, that did not represent something of heaven, and this for the reason that the Lord at that time was present in representatives; for the churches before the Lord's coming were representative churches, and finally such as the church was that was instituted among the sons of Israel. But when the Lord came into the world, the externals that represented were abolished, for it was the Lord Himself that the representatives of the church shadowed forth and signified; and as these were external things, and as it were veilings, within which was the Lord, so when He came these veilings were taken away, and He was manifested, also heaven and the church, in which the Lord is the all in all. The chief representatives of the Lord, and thus of heaven and the church, were the tent of meeting and in it the table, the lampstand, the altar of incense, and the ark, also the altar with the burnt offerings and sacrifices, and afterwards the temple, the temple having the same representation as the tent of meeting, with the difference that the tent of meeting was a more holy representative of the Lord, of heaven, and of the church, than the temple. [34.] From this it can be seen that the adytum in the temple, where, the same as in the tent of meeting, the ark was, represented the Lord in relation to Divine truth, thus the third heaven, where angels are conjoined to the Lord by love to Him, and consequently have Divine truth inscribed on their hearts. What was signified by "the cherubim" in the temple, and their "wings," and the "staves" which are also mentioned, shall be told in a few words. "The cherubim" signified a guard that the Lord be not approached except through good of love, consequently they were made of the "wood of oil," which wood signified good of love (see above, n. 375); "the wings of the cherubim" signify the spiritual Divine, which descends from the celestial Divine, in which is the third heaven, into the second heaven, and is there received; this is why the wings "touched one another in the midst of the house," and were stretched forth to the wall on each side." But the "staves" by which the ark was carried, signified Divine power, the same as "arms." From this and what precedes the signification of "the ark of the covenant" can be seen. [35.] By the "ark," moreover, the same as by "the continual sacrifice" in *Daniel*, which was to cease at the Lord's coming into the world, a representative of the church in general is meant, in *Jeremiah*:

“I will give you shepherds according to My heart, that they may feed you with knowledge and understanding; and it shall come to pass when ye shall be multiplied and bear fruit in the land, in those days . . . they shall say no more, The ark of the covenant of Jehovah, neither shall it come up upon the heart, neither shall they make mention of it, neither shall they miss it, neither shall it be renewed any more” (iii. 15, 16).

This is said of the Lord's coming, and of the abolition of the representative rites of the Jewish church at that time. That the interior things of the church that had been veiled over by external representative rites would then be disclosed, and there would then be interior or spiritual men, is signified by “shepherds would be given according to the heart of the Lord, and they shall feed them with knowledge and understanding,” “shepherds” meaning those who teach good and lead to it by means of truths; the multiplication of truth and fructification of good are signified by, “It shall come to pass when ye shall be multiplied and bear fruit in the land in those days;” that there will then be conjunction with the Lord through the interiors of the Word and not through its exteriors, which merely represented and signified things interior, is signified by, “they shall say no more, The ark of the covenant of Jehovah,” “the ark of the covenant of Jehovah” here signifying the externals of worship that were then to be abolished, the same as “the continual sacrifice” that was to cease (see *Daniel* viii. 13; xi. 31; xii. 11). That worship was to be no longer external but internal is signified by, “it shall not come up upon the heart, neither shall they make mention of it, neither shall they miss it, neither shall it be renewed any more.” From this, too, it can be seen that “the ark of the covenant” seen by John in the temple of God, which is the vision here treated of, was a manifestation of the Divine truth, by which there is a conjunction of the new heaven and new church with the Lord, and that this was so seen that the Word in the letter might be similar throughout, consisting of things that were externals of worship and represented internals; the same as above (viii. 3, 4), where “the altar” and “incense offerings” were seen “before the throne;” for the Word in the letter consists of pure correspondences, such as existed in the representative churches, and were taken therefrom for use in the Word, and in these the interior things of heaven and the church, which are spiritual and celestial, are contained.

701[*a*]. As the ark is called “the ark of the covenant” it must be shown from the Word that it was called “the ark of the covenant” because the law was in it, and the “law,” which in a

broad sense means the Word, signifies the Lord in relation to Divine truth, which is the Word, thus Divine truth or the Word which is from the Lord and in which is the Lord ; for all Divine truth goes forth from Him, and when it is received by man conjunction with the Lord is effected, and this conjunction is signified by "covenant." How conjunction of the Lord with man and of man with the Lord is effected, shall also be told in a few words. The Lord continually flows into all men with light that enlightens, and with an affection for knowing and understanding truths, also for willing and doing them ; and as that light and that affection continually flow in from the Lord, it follows that man becomes rational to the extent that he receives of that light, and becomes wise and is led by the Lord to the extent that he receives of that affection. That affection with its light draws to itself and conjoins to itself the truths that man from infancy has learned from the Word, from doctrine out of the Word, and from preaching ; for every affection desires to be nourished by the knowledges that are in harmony with it. From this conjunction man's spiritual love or affection is formed, through which he is conjoined to the Lord, that is, through which the Lord conjoins man to Himself. [2.] But in order that that light and that affection may be accepted, freedom of choice has been given to man, and as that freedom is from the Lord, it is a gift of the Lord in man and is never taken away from him ; for that freedom belongs to man's affection or love, and consequently to his life. From freedom a man can think and will what is evil, and can think and will what is good. So far, therefore, as from that freedom, which belongs to his love and thus to his life, a man thinks falsities and wills evils, which are the opposites of the truths and goods of the Word, so far he is not conjoined to the Lord ; but so far as he thinks truths and wills goods, which are from the Word, so far he is conjoined to the Lord, and the Lord makes those truths and goods to be of his love, and thus of his life. This makes evident that this conjunction is reciprocal, namely, of the Lord with man and of man with the Lord ; such is the conjunction that is meant in the Word by "covenant." [3.] He greatly errs who believes that man is incapable of doing anything for his own salvation because the light to see truths and the affection for doing them, as well as the freedom to think and will them, are from the Lord, and nothing of these from man. Because these appear to man to be in himself, and when they are thought and willed to be from himself, man ought, because of that appearance, to think and will them as if from himself, but at the

same time acknowledge that they are from the Lord. In no other way can anything of truth and good or of faith and love be appropriated to man. If one lets his hands hang down and waits for influx he can receive nothing, and can have no reciprocal conjunction with the Lord, thus he is not in the covenant. That this is so is clearly evident from this, that the Lord in a thousand passages in the Word has taught that man must do good and must not do evil, and this the Lord would by no means have taught unless something had been given to man by which he has ability to do, and unless that which has been given to man might seem to him to be his own, although it is not his. Because this is so the Lord speaks thus in *John*:

“I stand at the door and knock; if any man hear My voice and open the door I will come in to him, and will sup with him and he with Me” (*Apoc.* iii. 20).

[b.] [4.] That “covenant” signifies conjunction with the Lord through reception of Divine truth by the understanding and will, or by the heart and soul, that is, by love and faith, and that this conjunction is effected reciprocally, can be seen from the Word where “covenant” is mentioned. From the Word it is evident

1. *That the Lord Himself is called a “covenant,” because conjunction with Him is effected by Him through the Divine that goes forth from Him.*
2. *That the Divine going forth, which is Divine truth, thus the Word, is a covenant, because it conjoins.*
3. *That the commandments, judgments, and statutes imposed upon the sons of Israel were to them a covenant, because through these there was then conjunction with the Lord.*
4. *And further, that whatever conjoins is called a “covenant.”*

[5.] As to the first: *That the Lord Himself is called a “covenant,” because conjunction with Him is effected by Him through the Divine that goes forth from Him,* is evident from the following passages. In *Isaiah*:

“I Jehovah have called Thee in righteousness, and I will hold Thine hand and will keep Thee, and I will give Thee for a covenant of the people and for a light of the nations” (xlii. 6).

This is said of the Lord, who is called “a covenant of the people and a light of the nations,” because a “covenant” signifies conjunction, and “light” Divine truth; “peoples” mean those who are in truths, and “nations” those who are in goods (see above, n. 175. 331, 625); “to call Him in righteousness” signifies to estab-

lish righteousness by separating the evil from the good and by saving the good and condemning the evil; "to hold the hand and to keep" signifies to do this from Divine Omnipotence, which the hells cannot resist; Jehovah's doing this means that it is done by the Divine in the Lord. [6.] In the same,

"I have given Thee for a covenant of the people, to restore the earth and to inherit the desolate heritages" (xlix. 8).

This, too, is said of the Lord; and "to give for a covenant of the people" signifies that there may be conjunction with Him and by Him; "to restore the earth" signifies the church; and "to inherit the desolate heritages" signifies to restore the goods and truths of the church that have been destroyed. [7.] In David:

"I have made a covenant with My chosen, and I have sworn to David My servant, even to eternity will I establish thy seed, . . . to eternity will I keep for Him My mercy, and My covenant shall be steadfast for Him" (*Psalm lxxxix.* 3, 4, 28).

"David" here means the Lord in relation to His royalty (see above, n. 205), and he is called "chosen" from good, and "servant" from truth; "to make a covenant and swear to him" signifies the uniting of the Lord's Divine with His Human, "to make a covenant" meaning to become united, and "to swear" meaning to confirm it; "even to eternity will I establish thy seed" signifies the eternity of Divine truth from Him; "to eternity will I keep for Him My mercy" signifies the eternity of Divine good from Him; "My covenant shall be steadfast" signifies the union of the Divine and Human in Him. This becomes the sense of these words when, instead of David, the Lord in relation to the Divine Human and its royalty is understood, respecting which in the sense of the letter this language is used, because in that sense David is treated of, with whom there was no eternal covenant. [8.] In the *Second Book of Samuel*:

"The God of Israel said, the rock of Israel spake to me; . . . and He shall be as light in the morning when the sun riseth, a morning without clouds; from clear shining after rain cometh grass out of the earth. Is not my house firm with God? For He hath set for me a covenant of eternity, to order over all and to keep" (xxiii. 3-5).

This is said by David; and "the God of Israel" and "the rock of Israel" mean the Lord in relation to Divine truth; what is signified by "He shall be as light in the morning when the sun riseth, a morning without clouds, from clear shining after rain cometh grass out of the earth," may be seen above (n. 644[c]). This describes Divine truth going forth from the Lord, from

which is all germination of truth and fructification of good. "Is not my house firm with God" signifies the church conjoined with the Lord through Divine truth, "the house of David" meaning the church. "For he hath set for me a covenant of eternity" signifies that from the union of His Human with the Divine He has conjunction with men of the church; "to order over all and to keep" signifies from which He rules over all things and all persons, and saves such as receive. [9.] In *Malachi*:

"Ye shall know that I have sent this commandment unto you, that My covenant may be with Levi. . . . My covenant with him was of life and of peace, which I gave to him with fear, that he might fear Me. . . . The law of truth was in his mouth, and perversity was not found in his lips. . . . But ye have turned aside out of the way, ye have caused many to stumble in the law, ye have corrupted the covenant of Levi" (ii. 4-6, 8).

"The covenant of Jehovah with Levi" signifies in the highest sense the union of the Divine with the Human in the Lord, and in a relative sense, the Lord's conjunction with the church; for by "Levi" as well as by "David" the Lord is meant, but "Levi" means the Lord in relation to Divine good, which is the priesthood of the Lord, and "David" in relation to Divine truth, which is the royalty of the Lord. That the Lord is meant by "Levi" is evident from its being said, "the law of truth was in his mouth, and perversity was not found in his lips," "law of truth" signifying Divine truth from Divine good, and "lips" the doctrine of truth and instruction; and afterwards it is said,

"The priest's lips shall keep knowledge, and shall seek the law from His mouth, for He is the messenger of Jehovah of Hosts" (verse 7).

"A covenant of life and of peace" signifies that union and that conjunction (of which just above) from which the Lord Himself became life and peace, from which man has eternal life, and peace from infestation by evils and falsities, thus by hell. What is signified by "His fear" may be seen above (n. 696). Those who live contrary to Divine truth are meant by "ye have turned aside out of the way, ye have caused many to stumble in the law, ye have corrupted the covenant of Levi;" "to turn aside out of the way and to stumble in the law" signifies to live contrary to Divine truth, and "to corrupt the covenant of Levi" signifies to corrupt conjunction with the Lord. [10.] In the same,

"Behold, I send My messenger, and he shall prepare the way before Me; and the Lord shall suddenly come to His temple; . . . and the messenger of the covenant whom ye desire" (iii. 1).

It is evidently the Lord's coming that is here proclaimed. The Lord is here called "Lord" from Divine good, and "the messenger

of the covenant" from Divine truth (as may be seen above, n. 242[*d*], 433[*b*], 444[*b*], where the rest of the passage is explained). From all this it can be seen that "covenant," in reference to the Lord, means either Himself or the union of His Divine with the Human in Him, and in reference to those who are in heaven and in the church it means conjunction with Him through the Divine that goes forth from Him.

[*c.*] [II.] Secondly, *That the Divine going forth, which is Divine truth, thus the Word, is a covenant, because it conjoins,* can be seen from the following passages. In Moses :

Moses came down out of mount Sinai, and "told the people all the words of Jehovah and all the judgments. . . . And all the people answered with one voice and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah" in a book. "And he took the book of the covenant, and read in the ears of the people ; and they said, Everything that Jehovah hath spoken we will do and will hearken. And Moses took" half of the blood of the burnt offerings, "and sprinkled upon the people, and said, Behold, the blood of the covenant that Jehovah hath concluded with you upon all these words. . . . And they saw the God of Israel, and under His feet as it were a work of sapphire stone" (*Exod.* xxiv. 3, 4, 7, 8, 10).

That Divine truth which with us is the Word is a covenant, is evident from all these particulars regarded in the internal or spiritual sense ; for Moses, who said these things to the people, represented the law, that is, the Word, as can be seen from various places where it is said, "Moses and the prophets," and elsewhere "the law and the prophets;" thus "Moses" stands for the law, and the law in a broad sense signifies the Word, which is Divine truth. The same is evident from this also, that "mount Sinai" signifies heaven, from which Divine truth comes ; likewise from this, that "the book of the covenant," which was read before the people, signifies the Word ; also that the "blood," half of which was sprinkled upon the people, signifies Divine truth, which is the Word, and as this conjoins, it is called "the blood of the covenant." Again, since all conjunction through Divine truth is conjunction with the Lord, "the God of Israel," who is the Lord, was seen by Moses, Aaron and his sons, and the seventy elders. What was "under His feet" was seen, because when "the Lord" means the Word, "His feet" mean the Word in its outmosts, that is, in the sense of its letter, for the sons of Israel did not see the Word interiorly ; "as it were a work of sapphire stone" signifies to be transparent from internal truths, which are the spiritual sense of the Word. (But all this may be seen explained in detail in the *A.C.*, n. 9371-9412.) [12.] What the conjunction is that is

signified by "covenant" can be seen from what has been set forth, namely, that it is like the covenants commonly made in the world, that is, on the part of one and on the part of the other; so the covenants that the Lord makes with men must be on the part of the Lord and on the part of men; they must be on the part of both that there may be conjunction. The things on the Lord's part are stated in the preceding chapter, namely,

That He will bless their bread and their waters, that He will take away their diseases, and that they shall possess the land of Canaan from the Red Sea even to the river Euphrates (*Exod.* xxiii. 25-31).

Here "to bless their bread and their waters" signifies in the internal spiritual sense the fructification of good and multiplication of truth, "bread" signifying every good of heaven and the church, and "waters" all truths of that good; "to take away diseases" signifies to remove evils and falsities which are from hell, for these are diseases in the spiritual sense; "to possess the land from the Red Sea to the river Euphrates" signifies the church in its entire extension, which those have from the Lord who are conjoined to Him through Divine truth. The things that must be on man's part are recounted in the three preceding chapters, and in brief are meant in the passage cited above by "the words and judgments of Jehovah" that Moses coming down from Mount Sinia declared to the people, to which the people responded, with one voice, "All the words that Jehovah hath spoken we will do and will hearken." It was for this reason that Moses divided the blood of the burnt offerings, and half of it, which was for the Lord, he left in the bowls, but the other half he sprinkled upon the people. [13.] That conjunction of the Lord with men is effected through Divine truth is also meant by "blood" in the Gospels:

Jesus "took the cup . . . [and gave to them], saying, Drink of it, all of you; this is My blood, that of the new covenant" (*Matt.* xxvi. 27, 28; *Mark* xiv. 23, 24; *Luke* xxii. 20).

Here blood is called "the blood of the new covenant," because "blood" signifies Divine truth going forth from the Lord, and "covenant" signifies conjunction. (That "blood" signifies the Divine truth that goes forth from the Lord, received by man, may be seen above, n. 329, 476; and that "to drink" signifies to receive, to make one's own, and thus be conjoined, may also be seen above, n. 617.) [14.] Likewise in *Zechariah*:

"By the blood of thy covenant I will send forth thy bound out of the pit wherein is no water" (ix. 11).

This is said of the Lord, who is plainly treated of in this chapter ; and "the blood of the covenant" means, as above, Divine truth, by which there is conjunction with the Lord. Who are meant by "those bound in the pit wherein is no water" can be seen above (n. 537[*b*]). [15.] As the Lord called His blood, meaning the Divine truth that goes forth from Him, "the blood of the new covenant," it shall be explained briefly what is meant by "the old covenant" and "the new covenant." "The old covenant" means conjunction through such Divine truth as was given to the sons of Israel, which was external, and therefore representative of internal Divine truth. These had no other Divine truth, because they had no ability to receive any other, for they were external and natural men, and not internal or spiritual, as can be seen from the fact that such as knew anything about the Lord's coming had no other idea of Him than that He was to be a king who would raise them above all the peoples in the whole world, and thus establish a kingdom with them on the earth, and not in the heavens and therefrom on the earth in all who believe on Him. "The old covenant," therefore, was a conjunction through such Divine truth as is contained in the books of Moses and is called "commandments, judgments, and statutes," in which, nevertheless, there lay inwardly hidden such Divine truth as there is in heaven, which is internal and spiritual. This Divine truth was disclosed by the Lord when He was in the world ; and as through this alone is there conjunction of the Lord with men, this is what is meant by "the new covenant," also by "His blood," which is therefore called "the blood of the new covenant." "Wine" has the same meaning. [16.] This "new covenant," which was to be entered into with the Lord when He should come into the world, is frequently treated of in the Word of the Old Covenant. Thus in *Jeremiah* :

"Behold the days come . . . in which I will make a new covenant with the house of Israel and with the house of Judah, not as the covenant which I made with your fathers, . . . for they have made My covenant void. . . . But this is the covenant that I will make with the house of Israel after these days ; . . . I will give My law in the midst of them, and will write it upon their heart, and I will be to them for a God, and they shall be to Me for a people . . . neither shall they teach any more a man his companion, or a man his brother, saying, Know ye Jehovah, for all shall know Me, from the least of them even to the greatest of them" (xxxix. 31-34).

That Jehovah, that is, the Lord, "was to make a new covenant with the house of Israel and house of Judah" means that it was to be made, not with the sons of Israel or with Judah, but with

all who from the Lord are in truths of doctrine and in good of love to the Lord. That such are meant in the Word by "the sons of Israel" and by "Judah" may be seen above (n. 433); that "the days come" means the Lord's coming is evident. That there would then be conjunction with the Lord through Divine truth, internal and spiritual, is meant by the words, "This is the covenant that I will make with the house of Israel after these days, I will give My law in the midst of them, and will write it upon their heart." This signifies that they must then receive Divine truth inwardly in them; for spiritual Divine truth is received by man inwardly, thus otherwise than with the sons of Israel and the Jews, who received it outwardly; for when a man receives Divine truth inwardly in himself, that is, makes it to be of his love and thus of his life, truth is known from the truth itself, because the Lord flows into His own truth with man, and teaches him; this is what is meant by the words, "they shall no more teach a man his companion, or a man his brother, saying, Know ye Jehovah, for all shall know Me, from the least even to the greatest." The essential conjunction thereby effected, which "the new covenant" signifies, is meant by "I will be to them for a God, and they shall be to Me for a people." [17.] In the same,

"They shall be to Me for a people, and I will be to them for a God, and I will give them one heart and one way, to fear Me all the days; . . . and I will make with them an eternal covenant that I will not turn Me away from after them, that I may do them good; and My fear will I put into their heart that they may not depart from with Me" (xxxii. 38-40).

This, too, is said of the Lord and of a new covenant with Him; conjunction thereby is meant by "I will be to them for a God, and they shall be to me for a people," and is further described by "I will give to them one heart and one way, to fear Him all the days," and by "I will not turn Me away from after them, and My fear will I put into their heart that they may not depart from with Me;" "one heart and one way to fear Me" signifies one will of good and one understanding of truth for worshipping the Lord; and as the conjunction is reciprocal, that is, a conjunction of the Lord with them and of them with the Lord, it is said that He will not turn Him away from after them "that I may do them good, and they will not depart from with Me." This makes clear what is signified by "the eternal covenant" that He will enter into with them, namely, conjunction through spiritual Divine truth, for that truth, when received, constitutes the life of man, and from it comes eternal conjunction. [18.] In *Ezekiel*:

“I will set up over them one shepherd who shall feed them, My servant David. . . . I Jehovah will be to them for a God, and My servant David a prince in the midst of them. . . . Then will I make with them a covenant of peace, I will cause the evil beast to cease, . . . that they may dwell trustingly in the desert, and sleep in the woods” (xxxiv. 23-25).

This again is said of the Lord; and “David,” who shall feed them and who shall be a prince in the midst of them, means the Lord in relation to Divine truth, who is called a servant from serving; conjunction with the Lord through Divine truth is meant by “the covenant” which He will make with them; this is called “a covenant of peace,” because man by conjunction with the Lord has peace from the infestation of evil and falsity from hell; therefore it is added, “I will cause the evil beast to cease, that they may dwell trustingly in the desert and sleep in the woods,” “evil beast” meaning falsity and evil from hell, and “to dwell trustingly in the desert and to sleep in the woods” signifying that they shall be safe everywhere from all infestation by falsity and evil. [19.] In the same,

“My servant David shall be a king over them, that they all may have one shepherd. . . . And I will make a covenant of peace with them, it shall be a covenant of eternity with them; and I will give them and multiply them; and I will set My sanctuary in the midst of them for ever, and My dwelling place with them; and I will be to them for a God, and they shall be to Me for a people” (xxxvii. 24, 26, 27).

Here again by “David” the Lord is meant, for it is evident that David was not to come again to be their king and shepherd; the Lord is called “king” from Divine truth, for this is the royalty of the Lord, while Divine good is His priesthood; and He is called “shepherd,” because He will feed them with Divine truth, and thereby lead to good of love, and thus to Himself; and because from this there is conjunction it is said, “I will make with them a covenant of peace, a covenant of eternity.” What “a covenant of peace” signifies has been told above, also that “I will be to them for a God, and they shall be to Me for a people,” means conjunction. The “sanctuary” that He will set in the midst of them, and the “dwelling place” that will be with them, signify heaven and the church, that are called a “sanctuary” from good of love, and a “dwelling place” from the truths of that good, for the Lord dwells in truths from good. [20.] In *Hosea*:

“In that day will I make a covenant for them with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and the war from the earth; and I will make them to lie down securely; and I will betroth thee to Me for ever” (ii. 18, 19).

This treats of the establishment of a new church by the Lord. It is clear that the Lord would not then make a covenant with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth, therefore these signify such things as are in man; "the wild beast of the field" signifying an affection for truth and good, "the bird of the heavens" spiritual thought, and "the creeping thing of the earth" the knowledge (*scientificum*) of the natural man. (What the rest signifies may be seen above, n. 650[e].) This makes evident that the covenant the Lord will make is a spiritual covenant, or a covenant through spiritual truth, and not a covenant through natural truth such as was made with the sons of Israel; this latter was "the old covenant," the former was "the new covenant." [21.] As "the law" that was promulgated by the Lord from mount Sinai meant in a broad sense the Word, so the tables on which that law was written are called "tables of the covenant" in Moses:

"I went up into the mount to receive the tables of stone, the tables of the covenant which Jehovah made with you. . . . At the end of forty days and forty nights Jehovah gave to me the two tables of stone, the tables of the covenant" (*Deut.* ix. 9, 11).

These "tables," that is, the law written upon them, mean the Divine truth, through which there is conjunction with the Lord, and because of that conjunction they are called "the tables of the covenant;" and as all conjunction, the same as a covenant, is effected by the part of one and the part of the other, thus in turn on the one side and on the other, so there were two tables, and these were of stone; they were of stone because "stone" signifies Divine truth in outmosts (see *A.C.*, n. 643, 3720, 6426, 8609, 10376). For the same reason the ark in which these tables were placed was called "the ark of the covenant," and with the sons of Israel this was a most holy thing in their worship, as has been shown in the preceding article.

[d.] [22.] Thirdly, *That the commandments, judgments, and statutes imposed upon the sons of Israel were to them a covenant, because through these there was then conjunction with the Lord*, can be seen from the following passages. In Moses:

"If ye have walked in My statutes, and have kept My commandments and done them, . . . I will have respect unto you, and will make you fruitful and multiply you, and I will establish My covenant with you. . . . But if ye reject My statutes, . . . so that ye do not all My commandments, whilst ye make My covenant void," I will do to you the opposite (*Lev.* xxvi. 3, 9, 15, seq.).

The statutes and commandments that were to be observed and done are set forth in the preceding chapter, and the goods they

were to enjoy if they kept those commandments and statutes, and afterwards the evils that would come upon them if they did not keep them are set forth in this chapter. But the goods they were to enjoy were earthly and worldly goods, so too were the evils, because they were earthly and natural men, and not celestial and spiritual men, and consequently knew nothing about the goods that affect man inwardly or the evils that afflict him inwardly; nevertheless the externals they were bound to observe were such as inwardly contained things celestial and spiritual, through which there is essential conjunction with the Lord; and as these were perceived in heaven, so the externals that the sons of Israel were to observe were called a "covenant." (But what the conjunction was of the Lord with the sons of Israel through these may be seen in the *Doctrine of the New Jerusalem*, n. 248.) [23.] "Covenant" has a like meaning in the following passages. In Moses:

"Jehovah said unto Moses, Write thou these words, for upon the mouth of these words I have made a covenant with thee and with Israel" (*Exod.* xxxiv. 27).

In the same,

"Keep the words of this covenant and do them, . . . ye that stand here this day, . . . your heads, your tribes, . . . your officers, and every man of Israel, . . . to pass over into the covenant of Jehovah . . . and into His oath which Jehovah thy God maketh with thee this day, that He may establish thee this day . . . for a people, and that He may be to thee for a God; . . . not with you only do I make this covenant and this oath, . . . but also with every one . . . who is not here with you this day" (*Deut.* xxix. 9, 10, 12-15).

In the *Second Book of Kings*:

King Josiah "sent and gathered unto him all the elders of Judah and of Jerusalem; and the king went up to the house of Jehovah, and every man of Judah and all the inhabitants of Jerusalem with him, also the priests and the prophets, and the whole people from small even to great; and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah; and the king stood by the pillar, and made a covenant before Jehovah to go after Jehovah and to keep His commandments and His testimonies and His statutes with all the heart and with all the soul, to establish all the words of this covenant written upon this book; and all the people stood in the covenant" (xxiii. 1-3).

So, too, in other passages

(*Fer.* xxii. 8, 9; xxxiii. 20-22; 1. 5; *Ezek.* xvi. 8; *Mal.* ii. 14; *Psa.* lxxviii. 37; 1. 5, 16; ciii. 17, 18; cv. 8, 9; cvi. 45; cxi. 5, 9; *Deut.* xvii. 2; 1 *Kings* xix. 14).

In all these passages "covenant" is mentioned, and by it the externals that the sons of Israel were to observe are meant. [24.] But as regards the covenant that the Lord made with Abraham, Isaac, and Jacob, this was not the same as the cove-

nant He made with the posterity of Jacob, but it was a covenant on the part of the Lord that their seed should be multiplied, and to their seed the land of Canaan should be given, and on the part of Abraham, Isaac, and Jacob, that every male should be circumcised. That the covenant with the posterity of Jacob was different is evident in Moses :

“Jehovah our God made with us a covenant in Horeb; Jehovah made not this covenant with our fathers, but with us” (*Deut. v. 2, 3*).

Regarding the covenant with Abraham, it is written in Moses :

Jehovah brought Abraham “forth abroad, and said, Look towards heaven and number the stars; . . . and He said to him, So shall thy seed be. . . . And He said to him, Take to thee a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. . . . And he divided them in the midst, and he laid each part over against the other, but the birds divided he not. . . . And the sun went down and it became very dark; and behold an oven of smoke and a torch of fire passed through between the pieces. In that day Jehovah made a covenant with Abraham, saying, Unto thy seed will I give this land, from the river of Egypt even to the great river Euphrates” (*Gen. xv. 5-18*).

And afterwards,

“I will make My covenant between Me and thee, and I will multiply thee exceedingly. . . . I, behold, My covenant is with thee, and thou shalt be for a father of a multitude of nations, . . . and I will make thee exceeding fruitful; . . . and I will give to thee and to thy seed after thee the land of thy sojournings, all the land of Canaan, for an everlasting possession. . . . This is My covenant that ye shall keep between Me and you and thy seed after thee, Every male shall be circumcised to you; . . . he who is not circumcised in the flesh of the foreskin, that soul shall be cut off from his people, he hath made void My covenant. . . . And My covenant will I set up with Isaac, whom Sarah shall bear to thee” (*Gen. xvii. 1-21*).

All this makes clear what kind of a covenant was entered into with Abraham, namely, that “his seed should be multiplied exceedingly, and that the land of Canaan should be given to his seed for a possession.” The commandments, judgments, and statutes themselves by which the covenant was to be established are not mentioned, but they are signified by “the heifer, she-goat, and ram of three years old,” also by “the turtle dove and young pigeon,” for these animals signify such things as belong to the church, and “the land of Canaan” itself signifies the church. And because the Lord foresaw that the posterity of Abraham from Jacob would not keep the covenant, there appeared to Abraham “an oven of smoke and a torch of fire passing through between the pieces,” “oven of smoke” signifying the dense falsity, and “torch of fire” the direful evil into which the posterity of Jacob would come. This is shown also in *Fere-*

miah (xxxiii. 18-20). "Abraham divided the heifer, the she-goat, and the ram, and laid each part over against the other," according to the ritual of covenants between two parties. (But all this may be seen fully explained in the *A.C.*, n. 1783-1862.) [25.] The covenant was made by circumcision because circumcision represented purification from the loves of self and of the world which are bodily and earthly loves, and the removal of these; therefore the circumcision was made with a little knife of stone, which signified truth of doctrine, by which all purification from evils and falsities and their removal is effected. (But the details recorded in that chapter respecting this covenant are explained in *A.C.*, n. 1987-2095; and respecting circumcision, n. 2039 at the end, 2046 at the end, 2632, 2799, 4462, 7044, 8093.) But as "Abraham, Isaac, and Jacob," mean in the internal sense the Lord, so "their seed" signify all who are of the Lord's church, which church is meant by "the land of Canaan," which their seed was to inherit. [26.] There was also a covenant entered into with Noah,

That men should no more perish by the waters of a flood, and that a bow should be in the cloud for a sign of that covenant (*Gen.* vi. 17, 18; ix. 9-17).

Conjunction of the Lord through Divine truth is involved also in that covenant, as can be seen from the explanation of the above in the *Arcana Caelestia* (n. 659-675, 1022-1059). That "the bow in the cloud (or the rainbow)" here signifies regeneration, which is effected by Divine truth and a life according to it, and that consequently that bow was taken for a sign of the covenant, may also be seen in the same work (n. 1042).

[e.] [27.] Fourthly, *That further, whatever conjoins is called a covenant*; as the Sabbath, in Moses:

"The sons of Israel shall keep the Sabbath.... in their generations, the covenant of an age" (*Exod.* xxxi. 16).

The Sabbath was called "the covenant of an age," because the "Sabbath" signified in the highest sense the union of the Divine with the Human in the Lord, and in a relative sense the conjunction of the Lord with heaven and the church, and in the most general sense the conjunction of good and truth, which conjunction is called the heavenly marriage. Therefore "the rest on the Sabbath day" signified the state of that union and of that conjunction, since by that state there is peace and rest to the Lord, and peace and salvation in the heavens and on the earth. (That this is the signification of "the Sabbath" and "the rest of the Sabbath," can be seen in *A.C.*, n. 8494, 8495, 8510, 10356, 10360, 10367, 10370, 10374, 10668, 10730.) [28.] Again, the salt in the sacrifices is called "the salt of the covenant" in Moses:

“Thou shalt not cause the salt of the covenant of thy God to cease upon thine offering, upon all thine offering thou shalt offer salt” (*Lev.* ii. 13).

The salt upon the offering was called “the salt of the covenant,” because “salt” signifies the desire of truth for good, whereby the two are conjoined. (On this signification of “salt” see *A.C.*, n. 9207.)

[29.] A wife is called “a wife of the covenant” in *Malachi*:

“Jehovah hath been a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion and the wife of thy covenant” (ii. 14).

A wife is here called “the wife of a covenant” from her conjunction with her husband, but “wife” here signifies the church, and “a wife of youth” the Ancient church, against which the Jewish church is said to have dealt treacherously. Because these were both representative churches, and in this respect alike, and thus were conjoined, it is said, “though she is thy companion and the wife of thy covenant.” [30.] “A covenant with the stones of the field” is spoken of in *Job*:

“Thou shalt not be afraid of the wild beast of the field, for with the stones of the field is thy covenant, and the wild beast of the field shall be at peace with thee” (v. 22, 23).

“A covenant with the stones of the field” signifies conjunction with the truths of the church, for “stones” signify truths, “field” the church, and “covenant” conjunction; “the wild beast of the field” signifies a love of falsity, of which wild beast “thou shalt not be afraid,” and which “shall be at peace,” when there is conjunction with the church through truths. [31.] Again, “a covenant with wild beasts and birds” is spoken of in *Hosea*:

“In that day will I make a covenant for them with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth” (ii. 18).

And in Moses:

“God spake unto Noah, . . . Behold I establish My covenant with you . . . and with every living soul that is with you, the bird, the beast, and every wild beast of the earth with you, of all that go out of the ark, even every wild beast of the earth” (*Gen.* ix. 9, 10).

“A covenant with beast, wild beast, bird, and creeping thing of the earth,” signifies conjunction with such things in man as are signified by these, for “beast” signifies affection for good, “wild beast” affection for truth, “bird” the thinking faculty, and “creeping thing of the earth” the knowing faculty which lives from these affections. [32.] “A covenant with death” is spoken of in *Isaiah*:

"Ye have said, We have made a covenant with death, and with hell we have made vision. . . . Your covenant with death shall be abolished, and your vision with hell shall not stand" (xxviii. 15, 18).

"To make a covenant with death" signifies conjunction through falsity from hell, from which comes spiritual death to man; "to make a vision with hell" signifies divination, as if prophetic, from hell. From the passages here cited in connection it can be seen that "covenant," where the Lord is treated of, signifies conjunction through Divine truth. There is, to be sure, a conjunction with Him through good of love; but because the Lord flows into man through good into truths, whereby man has affection for truth, and receives the Lord's good in truths, from which he acknowledges, confesses, and worships the Lord, so the good of love conjoins through truth, comparatively as the heat of the sun in the time of spring and summer conjoins itself with the fructifications of the earth.

702. "*And there were lightnings, voices, and thunders,*" signifies that at that time in the lower parts where the evil are there were conflicts and disturbances of thought, and reasonings from evils and falsities respecting goods and truths.—This is evident from the signification of "lightnings, voices, and thunders," as meaning enlightenments, thoughts, and perceptions (of which above, n. 273); and in the contrary sense, as here, conflicts and disturbances of thought, and reasonings from evils and falsities respecting the goods and truths of the church (of which above, n. 498). In a strict sense "lightnings" signify darkenings of the understanding, "voices" reasonings, and "thunders" conclusions respecting falsity from evil, and because from these, according to the state of the interiors in such, there then arise conflicts and disturbances of affections and thoughts, and consequent reasonings from evils and falsities respecting the goods and truths of the church, so from logical connection with what precedes, this is what these words signify. It was evidently in the lower parts that "the lightnings, voices, and thunders," also "the earthquake and great hail" were exhibited, since it was in the higher parts that the "temple" and "the ark of the covenant in the temple" were seen, which signify the manifestation of a new heaven where there is worship of the Lord, and a representation of Divine truth through which there is conjunction, as can be seen from the explanation above; and from this it follows that these things were exhibited in the lower parts through influx from the higher heavens. That such things were exhibited in the lower parts through influx out of the higher heavens has already been made clear. But since these are such things as do not fall

into any one's understanding except through living revelation and consequent knowledge respecting the influx of higher things into lower in the spiritual world, so as these things have been revealed to me, and have thus been made known to me, I will briefly explain this arcanum. [2.] In the spiritual world, which includes both the heavens and the hells, the arrangement is such that the heavens are like expanses one above another, and under the heavens is the world of spirits, and under this are the hells, one below another. Influx from the Lord takes place in accord with this consecutive arrangement, thus through the inmost heaven into the middle, and through this into the outmost, and from these in their order into the hells which lie beneath. The world of spirits is between, and receives influx both from the heavens and from the hells, each one there according to the state of his life. [3.] But this arrangement of the heavens and of the hells underwent changes from one judgment to another, for the reason that the men who passed from the earth, of whom the heavens and the hells are constituted, had various affections, some more or less spiritual or internal, and some more or less natural or external. And as the Lord does evil to no one, but good to all, He permitted those who had lived a moral and seemingly spiritual life in externals from custom and habit in the world, however interiorly they were conjoined with hell, to form for themselves in the world of spirits a similitude of heaven in various places, and then the heavens above them and the hells below them were so arranged that their interiors through which they were conjoined with hell might be as far as possible kept closed, while their exteriors through which they were conjoined with the outmost heaven were kept open. Also it was provided that the higher heavens should not flow in immediately, because by immediate influx their interiors which were infernal would be opened, and their exteriors which were seemingly spiritual would be closed; for the influx of the higher heavens is into the interiors, which are strictly the spirits' own, and not into the exteriors, which are not strictly their own. [4.] But when such seeming heavens had so greatly increased that the influx from the hells had begun to prevail over the influx from the heavens, and thereby the outmost heaven, which was conjoined with them, began to be overthrown, then the last judgment was at hand, and by turns a separation was effected of the evil from the good in those new seeming heavens, and this by immediate influx from the higher heavens; and by such influx their interiors which were infernal were opened, and their exteriors which were seemingly spiritual were closed, as has been said above. All this makes clear why

it was that the "temple" appeared, and "the ark in the temple," which signifies the Divine truth by which the higher heavens were enlightened, from which influx might come into the lower parts, where the evil were. From this influx it came to pass that, in the lower parts where the evil were, lightnings were seen, and voices and thunders were heard, also there was an earthquake, and hail fell. The influx out of the heavens, that is, through the heavens from the Lord, is nothing else than an influx of love of good and affection for truth, but in the evil this is turned into such things as correspond to their evils and to the falsities therefrom, thus that correspond to their love of evil and affection for falsity; and as conflicts and disturbances of thought and reasonings from the evils and falsities respecting the goods and truths of the church in which they were correspond to lightnings, voices, and thunders, they are signified by these; for the state of heaven, what it was to be immediately before the last judgment, is what is here treated of. The conflicts and disturbances of thought and reasonings from evils and falsities respecting the goods and truths of the church that arise in those who are inwardly evil but who outwardly appear good when their interiors have been opened and their exteriors closed are from the conflict of their interiors with their exteriors in the first stage of separation; but as soon as the exteriors have been wholly closed and they have been left to their own interiors the conflict ceases, for then they are completely in the love of their own evil and in an affection for their own falsity, and thus in the delight of their life therefore they then cast themselves down into hell to their like, which takes place at the day of the last judgment.

703. "*And an earthquake*" signifies *changes of state in respect to the things of heaven and the church in such.*—This is evident from the signification of an "earthquake," as meaning a change of the state of the church, of which above (n. 400). That in the spiritual world there are lands, hills, and mountains, and that these are shaken when the state of the church with them is changed into evil and falsity, and that these are the earthquakes meant by the "earthquakes" spoken of in the Word, may also be seen above (n. 400, 499).

704. "*And great hail*" signifies *infernal falsity destroying the truths and goods of the church.*—This is evident from the signification of "hail," as meaning infernal falsity destroying the truths of the church (of which above, n. 503); and as it is called a "great hail," and "great" is predicated of good, and "many" of truth (see above, n. 652[*a*], 696), so "great hail" signifies also infernal

falsity destroying the goods of the church. Besides lightnings, thunders, and an earthquake, great hail was seen, because in the spiritual world there are all the phenomena that are in the natural world, as mists, clouds, rains, snow, and hail, and these though appearances are nevertheless real, arising from correspondences; for the celestial and spiritual Divine things that belong to the affections and thoughts therefrom, thus to the good of love and the truth of that good in angels, when they descend into the next lower sphere put on forms like those of natural things, and thus present themselves before the eyes to be seen; thus correspondences are formed. So is it with lightnings, thunders, and hail. Hail is formed by the flowing down of Divine truth where the evil are, and these by reasonings draw false conclusions, and by these oppose truths and destroy them. For when Divine truth flows down out of the heavens into the sphere that is about the evil and that appears like a mist formed by their evil affections and by the resulting falsities of their thoughts, then that influx is turned into various things, and into hail with those who think from evils and falsities in opposition to the goods and truths of heaven and the church, and who eagerly fight against them. The reason of this is that their affections and thoughts therefrom, which are of falsity against truths, are destitute of all heavenly heat; therefore the rain which falls down out of the heavens into the lower parts congeals into snow or into hail, and that hail destroys all things with them that are green and growing, also their dwelling places, just like what is said of the hail in Egypt. The hail destroys because the things that are "green and growing" signify the truths of the church, and "dwelling places" its goods, which such destroy in themselves. This takes place, as has been said, according to correspondence. Moreover, the hail appears congealed into larger or smaller grains according to their stronger or milder attacks upon truths by falsities; the larger grains are called in the Word "hailstones," because "stones" also signify falsities. From all this it can now be seen why "great hail" signifies infernal falsity destroying the truths and goods of the church.

CHAPTER XII.

AND a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And being with child she cried out, travailing, and pained to bring forth.

3. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems.

4. And his tail drew the third part of the stars of heaven, and cast them unto the earth. And the dragon stood before the woman who was about to bring forth, that when she brought forth he might devour her child.

5. And she brought forth a male child, who is to tend all the nations with an iron rod; and her child was caught up unto God and His throne.

6. And the woman fled into the desert, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days.

7. And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels.

8. And they prevailed not; and their place was not found any more in heaven.

9. And that great dragon was cast out, that old serpent, called the devil and Satan, that seduceth the

whole world ; he was cast out into the earth, and his angels were cast out with him.

10. And I heard a great voice saying in heaven, Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ ; for the accuser of our brethren is cast down, that accuseth them before our God day and night.

11. And they overcame him through the blood of the Lamb, and through the word of their testimony : and they loved not their life even unto death.

12. For this rejoice, ye heavens, and ye that dwell in them. Woe to those that inhabit the earth and the sea, for the devil is come down unto you, having great anger, knowing that he hath little time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the son.

14. And there were given to the woman two wings of the great eagle, that she might fly into the desert into her place, where she is nourished a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out after the woman out of his mouth water as a river, that he might cause her to be swallowed up by the river.

16. And the earth helped the woman ; and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17. And the dragon was wroth against the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18. [*English Bible*, xiii. 1.] And I stood upon the sand of the sea.

EXPOSITION.

VERSES I, 2.

705. "And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And being with child she cried out, travailing, and pained to bring forth."

1. "And a great sign was seen in heaven" signifies *Divine attestation respecting the coming church and the reception of its doctrine, and by whom it will be assaulted* [n. 706]; "a woman arrayed with the sun" signifies *the church in those who are in love to the Lord, and thus in love towards the neighbor* [n. 707]; "and the moon under her feet" signifies *faith in those who are in charity* [n. 708]; ["and upon her head a crown of twelve stars" signifies *the wisdom and intelligence of those who are of that church through doctrinals and knowledges of all things of truth and good from the Word*] [n. 709].
2. "And being with child" signifies *nascent doctrine from the good of celestial love* [n. 710]; "she cried out, travailing, and pained to bring forth," signifies *non-reception by those who are in the church, and the resistance of those who are in faith separated from charity* [n. 711].

706[a]. [Verse I.] "And a great sign was seen in heaven" signifies *Divine attestation respecting the coming church and the reception of its doctrine, and by whom it will be assaulted.*—This is evident from the signification of "a great sign in heaven," as meaning Divine manifestation and attestation; that it has reference to the church and the reception of its doctrine, and also assault upon it, is evident from what follows, for the "woman" means the church, her "male child" doctrine, and "the dragon and his angels" and afterwards "the beasts," mean those who will assault the church and its doctrine. This vision is called "a great sign" because a "sign" means Divine manifestation respecting things to come, and attestation, here respecting the coming church and its doctrine, and assault upon it by those who are meant by "the dragon" and "the beasts." This is called a "sign," because it manifests and attests. "Sign" and "wonder" are mentioned in many passages in the Word, "sign" meaning that which indicates, witnesses, and convinces respecting the subject of inquiry, and "wonder" meaning that which stirs up, strikes dumb, and fills with amazement; thus a sign moves the understanding and faith, but a wonder the will and its affection, for the will and its affection are what are stirred up, stricken dumb, and filled with amazement, while the understanding and its faith are what are convinced and moved by indications and proofs. [2.] That there is a difference between a sign and a wonder is evident from the fact that the Jews, although they had seen so many wonders performed by the Lord, still sought signs from Him;

also from the fact that the prodigies wrought in Egypt and in the desert are sometimes called "signs" and sometimes "wonders," and sometimes both. It is further evident from this, that in every particular of the Word there is a marriage of truth and good, and thus of the understanding and will, for truth is of the understanding and good of the will, consequently "signs" there have reference to things pertaining to truth, and to faith and the understanding, and "wonders" to the things pertaining to good, and to affection and the will. This makes clear the specific meaning of "signs" and of "wonders," where they are both mentioned in the Word, as in the following passages. In Moses:

"I will harden Pharaoh's heart, that I may multiply My signs and My wonders in the land of Egypt" (*Exod.* vii. 3).

In the same,

"Jehovah gave signs and wonders great and evil upon Egypt, upon Pharaoh, and upon all his house" (*Deut.* vi. 22);

In the same,

Hath Jehovah "assayed to come to take to Him a nation out of the midst of a nation, by wonders, by signs, and by prodigies?" (*Deut.* iv. 34.)

In David:

"They remembered not . . . the day . . . in which Jehovah set His signs in Egypt, and His prodigies in the field of Zoan" (*Psalms* lxxviii. 42, 43).

In the same,

"They set among them the words of His signs and wonders in the land of Ham" (*Psalms* cv. 27).

In the same,

"He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh and all his servants" (*Psalms* cxxxv. 9).

In *Jeremiah*:

"Who hast set signs and wonders in the land of Egypt, and even to this day, both in Israel and in men, . . . and hast led Thy people Israel out of the land of Egypt by signs and by wonders" (xxxii. 20, 21).

This shows that the prodigies wrought in Egypt, and afterwards among the sons of Israel, are called "signs and wonders," "signs" because they attested and convinced, and "wonders" because they stirred up and filled with amazement; yet they agree in this, that the things that stir up and fill with amazement also attest and convince, as those things that stir up the will also convince the understanding, or as those things that move the affection also

convincingly move the thought. Likewise in the Gospels:

In the consummation of the age "there shall arise false Christs and false prophets, they shall show great signs and wonders, so as to lead astray, if possible, even the elect" (*Matt.* xxiv. 24; *Mark* xiii. 22).

Here "great signs and wonders" have a like signification, namely, that they will attest and convince, and that they will strike dumb and fill with amazement, which will cause strong conviction. Who are meant by "false Christs and false prophets," and by "the elect," may be seen above (n. 624[*b*], 684[*a*]). [3.] In Moses:

"If there shall arise in the midst of thee a prophet or a dreamer of dreams who shall give thee a sign or a wonder, and if the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, . . . thou shalt not obey" (*Deut.* xiii. 1-3).

Here a "prophet" and a "dreamer of dreams," also "sign" and "wonder" are mentioned, because a "sign" has reference to a prophet, and a "wonder" to a dreamer of dreams, because a "prophet" means one who teaches truths, and in the abstract sense the doctrine of truth, and a "dreamer" means one who stirs up to doing, and in the abstract sense the stirring up from which a thing is done; this, too, pertains to a "wonder," and the former to a "sign;" for prophets were instructed by a living voice from the Lord, and "dreamers" by representatives exciting to doing, which flowed into the affection of the dreamer, and from that into the sight of the thought, for when a man dreams his natural understanding is laid asleep and his spiritual sight is opened, which draws its all from the affection. But in this passage the sight that draws its all from an evil affection is meant, for it treats of prophets who teach falsities and who dream vain things, for "other gods" mean the falsities and vain things that such heard and saw.

[*b*.] [4.] That "signs" signify attestations which indicate and persuade to the belief that a thing is so, is evident from the following passages. In Moses:

"If they will not believe thee nor hear the voice of the first sign, yet they will believe the voice of the latter sign. And . . . if they will not believe these two signs nor hear thy voice, thou shalt take of the waters of the river . . . and they shall become blood" (*Exod.* iv. 8, 9).

This is said of the wonders wrought by Moses, when the Lord appeared to him in the bush, which are called "signs" because

they were to attest and convince that Moses was sent to lead them out of Egypt; this is why it is three times said "that they may believe," and "that they may hear his voice." [5.] In the same,

"Jehovah said unto Moses, How long will this people . . . not believe in Me for all the signs which I have done in the midst of them? . . . All the men that have seen My glory and the signs which I wrought in Egypt and in the desert, . . . they shall not see the land" (*Num.* xiv. 11, 22, 23).

These miracles, too, are called "signs," because mention is made of believing; for as has been said, miracles are called "signs" because they persuade and induce faith; and as signs did not induce faith in those who were unwilling on account of fear to enter into the land of Canaan, it is said of them that "they should not see the land." "Signs" have a like signification in *Exod.* iv. 17; and x. 1, 2. [6.] In the Gospels:

The Scribes and Pharisees said, "Master, we desire to see a sign from Thee. But He answering, said, . . . An evil and adulterous generation seeketh after a sign, but no sign shall be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the belly of the earth" (*Matt.* xii. 38-40; *Luke* xi. 16, 29, 30).

A "sign" plainly means attestation that will produce conviction and belief that the Lord was the Messiah and the Son of God who was to come, for the miracles that the Lord wrought in great number, and that they saw, were no signs to them, because miracles, as has been said above, are signs only to the good. "Jonah was three days and three nights in the belly of the whale," and this was taken for a "sign," because it signified the burial and resurrection of the Lord, thus the complete glorification of His Human, "three days and three nights" signifying completeness. [7.] In *Matthew*:

"The Pharisees and the Sadducees, tempting, asked Jesus to show them a sign from heaven. He answering, said to them, When it is evening ye say, It will be fair weather, for the heaven is red. And in the morning, It will be foul weather to-day, for the heaven is red and gloomy. Ye hypocrites, ye know how to discern the face of heaven, but ye cannot discern the signs of the times. A wicked and adulterous nation requireth a sign, but no sign shall be given unto it but the sign of the prophet Jonah" (xvi. 1-4).

Here, too, the "sign" asked from heaven means attestation that will produce a conviction and belief that the Lord was the Son of God, although miracles were wrought that they did not call signs. The Lord then spoke of evening and of morning

because "evening and morning" signifies the Lord's coming; here it means when the church with the Jews was laid waste, who then had "fair weather," because they had no knowledge of the Lord, and lived securely in falsities from evil; this is the "evening;" but when they knew Him, and because of falsities from evils in which they were denied and assaulted Him, this is signified by "the morning when it is foul weather." This is why the Lord said, "Ye hypocrites, ye know how to discern the face of heaven, but ye cannot discern the signs of the times," that is, the Lord's coming; and because they were "a wicked and adulterous nation," that is, one that adulterated the Word, He said that "no sign shall be given unto them." [8.] So again in *Mark*:

"The Pharisees began to discuss with Jesus, seeking of Him a sign from heaven; . . . and He, sighing in His spirit, said, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation" (viii. 11, 12).

That here a "sign" signifies attestation by which they might plainly know, acknowledge, and believe, that the Lord was the Messiah and Son of God whom they expected because of the predictions in the prophets, is evident from this, that "sighing in spirit, He said, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation;" and this was because if this had been plainly revealed or told them from heaven, and if thus convinced they had acknowledged and believed it, they would nevertheless have rejected it afterwards, and to reject after acknowledgment and faith is to profane, and the lot of profaners in hell is the worst of all. [9.] That for this reason plain attestation was not given them from heaven is evident from these words in *John*:

"He hath blinded their eyes and hardened their hearts, lest they should see with their eyes and understand with their heart, and should turn themselves, and I should heal them" (xii. 40).

"To turn themselves and be healed" means here to profane, which is done when truths and goods are acknowledged, especially when the Lord is acknowledged and afterwards denied; so would it have been if the Jews had turned themselves and been healed by a sign. "To see with the eyes and understand with the heart" signifies to receive in the understanding and will, or in faith and love. This makes clear that a "sign" signifies plain proof. (On the lot of profaners see the *Doctrine of the New Jerusalem*, n. 172.) [10.] In *John*:

The disciples said unto Jesus, "What doest Thou for a sign, that we may see and believe Thee, what workest Thou? Our fathers ate

the manna in the desert, as it is written, He gave them bread out of heaven to eat. Jesus said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven, but My Father giveth you the true bread out of heaven; for the bread of God is He who cometh down out of heaven and giveth life unto the world" (vi. 30-33).

Here the disciples desired a sign; that this signifies attestation that they might believe is clear from their saying, "That we may see and believe, what workest Thou?" They then spoke of "manna," and the Lord answered respecting "bread from heaven," because "bread" signifies all good and truth that nourishes the soul, and in the highest sense the Lord Himself, from whom is every thing of doctrine and every thing of spiritual nourishment, whereby he gave attestation that they might see and believe. Nevertheless attestation, that is, a sign from heaven, was given to the three disciples, Peter, James, and John, as can be seen from the Lord's transfiguration, for they then saw His glory, and heard a voice out of heaven saying, "This is My beloved Son, hear ye Him" (*Mark* ix. 7; *Luke* ix. 35; *Matt.* xvii. 5). [11.] In *John*;

When Jesus cast out of the temple them that sold therein the Jews said, "What sign showest Thou to us that Thou doest these things? Jesus answered and said to them, Destroy this temple, yet in three days I will raise it up" (ii. 16, 18, 19).

Here evidently "to show a sign" signifies to give attestation by something wonderful, or by a voice out of heaven. But because such attestation would have damned rather than saved them, as has been said just above, He answered them concerning "the temple," by which He meant His body, that this should be destroyed, that is, should die, and should rise again glorified on the third day. This too is what the Lord meant by "the sign of Jonah in the belly of the whale three days and three nights." (That "temple" in the highest sense signifies the Lord's body, see *John* ii. 21.) [12.] In *Luke*:

The angel said to the shepherds, "There is born to you this day in the city of David a Saviour, who is Christ the Lord; and this is a sign unto you, ye shall find a babe wrapped in swaddling clothes lying in a manger" (ii. 11, 12, 16).

Since "a sign" means attestation that they might believe that the Saviour of the world was born, it is said that "they should find Him lying in a manger wrapped in swaddling clothes;" but that this was an attestation no one can know until it is known what is meant by a "manger" and by "swaddling clothes." "A

manger" means doctrine of truth from the Word, because "horses" signify understanding of the Word (as can be seen from what has been shown above, n. 355, 364, and in the *White Horse*, n. 2-4); and thus a manger, as a feeding place for horses, signifies doctrine of truth from the Word. It is said in the seventh verse of the same chapter that this was done "because there was no place in the inn," an "inn" signifying a place of instruction. (This is the signification of "inn" in *Luke* x. 34; xxii. 11; *Mark* xiv. 14; and elsewhere.) Because this was the state of the Jews, who were then in mere falsities, through adulteration of the Word, this was signified by "there was no place in the inn;" for if it had pleased the Lord He might have been born in a most splendid palace, and have been laid in a bed adorned with precious stones; but He would thus have been with such as were in no doctrine of truth, and there would have been no heavenly representation. He is also said to have been "wrapped in swaddling clothes," because "swaddling clothes" signify first truths, which are truths of innocence, and which are truths of Divine love; for "nakedness," in reference to a babe, signifies deprivation of truth. All this makes clear why it was said by the angels, "This is a sign unto you, ye shall find a babe wrapped in swaddling clothes lying in a manger." [13.] In the Gospels:

The disciples said to Jesus, "What shall be the sign of Thy coming and of the consummation of the age?" (*Matt.* xxiv. 3; *Mark* xiii. 4; *Luke* xxi. 7.)

"The coming of the Lord and the consummation of the age" signifies the beginning of a new church and the end of the former church, "the coming of the Lord" the beginning of a new church, and "the consummation of the age" the end of the old church, therefore in these chapters the Lord instructs His disciples respecting the successive vastation of the former church, and at its end the establishment of a new church; but He instructs and teaches them by pure correspondences, which cannot be unfolded and made known except by means of the spiritual sense; and because the Lord spoke by correspondences these were all signs and thus attestations. Moreover, the Lord calls them "signs." As in *Luke*:

"And there shall be terrors and great signs from heaven. . . . There shall be signs in the sun, moon, and stars, and upon the earth distress of nations in hopelessness, the sea and the waves roaring" (xxi. 11, 25).

In *Matthew*:

“And then shall appear the sign of the Son of man; . . . and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and glory” (xxiv. 30).

The signification in the spiritual sense of these and the other things contained in the twenty-fourth chapter of *Matthew* have been explained in the *Arcana Caelestia*, and of “the appearing of the sign of the Son of man in the clouds of heaven” in *Heaven and Hell* (n. 1); therefore further explanation here is unnecessary.

[C.] [14.] In *Mark*:

Jesus said unto the disciples, “These signs shall follow them that believe, In My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. . . . And they went forth and preached everywhere, the Lord working with them . . . by signs following” (xvi. 17, 18, 20).

These were miracles, yet they are called “signs” because they were attestations of the Divine power of the Lord who wrought them; therefore it is said, “The Lord working with them by these signs.” If these had been wrought in relation to the evil they would have been called “wonders,” for with the evil such things only fill with amazement and impress the mind, and produce no conviction; but with the good it is otherwise, for with them the same things are attestations that produce conviction, and are therefore called “signs,” and it is said “these signs shall follow them that believe.” But how these signs can produce conviction shall be briefly told. These miraculous signs, as that “they should cast out demons,” “should speak with new tongues,” “should take up serpents,” “if they drank any deadly thing it should not hurt them,” and “the sick should be recovered by the laying on of hands,” were in their essence and in their origin spiritual, from which these flowed forth and came forth as effects; for they were correspondences that derived their all from the spiritual world by influx from the Lord. For instance, that “they should cast out demons in the name of the Lord” derived its effect from this, that the name of the Lord understood spiritually means everything of doctrine out of the Word from the Lord, and that “demons” mean falsities of every kind, and these are thus cast out, that is, taken away, by doctrine out of the Word from the Lord; that “they should speak with new tongues” derives its effect from this, that “new tongues” mean doctrinals for a new church; “they should take up serpents” because “serpents” signify the hells in respect to malice, and thus they would be

safe from infestation by it; "they would not be hurt if they drank any deadly thing" meant that they would not be contaminated by the malice of the hells; and "the sick would be recovered by laying on of hands" meant to become healed of spiritual diseases, which are called iniquities and sins, by communication and conjunction with heaven, thus with the Lord, the laying on of the hands of the disciples corresponding to communication and conjunction with the Lord, and thus to the removal of iniquities by His Divine power. [15.] In *Isaiah*:

Jehovah said unto Ahaz, "Ask thee a sign of Jehovah, . . . direct it into the deep, . . . or lift it up on high. . . . The Lord . . . giveth you a sign, Behold, a virgin shall conceive and shall bear a son, and shall call His name God-with-us" (vii. 11, 14).

This was said to Ahaz king of Judah, because the king of Syria and the king of Israel made war against him, even to Jerusalem, and they had on their side the tribe of Ephraim, and yet they did not prevail, for the reason that "the king of Syria" here represented the external or natural of the church, "the king of Israel" its internal or spiritual, and "Ephraim" its intellectual, but here these three, the natural, the spiritual, and the intellectual, perverted, and these wished to attack the doctrine of truth, signified by "the king of Judah" and by "Jerusalem," but they did not succeed. Nevertheless, in order that Ahaz might be assured of the frustration of their attempt he was told "to ask a sign," that is, an attestation that he might be assured, and the choice was granted him whether it should be from heaven or from hell; this was signified by "direct it into the deep, or lift it up on high," for the king was evil. But because "Jerusalem," which signifies doctrine of truth from the Word, must not be destroyed by such before the Lord's coming, there was given him, as an attestation of this, a miraculous sign, namely, that "a virgin shall conceive and shall bear a son, whose name shall be God-with-us." That this church would subsequently be destroyed is indicated further on in the same chapter. [16.] In the same,

"This shall be a sign to thee from with Jehovah, . . . behold, I will bring back the shadow of the steps which is gone down on the steps of Ahaz before the sun, ten steps backward, that the sun may return ten steps on the steps which it had gone down" (xxxviii. 7, 8).

This sign was given to king Hezekiah as an attestation that the Lord would defend him and Jerusalem from the king of Assyria (as is said in the sixth verse of that chapter), that king signifying

the perverted rational destroying all things of the church ; therefore this sign represented also a new church that must be established by the Lord, but here that the time would be extended beyond that indicated to Ahaz just above ; “bringing back the shadow that had gone down on the steps of Ahaz before the sun” signifies a holding back of the time when this should be done, “the steps of Ahaz” signifying a time, here until the coming of the Lord, and the “shadow” signifying the progress of time from the rising to the setting ; that the shadow “should be brought backwards ten degrees” signifies the extension of the time for many years still, “ten” signifying many, and the “sun” which should go back signifying the Lord’s coming. But this shall be further illustrated. The Lord’s coming took place when the Jewish church was at an end, that is, when there was no good or truth left in it ; this is meant by “when iniquity was consummated,” also by “the fulness of times,” in which the Lord was to come. The entire period of the duration of the Jewish church was represented by “the steps of Ahaz,” its beginning by the first step, which is when the sun is in its rising, and its end by the last when it is at its setting. This makes evident that by “the bringing back of the shadow” from the setting towards the rising means the extension of the time. This would take place “in the steps of Ahaz,” because Ahaz was a wicked king, and profaned the holy things of the church, consequently if his successors had done the same, the end of that church would have quickly come ; but as Hezekiah was an upright king the time was extended, for on that account the iniquity of that nation was not so soon to reach its consummation, that is, its end. [17.] In the same,

Say to the king Hezekiah, “This shall be the sign unto thee, Ye shall eat this year that which springeth up of itself, and in the second year that which further groweth ; but in the third year sow ye, reap, and plant vineyards, and eat the fruit thereof” (xxxvii. 30).

This was said to king Hezekiah when Sennacherib king of Assyria, made war against him, and spoke proudly of himself and insolently of God and of Israel, and in consequence one hundred and eighty-five thousand were smitten in his camp, and he was himself killed by his sons. This was done because “Assyria” signifies the rational, and “the king of Assyria” the same, and “Judea” the celestial of the church, and “its king” the spiritual of the church ; but here “the king of Assyria” signifies the perverted rational, which destroys by false reasonings all the celestial and spiritual things of the church, which are its goods

and truths. And as "Judea (and its king)" signify the celestial and spiritual of the church which must be from the Lord when He comes into the world, these things are said to describe the regeneration of those who will be of that church. So the sign that the first year "they shall eat that which springeth up of itself" signifies celestial good that the Lord will implant in them; "in the second year that which further groweth" signifies the truth of that good which shall come from it; "to sow, to reap, to plant vineyards, and to eat the fruit thereof," signifies all the goods and truths that flow forth therefrom, "to sow and reap" signifying the implantation of good and its reception; "to plant vineyards" the implantation of truth and its reception; and "to eat the fruits thereof" the enjoyment of good things and of things therefrom that give satisfaction which the regenerate man has. These things are called "a sign" because they are attestations of a celestial church in those who are meant in the spiritual sense by "Judah," whose regeneration is effected by the Lord by the implantation of celestial good, afterwards by the implantation of spiritual good, which in its essence is the truth of celestial good, and finally by multiplication and fructification in the natural man. [18.] In the same,

"Thus said Jehovah, the Holy One of Israel and his Former, They have asked Me signs respecting My sons, and respecting the work of My hands they command me. . . . I have raised him up in righteousness, and I will make straight all his ways. He shall build My city, and he shall let go My captivity, not for price nor reward" (xlv. 11, 13).

This treats of the Lord's coming and of the establishment of a church by Him. The Lord is meant by "Jehovah, the Holy One of Israel, and his Former," who is called "the Holy One of Israel" from Divine truth, and his "Former" from the establishment of the church by means of truth; and "Israel" means the church; therefore "His sons," respecting whom they asked signs, mean those who are in truths from the Lord, and "the work of His hands" means their formation, and the establishment of a church among them. "I have raised him up in righteousness, and I will make straight all His ways" signifies that Divine good and Divine truth are the Lord's, for "righteousness" is predicated in the Word of good, and "ways" signify truths that lead, here Divine truths, because they are predicated of the Lord. "He shall build My city, and he shall let go My captivity" signifies that He will restore the doctrine of truth, and that He will de-

liver those who are in falsities from ignorance, "city" signifying doctrine of truth, and "captivity" the falsities of ignorance in which the nations were, and through which they were in spiritual captivity; "not for price nor reward" signifies freely given from Divine love. [19.] In the same,

"Let them declare to you the things that shall happen, declare ye the former things, . . . that we may set our heart and may know the latter end of them; or make us to hear things to come, declare to us a sign for the future, that we may know that ye are gods" (xli. 22, 23).

That to tell things past and to come belongs to the Lord alone, and not to any man or any spirit, is expressed by "declare a sign for the future, that we may know that ye are gods;" this concludes what precedes, therefore "to declare a sign" means to give attestation by persuading to believe.

[*d*.] [20.] In *Ezekiel*:

"Take to thee a pan of iron, and set it for a wall of iron between thee and the city; and thou shalt set thy faces against it, that it may be for a siege, and thou shalt lay siege to it; this shall be a sign to the house of Israel" (iv. 3).

These and the rest of the things in this chapter are representatives of the state of the church with the Jewish nation, signifying that they had no truth that was not falsified and adulterated, which in itself is falsity. Such truth is signified by "the pan of iron" that he should set for a wall between him and the city; and because this, like iron, is hard, shutting out and not admitting any genuine truth, it is said, "that it may be for a siege, and thou shalt lay siege to it;" that this sign should be a witness that the church is such is signified by "this shall be a sign to the house of Israel," "sign" meaning an attestation, and "house of Israel" the church. [21.] In David:

"The enemy hath destroyed all things in the sanctuary; the enemies have roared in the midst of Thy feast; they have set up their ensigns for signs. . . . We see not our signs; there is no more a prophet" (*Psalms* lxxiv. 3, 4, 9).

"The enemy hath destroyed all things in the sanctuary" signifies that evil has destroyed the holy things of the church; "the enemies have roared in the midst of Thy feast" signifies that falsities have destroyed all things of worship; "they have set up their ensigns for signs" signifies that they have given attestation and persuaded by every means; "we see not our signs" signifies that no attestations of truth were accepted in the church; "there is no more a

prophet" signifies no doctrine of truth. [22.] In the same,

Jehovah "make me a sign for good, that they that hate me may see and be ashamed, because Thou, O Jehovah, hast helped me and comforted me" (*Psalms* lxxxvi. 17).

"To make a sign for good" signifies attestation that Jehovah will help and comfort him, as follows, for this is the good for which Jehovah makes a sign; and because a sign is an attestation of this it is said "that they that hate me may see and be ashamed." [23.] In the same,

God "who setteth fast the mountains by His strength is girded with power; He maketh the tumult of the seas to cease, the tumult of its waves and the noise of the peoples, that the dwellers in the uttermost parts may fear because of Thy signs" (*Psalms* lxxv. 6-8).

This describes the Lord's Divine power through attestations that cause belief; but attestations that are signs are not that "He setteth fast the mountains, maketh the tumult of the seas and of its waves, and the noise of the people to cease," for these are not such signs as convince those who ascribe all things to nature; but the things meant in the spiritual sense, in which sense heaven and the church are treated of, are the signs that give attestation of the Lord's Divine power, for in that sense, the "mountains" that God setteth fast by His strength mean the higher heavens, because the angels of those heavens dwell upon mountains; and in the abstract sense love to the Lord and charity towards the neighbor are meant; these are what the Lord "girded with power, setteth fast by His strength," that is, makes them to stand fast forever; that "mountains" have such a signification may be seen above (n. 405); "the tumult of the seas" and "the tumult of the waves" mean the disputations and reasonings of those who are beneath the heavens, and who are natural and sensual; that "seas" signify the things of the natural man, thus those who are natural, therefore their tumults and waves signify disputations and reasonings, may be seen also above (n. 342). "The noise of the peoples" mean opposing arguments from falsities, for "peoples" signify those who are in truths, and in the contrary sense those who are in falsities (see above, n. 175, 331, 625). "That the dwellers in the uttermost parts may fear because of Thy signs" signifies holy worship from faith in regard to Divine power with those who are in the outmosts of heaven and the church; that "to fear" means to worship the Lord from charity and faith may be seen above (n. 696); and that "dwellers in the uttermost parts" mean those who are in the outmosts of heaven and the church, and are in the faith of charity there, is evident, since "the

uttermost parts" mean the outmosts of heaven and the church. All this makes clear that "signs" here signify attestations respecting the Lord's Divine power. [24.] In *Jeremiah*:

"This shall be the sign unto you that I will visit upon you in this place, that ye may know that My words shall stand against you for evil. . . . Behold, I give the king of Egypt into the hand of his enemies, and into the hand of them that seek his soul" (xliv. 29, 30).

This treats of those of the church who have become natural, who are meant by those who sojourned in Egypt and returned therefrom. That such would be destroyed by evils and falsities is meant by "He will give the king of Egypt into the hand of his enemies and into the hand of them that seek his soul," "enemies" here meaning those who are in evils, and "them that seek the soul" those who are in falsities, thus in an abstract sense evils and falsities (that "Egypt" means the natural man see above, n. 654). This is called a "sign," because it is an attestation that this will be done; therefore it is added, "that ye may know that my words shall stand against you for evil." [25.] That a "sign" means attestation of certitude is evident from the following passages. In *Isaiah*:

"Hezekiah said, What is the sign that I am to go up into the house of Jehovah?" (xxxviii. 22.)

In the *Book of Judges*:

Gideon said to the angel of Jehovah, "Shew me a sign that it is thou that speakest to me;" and the sign was, that when he touched with the staff the flesh and unleavened cakes which Gideon had offered a fire went up out of the rock and consumed them (vi. 17, 21).

In the *First Book of Samuel*:

"This shall be the sign unto thee that shall come upon thy two sons, . . . in one day they shall die, both of them" (ii. 34).

In the same book,

"If the Philistines say, Come up unto us, then will we go up, for Jehovah hath given them into our hand; this shall be the sign unto us" (xiv. 10).

Nearly the same is signified by

"The signs of the covenant" (*Gen.* ix. 13; xvii. 11; *Ezek.* xx. 12, 20; and elsewhere);

namely, attestations respecting conjunction. [26.] Attestations are signified also by "signs" wrought by the evil that appeared like miracles, as in the following passages. In *Isaiah*:

Jehovah "frustrateth the tokens of the liars, He rendereth the diviners mad, He turneth wise men backward, and maketh their knowledge foolish" (xliv. 25).

In *Jeremiah*:

"Jehovah hath said, Learn not the way of the nations, and be not dismayed at the signs of the heavens; for the nations are dismayed at them. The statutes of the nations are vanity" (x. 2, 3).

In the *Apocalypse*:

The beast coming up out of the earth did "great signs, so that he even maketh fire to come down from heaven unto the earth before men, and seduceth them that worship upon the earth, because of the signs that were given him to do" (xiii. 13, 14).

Again,

"They are the spirits of demons doing signs to go forth unto the kings of the earth, . . . to gather them together unto the war of that great day" (xvi. 14).

And again,

"The beast was taken, and with him the false prophet that did signs before him, by which he seduced them that had received the mark of the beast" (xix. 20).

But what is meant by "signs upon the hand and in the forehead" may be seen above (n. 427). Again, the "signs" that were set upon mountains to gather the people together to war, to battle, and so on, signified indications to do the things commanded. As in *Isaiah*:

"It shall be in that day that a root of Jesse, which standeth for an ensign of the peoples, the nations shall seek, and his rest shall be glory. . . . When he shall lift up an ensign to the nations, and shall gather together the outcasts of Israel and the dispersed of Judah from the four winds of the earth" (xi. 10-12).

In *Jeremiah*:

"Set thee up signs, place for thee pillars, set thine heart to the path, the way thou mayest go" (xxxii. 21).

In the same,

"Declare ye among the nations, and make to be heard, and lift up an ensign; . . . Babylon is taken" (li. 2).

In the same,

"Lift up an ensign against the walls of Babylon, keep guard, set the watchman. . . . Lift up an ensign in the land, sound the trumpet among the nations" (li. 12, 27);

and elsewhere, especially in the histories of the Word. From all these passages quoted from the Word it is clear that "a great sign seen in heaven" signifies Divine manifestation and attestation (as also in the third verse of this chapter, and afterwards in chap. xv. 1).

707. "*A woman arrayed with the sun*" signifies *the church in those who are in love to the Lord, and thus in love towards*

the neighbor.—This is evident from the signification of “woman,” as meaning spiritual affection for truth, from which the church is a church, consequently the church in respect to that affection (of which above, n. 555); it follows that this means a new church to be established by the Lord after the end of the present church in the Christian world. This is evident also from the signification of the the “sun,” as meaning the Lord in relation to Divine love, thus love to the Lord from the Lord (of which also above, n. 401, 412[a,b]); also from the signification of “arrayed,” as meaning to live from that love, for the life of the love of every one, not only of man but also of spirit and angel, forms a sphere about them from which what they are is perceived, even afar off; moreover, by means of that sphere consociations and conjunctions are effected in the heavens and in the hells; and as here a church that is in love to the Lord from the Lord is treated of, and that church is meant by “the woman,” and that love by “the sun,” so “the woman arrayed with the sun” signifies a church in those who are in love to the Lord from the Lord. It is added, *and thus in love towards the neighbor*, because love towards the neighbor is derived from love to the Lord, as what is posterior is derived from its prior, or what is exterior from its interior; in a word, as an effect from its effecting cause; for love to the Lord is to love and to will those things that are of the Lord, consequently those things that the Lord has commanded in the Word, and love towards the neighbor is to act from that will, thus it consists in the performance of uses, which are effects. That this “woman” signifies a new church, which is to be established by the Lord after the end of the church now existing in the Christian world, can be seen from what follows in this chapter, namely, that “she brought forth a male child that the dragon wished to devour, and that was caught up to God,” and that “the woman fled into a wilderness,” and there too “the dragon wished to destroy her;” for from what follows it will be seen that “the male child” means the truth of the doctrine of that church, and “the dragon” means those who are opposed to the truths of that doctrine. That the church here meant by the “woman” is the same church as “the New Jerusalem” that is described chap. xxi., and is there (verse nine) called “the bride, the Lamb’s wife,” will be seen in the explanation of that chapter.

708. “*And the moon under her feet*” signifies *faith in those who are natural and who are in charity.*—This is evident from the signification of “moon,” as meaning faith in which there is

charity (of which presently); and from the signification of "feet," as meaning things natural (of which above, n. 69, 600[a], 632); here, therefore, those who are natural, because this is said of the "woman," by whom the church is signified, and the "sun" with which she was arrayed signifies love to the Lord from the Lord and love to the neighbor (as shown in the preceding article); therefore "the woman arrayed with the sun" signifies the church in those who are celestial and thus spiritual, and "the moon under her feet" signifies the church in those who are natural and sensual, and at the same time in the faith of charity; for the goods and the truths therefrom of heaven and the church succeed in order, like the head, the body, and the feet with man. In the head of the Greatest Man, which is heaven, are those who are in love to the Lord from the Lord, and these are called celestial; but in the body, from the breast even to the loins of that Greatest Man, which is heaven, are those who are in love towards the neighbor, and these are called spiritual; but in the feet of the Greatest Man, which is heaven, are those who are obscurely in the faith of charity, and these are called natural. [2.] But that this may be clearly apprehended it must be known that there are two kingdoms into which the heavens are divided, one called the celestial, and the other the spiritual; also that there are three heavens, the highest called the celestial, the middle called the spiritual, and the lowest called the celestial-natural and the spiritual-natural. Besides these distinctions in the heavens there is the further distinction between those who receive light, that is, intelligence, from the Lord as a sun, and those who receive light and intelligence from the Lord as a moon. Those who receive the light of intelligence from the Lord as a sun are those in whom the intellectual and its rational have been opened, and who have, in consequence, thought rationally about what should be believed from a spiritual affection for truth; while those who receive light from the Lord as a moon are those in whom the intellectual and interior rational have not been opened, but only the natural, and who in consequence have thought from the memory about what should be believed; and to think about this from the memory is to think only from such things as have been heard from a master or preacher, which are called truths and are believed to be truths although they may be falsities, since they are not seen beyond the memory. If such while in the world were in a faith of charity, they are in the heavens under the Lord as a moon, for the lumen, which is the source of their intelligence, is like the moon's lumen in the night time, while the light which is the source of intelli-

gence to those who are in the heavens under the Lord as a sun is like the light of day. What the difference is can be seen from the difference between the light of the sun in the day and the light of the moon in the night. There is the further difference that those who are under the Lord as a moon can see nothing in the light that those have who are under the Lord as a sun, for the reason that their light is not genuine light but a reflected light, and such light can receive falsities as well as truths if only there seems to be good in the falsities. Because all those who are in the heavens under the Lord as a moon are natural and sensual, and have nothing in common with those who are in the heavens under the Lord as a sun, and moreover are in falsities, though in falsities in which there is good, so the moon was seen "under the feet" of the woman, which means the faith of those who are natural.

[3.] Thus much respecting the faith of those in heaven who are under the Lord as a moon. A little something shall be said about their affection, from which faith derives its life. The affection of such for knowing truth and doing good is, like themselves, natural, deriving more or less from the glory of being learned, and from reputation that looks to honors and gain as rewards, differing in this from such spiritual affection for knowing truth and doing good as those have who are in heaven under the Lord as a sun, for with these this affection is so separated from natural affection that the natural affection is under the feet. This, again, is why "the moon," which signifies not only faith but also its affection, was here seen under the feet. (But a fuller idea of all this can be gained from what is said and shown in *Heaven and Hell*, under the heads, Heaven is divided into Two Kingdoms, n. 20-28; The Sun and Moon in Heaven, Light and Heat in the Heavens, n. 116-140; and The Correspondence of Heaven with all things of Man, n. 87-102; also in the *Doctrine of the New Jerusalem* respecting those who are in falsities from good, n. 21.) That "the sun" signifies the Lord in relation to Divine love, and thus love to the Lord from the Lord, and "the moon" the truth of faith, may be seen above (n. 401); moreover, respecting the heavens that are under the Lord as a sun, and those under the Lord as a moon, see also above (n. 411[e], 422[e], 527). To this may be added, that there are three heavens that are under the Lord as a moon, a higher, a middle, and a lower, or what is the same, an inner, a middle, and an outer, and yet all who are in these heavens are natural. These heavens are inner, middle, and outer, because the natural is divided into three degrees, the same as the spiritual; the outer natural communicates with the world, the inner with heaven, and the middle conjoins. Nevertheless, those who are in the heavens under the Lord as a moon cannot enter into

the heavens that are under the Lord as a sun, because their inner sight or understanding has been formed to receive the lunar light there, and not to receive the solar light. They are comparatively not unlike those birds that see in the night and not in the day time, consequently when they come into the sunlight that those have who are under the Lord as a sun their sight is darkened. Those who are in these heavens are those who have been in charity according to their religion, or according to their faith; but such as are natural and are not in the faith of charity are in the hells under these heavens. From all this it is evident that the "moon" here means faith in those who are natural and are in charity; and the moon was seen "under the feet" because those who are in the heavens under the Lord as a moon have nothing in common with those who are in the heavens under the Lord as a sun, even to the extent that they are unable to rise up to them.

709. *"And upon her head a crown of twelve stars" signifies the wisdom and intelligence of those who are of that church through doctrinals and knowledges of all things of truth and good from the Word.*—This is evident from the signification of "head," as meaning wisdom and intelligence (of which above, n. 553, 577[a]), here of those who are of the church that is signified by "the woman arrayed with the sun, and the moon under her feet;" also from the signification of "crown," which also means wisdom and intelligence (of which above, n. 126, 218, 272), also from the signification of "stars," as meaning doctrinals and knowledges of truth and good from the Word (of which see n. 72, 402, 535), also from the signification of "twelve," which means all, and is predicated of truths and goods (see n. 430). All this makes clear that "a crown of twelve stars upon the head" of the woman signifies the wisdom and intelligence of those who are of that church through doctrinals and knowledges of all things of truth and good from the Word. This is said of the woman after it is said that she was "arrayed with the sun, and the moon was under her feet," because the "sun" signifies celestial and spiritual love, and the "moon" the faith of charity, and from these all wisdom and intelligence flow forth; for from the Lord as a sun heat and light go forth, and heat is the good of love, and light is truth from that good, and these two constitute wisdom and intelligence in angels and men, for the good of love enters their will, and truth from that good enters their understanding, and in the will and understanding together wisdom has its seat.

710[a]. [*Verse 2.*] “*And being with child*” signifies *nascent doctrine from the good of celestial love*.—This is evident from the signification of “being with child (or having in the womb),” as meaning, in reference to the church, which the woman signifies, nascent doctrine of truth from the good of celestial love. For the “womb” signifies inmost marriage love, and thus celestial love in the whole complex; and the unborn child in the womb signifies truth of doctrine from the good of celestial love, for it has the same signification as “the male child” that the woman brought forth, described in the fifth verse, which signifies doctrine of truth from good of love, but with the difference that the unborn child, being yet in the womb, refers more to the good of innocence than a child born, therefore the unborn child and the male child both signify doctrine of truth, but the latter doctrine itself, and the former nascent doctrine. All this makes clear that “being with child” signifies nascent doctrine of truth from good of celestial love. [2.] The “womb” signifies the inmost good of love, because all the members devoted to generation, both with males and with females, signify marriage love, and “the womb” its inmost, because there the foetus is conceived and grows, until it is born; moreover, it is the inmost of the genital organs, and from it is also derived the maternal love that is called *storge*. Because the man who is regenerating is also conceived, and as it were carried in the womb and born, and because regeneration is effected by truths from the good of love, so “to bear in the womb” signifies in the spiritual sense doctrine of truth from good of love. There is also a correspondence of the womb with the inmost good of love, since the whole heaven corresponds to all things with man (of which correspondence see *Heaven and Hell*, n. 87-102); and thus the members devoted to generation correspond there to celestial love. There is an influx of that love out of heaven into mothers during the time of gestation, and into the unborn child; and from it springs the love of the babe with mothers, and innocence with babes. All this shows why the “womb” signifies the inmost good of love, and “to bear in the womb” signifies nascent doctrine of truth from good of love. [3.] That this is the signification of the “womb,” and “bearing in the womb,” can be seen from the following passages in the Word. In *Isaiah*:

“Attend unto Me, O house of Jacob, and all the remnant of the house of Israel carried from the womb, borne from the matrix; even unto old age I am the same, and even to hoariness I will carry; I have made, I will carry, and I will bear and will deliver” (xlvi. 3, 4).

This is said of the reformation of the church, and of the regeneration of men of the church by the Lord. The church is signified by "house of Jacob" and "house of Israel," the external church by "house of Jacob," and the internal by "house of Israel." "Those carried from the womb" signify those who are being regenerated by the Lord, and "those borne from the matrix" signify those who are regenerated. Because the man who is being regenerated is first conceived by the Lord, and next is born, and lastly is educated and perfected, and because regeneration is in this respect like the natural generation of man, so "to be carried from the womb" signifies the state of the man who is to be regenerated from conception to birth; the birth itself and afterwards education and perfection, is signified by "to be borne from the matrix; even unto old age I am the same, and even to hoariness I will carry." "I have made, I will carry, and I will bear and will deliver," has a like signification; the former meaning regeneration by goods of love and charity, and the latter regeneration by truths from those goods; "to deliver" means to take away and remove evils and falsities that are from hell. [4.] In *Hosea*:

"Ephraim, as a bird shall his glory fly away, from the birth and from the belly and from conception; yea, if they have brought up their sons, yet I will make them bereaved of man. . . . Give to them, O Jehovah, a miscarrying matrix and dry breasts. . . . Ephraim is smitten, their root is dried up, they shall bear no fruit, even when they have begotten I will slay the desires of their belly" (ix. 11, 12, 14, 16).

"Ephraim" means the church in respect to the understanding of truth and good; that there will be no longer any understanding of Divine truth in the church is signified by "Ephraim, as a bird shall his glory fly away," "glory" signifying Divine truth, and "to fly away" signifying to be scattered; the expression "to fly away" is used because it is said of a bird, and a bird is mentioned because it signifies things belonging to the understanding and to thought therefrom. "From the birth and the belly and from conception" signifies the dispersion of all truth from things last to things first, "birth" signifying things last, because it signifies what has been born; "from the belly and from conception" signifies what is before birth, thus all things from things last to things first, for when last things perish things prior also successively fall away. "If they have brought up their sons, yet I will make them bereaved of man," signifies that although they

have acquired for themselves truths, yet they will be without intelligence, "sons" signifying the truths of the church, and "man" intelligence, therefore "to make them bereaved of man" signifies that still they have no intelligence. [5.] "Give them, O Jehovah, a miscarrying matrix and dry breasts," signifies that they have no longer truths from any good, but falsities from evil, "a miscarrying matrix" signifying falsities from evil in the place of truth from good, "dry breasts" have a like meaning, but "matrix" signifies truths from good of love, and "breasts" truths from good of charity, here falsities from evil contrary to truths. "Ephraim is smitten, their root is dried up," signifies that there is no longer any understanding of truth even from things first, Ephraim here as above meaning the understanding of truth of the church, and "root" its first. "They shall bear no fruit" signifies no good, for where there are no truths there is no good; "even when they have begotten, I will slay the desires of their belly," signifies that although they have acquired for themselves truths, they will nevertheless perish, "desires of the belly" signifying truths acquired; it is said the "belly" instead of the womb, because the belly seems to swell in child-bearing, and yet the term "belly" is used where truths are treated of, and "womb" where good is treated of. [6.] In David:

"For thou art He that took me out of the womb, giving me trust from my mother's breasts; I was cast upon Thee from the womb; Thou art my God from my mother's belly" (*Psalms* xxii. 9, 10).

This, too, describes the spiritual regeneration of man by such things as belong to natural generation from the mother; therefore "Thou art He that took me out of the womb" signifies that one is regenerated by the Lord and made a man of the church; "Thou dost give me trust from my mother's breasts" signifies that one is afterwards led and spiritually educated, "mother's breasts" signifying spiritual nourishment in such things as belong to the church, "mother" meaning the church. "I was cast upon thee from the womb" signifies that the Lord has done all things from good of love, and "Thou art my God from my mother's belly" signifies that He has done all things by means of truths, for, as has been said above, where good of love is treated of the term "womb" is used, and where truths from that good are treated of, the term "belly" is used; therefore it is said, "Thou art my God," for where good of love is treated of the Lord is called "Jehovah," and where truths are treated of He is called "God."

[7.] In the Gospels:

“Woe to them that bear in the womb, and to them that give suck in those days” (*Matt.* xxiv. 19; *Mark* xiii. 17; *Luke* xxi. 23).

These chapters treat of the consummation of the age, which means the end of the church when there is a final judgment; therefore “those that bear in the womb” and “those that give suck in those days,” over whom there is lamentation, mean those who then receive goods of love and the truths of such good; “those that bear in the womb” mean those who receive good of love, and “those that give suck” mean those who receive the truths of that good, for the “milk” which is given signifies truth from good of love. It is said, “Woe to them,” because those who receive goods and truths are unable to keep them, for in such a state hell prevails and snatches away the goods and truths, and thus comes profanation. Hell then prevails, because at the end of the church falsities of evil rule, and snatch away truths of good; for man is held at a middle point between heaven and hell, and before the last judgment that which arises out of hell prevails over that which comes down out of heaven. (See respecting this in *Heaven and Hell*, n. 538, 540, 541, 546, 589-596; and in *Last Judgment*, n. 73, 74.) [8.] In *Luke*:

“Behold, the day shall come in which they shall say, Blessed are the barren and the bellies that have not borne, and the breasts that have not given suck” (xxiii. 29).

This has a like signification, for it is said of the last time of the church; and “the barren,” and “the bellies that have not borne,” signify those who have not received genuine truths, that is, truths from good of love, and “the breasts that have not given suck” signify those who have not received genuine truths from the good of charity. For all truths are from good; and goods are of two kinds, celestial good, which is good of love to the Lord, and spiritual good, which is good of charity towards the neighbor; “breasts” have the same signification as “milk,” namely, truth from good. [9.] In the same,

“A woman lifting up her voice out of the throng said” of Jesus, “Blessed is the belly that bare Thee, and the breasts that Thou hast sucked;” but Jesus said, “Yea, rather blessed are they that hear the Word of God and keep it” (xi. 27, 28).

Because “to bear in the belly” and “to give suck with the breasts” signify the regeneration of man, as has been said above, the Lord answered, “Blessed are they that hear the Word of God and keep it,” which describes the regeneration that is effected by

truths from the Word and a life according to them ; “to hear the Word” of God signifies to learn truths from the Word, and “to keep it” signifies to live according to those truths. [10.] In *John*:

“Nicodemus said . . . , How can a man be born when he is old? he cannot enter a second time into his mother’s womb. . . . Jesus answered, Verily, verily, I say unto thee, except one be born of water and of the spirit he cannot enter into the kingdom of the heavens. That which is born of the flesh is flesh, but that which is born of the spirit is spirit” (iii. 4-6).

Nicodemus evidently understood natural generation instead of spiritual generation, of which the Lord spoke, therefore the Lord teaches him concerning regeneration, that it is effected by truths from the Word, and by a life according to them, and this is signified by “being born of water and of the spirit,” for “water” means in the spiritual sense truth from the Word, and “the spirit” a life according to it. That man is born natural and becomes spiritual by a life according to truths from the Word, is signified by “that which is born of the flesh is flesh, and that which is born of the spirit is spirit ;” that the natural man cannot be saved unless he becomes spiritual is meant by “except one be born of water and of the spirit he cannot enter into the kingdom of the heavens.”

[*b.*] [11.] Because it is the Lord alone who reforms and regenerates man, He is called in the Word “the Former from the womb ;” as in *Isaiah*:

“Jehovah, thy Maker and thy Former from the womb, helpeth thee”
(xliv. 2, 24).

In the same,

“Jehovah hath called me from the womb, from the bowels of my mother doth He make mention of my name. . . . Thus said Jehovah, my Former from the womb, to be His servant, to bring again Jacob to Him, and that Israel be gathered to Him” (xlix. 1, 5).

In many passages in the Word the Lord is called “Creator,” “Maker,” and “Former from the womb,” also “Redeemer ;” and for the reason that He creates man anew, reforms, regenerates, and has redeemed him. One may believe that the Lord is so called because He created man and forms him in the womb, but it is spiritual creation and formation that is here meant ; for the Word is both natural and spiritual ; it is natural for men, who are natural, and spiritual for angels, who are spiritual, as can be seen from this, that what is here said is said of Israel, and in the high-

est sense of the Lord. "Israel" means the church, thus every man of the church; and because the Lord knows what every man is in respect to good of love and truth of faith it is said, "Jehovah hath called me from the womb, from the bowels of my mother doth he make mention of my name;" "to call and to know the name" of any one signifies to know what he is; "from the womb" means to know this in respect to good of love; and "from the bowels of my mother" in respect to truths from that good. "Jacob" who shall be brought again to Him, and "Israel" who shall be gathered to Him, signify the church, "Jacob" the external church, and "Israel" the internal church; the internal church is in the spiritual man, the external in the natural. [12.] In *Jeremiah*:

"Before I formed thee in the womb I knew thee, and before thou camest forth from the womb I sanctified thee; I will give thee as a prophet unto the nations" (i. 5).

This is said of the prophet Jeremiah, but "prophet" means in the spiritual sense one who teaches truth, and in the abstract sense doctrine of truth; therefore "to form in the womb," and "to know before he came forth from the womb," signify a foreseeing that one may be in truths from good by regeneration, thus that one may receive and teach the Word. "To sanctify" and "to give as a prophet to the nations" have the same meaning, "nations" denoting those who are in good, and who from good receive truths. [13.] In David:

"Upon Thee have I been laid from the womb, Thou art He that took me out of my mother's bowels" (*Psalms* lxxi. 6).

This has a like meaning. In the same,

"Lo, sons are the heritage of Jehovah, the fruit of the belly is his reward" (*Psalms* cxxvii. 3).

Here, as elsewhere in the Word, "sons" mean those who are in truths from good, and "fruit of the belly" means those who are in good by truths, who have heaven, which is a "heritage" and also a "reward." [14.] In *Isaiah*:

"Can a woman forget her sucking child, that she may not have compassion on the son of her belly? Yea, though these may forget, yet will not I forget thee" (xlix. 15).

This is said because in the spiritual sense regeneration is meant, and this is why there is a comparison with a woman and her love for her sucking child; the same is true of one who is regenerated by the Lord. [15.] In David:

“**Jehovah** hath sworn in very truth unto David . . . , Of the fruit of thy belly will I set upon thy throne” (*Psalms* cxxxii. 11).

By “David,” here as elsewhere, the Lord in relation to the spiritual kingdom, which is his royalty, is meant, therefore “to set of the fruit of his belly upon his throne” means one who is being regenerated by the Lord; such a man is called “the fruit of his belly” because he is in truths and in a life according to them; the “throne” which he shall have means heaven. This is what is signified by these words in the spiritual sense, but in the highest sense the Lord and His glorification are meant. [16.] In the same,

“Thou dost possess my reins, Thou hast covered me in my mother’s belly” (*Psalms* cxxxix. 13).

“To possess the reins” signifies to purify truths from falsities (see above, n. 167); and “to cover in the mother’s belly” signifies to defend from falsities of evil which are from hell, and this from the beginning of regeneration and afterwards continually. [17.] In the same,

“The wicked are estranged from the womb, they go astray from the belly, speaking a lie” (*Psalms* lviii. 3).

This does not mean that the wicked are estranged from the womb, and go astray from the belly, that is, from birth, for no one is estranged from God and goes astray from birth; but “to be estranged from the womb” signifies to turn away from good to evil from the first day when one could be reformed, and “to go astray from the belly” signifies to turn away in like manner from truths to falsities; and “to speak a lie” signifies to believe falsities. Such are said to turn away from the first day when they could be reformed, because the Lord strives to reform all, whoever they may be, beginning from childhood and continuing through boyhood to youth, but those who do not suffer themselves to be reformed are said to at once turn away. [18.] In *Hosea*:

“The iniquity of Ephraim is bound up, his sin is hidden, the pains of a woman in travail shall come upon him; he is a son not wise, for he doth not stay his time in the womb of sons” (xiii. 12, 13).

“Ephraim” signifies the understanding of truth, here the understanding perverted, which is understanding of falsity instead of truth; its falsity is signified by “iniquity,” and the evil of falsity by “his sin;” therefore he is called “a son not wise;” his not

accepting reformation is signified by "the pains of a woman in travail shall come upon him," and by "he doth not stay his time in the womb of sons," this signifying that he does not remain in a state of reformation. [19.] In *Isaiah*:

"I knew that in dealing treacherously thou wouldst deal treacherously; and the name of a transgressor was given thee from the womb" (xlviii. 8).

This is said of "the house of Jacob," which means a perverted church; "to deal treacherously" signifies to act contrary to revealed truths; and "to have the name of a transgressor given from the womb" signifies a turning away from truths from the first time when one might be reformed; "to be called by name" signifies what one is in respect to truths. [20.] In *Hosea*:

Jacob "supplanted his brother in the womb, and in his strength he fought powerfully with God" (xii. 3).

What this signifies in the internal sense cannot be known unless it is known that Jacob and his posterity from their fathers down were purely natural, and therefore opposed to the good of heaven and the church; for whoever is natural and not at the same time spiritual is opposed to that good, since that good is acquired solely through a conjunction of truth and good, first in the spiritual man and afterwards in the natural; but "Esau" signifies natural good in the spiritual. And because Jacob and his posterity were such, and because they rejected every such good, and this from the very first, it is said of Jacob that "he supplanted his brother in the womb." Moreover, the combat of Jacob with the angel, which is described in *Genesis* (xxxii. 24-31), depicts the tenacity with which they insisted upon possessing the land of Canaan, which means that a church should be instituted among them; this tenacity is depicted by that combat, and also by what is said in the next verse, in *Hosea*:

"And he fought powerfully with the angel, . . . he wept and made supplication unto him" (xii. 4).

But that they would nevertheless be destitute of any good of celestial and spiritual love is meant by

The angel touched the hollow of Jacob's thigh, and the hollow of his thigh was put out of joint in wrestling with the angel (*Gen.* xxxii. 24, 31).

For the thigh signifies the conjunction of good and truth, and

“its being put out of joint” signifies that with Jacob and his posterity there was no conjunction of truth with good; this is meant by “Jacob fought powerfully with God.” (But on this see *A.C.*, n. 4281, where it is explained. That the Israelitish and Jewish nation was not chosen, but was accepted to represent a church, because of the tenacity with which their fathers and Moses persisted, see n. 4290, 4293, 7051, 7439, 10430, 10535, 10632.)

[21.] In Moses :

The sons strove with each other in the belly of Rebecca; and “Jehovah said, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger. And the days to be delivered were fulfilled, and behold twins were in her womb; and the first came forth red all over like a hairy garment, and they called his name Esau. And afterwards his brother came forth, and his hand had hold on Esau’s heel, and he called his name Jacob” (*Gen.* xxv. 20–26).

These historical statements involve what has just been said about Jacob and his posterity, namely, that they were merely natural, and thus were in no natural good from spiritual, which is signified by “Esau.” That Jacob’s posterity was without that good is signified by Jacob’s taking hold of Esau’s heel when he came forth out of his mother’s womb, the “heel” signifying the lowest natural. (But this, too, may be seen explained in the *Arcana Caelestia*.) [22.]

In the same,

“From the God of thy father and He shall help thee, and with the Almighty and He shall bless thee, with blessings of heaven from above, with blessings of the abyss that coucheth beneath, with the blessings of the breasts and of the womb” (*Gen.* xlix. 25).

This is the blessing of Joseph by his father Israel, which is explained in the *Arcana Caelestia* (n. 6428–6434), where it is shown that “blessings of the breasts” signify affections for good and truth, and “blessings of the womb” the conjunction of good and truth, thus regeneration. [23.] In the same,

“That Jehovah may love thee and bless thee and multiply thee, that He may bless the fruit of thy belly and the fruit of thy ground, thy corn and thy new wine, thine oil, the young of thy kine and the rams of thy flock” (*Deut.* vii. 13).

And elsewhere,

“Blessed shall be the fruit of thy belly and the fruit of thy ground, . . . the young of thy kine and of the herd of thy flock” (*Deut.* xxviii. 4).

This was said to the sons of Jacob, who understood it only in a natural way, that is, according to the sense of the letter, because they were purely natural, and not in the least spiritual; but these “blessings” signify spiritual blessings, which pertain to

heaven, and thus to eternal life, "the fruit of the belly" signifying the good of love and the truth of that good; "the fruit of the ground" every thing of the church; "the corn and new wine" all good and truth in the natural man; "the young of kine and of the herd of the flock" affections for good and truth exterior and interior. In general all this signifies the fructification and multiplication of truth and good.

[c.] [24.] In *Isaiah*:

"Behold, I stir up against them the Medes, who will not esteem silver and in gold they will not delight; whose bows will strike the young men, and they will have no pity on the fruit of the belly; their eye shall not spare the sons" (xiii. 17, 18).

The "Medes" mean those who make no account of the truth and good of the church, and who destroy the things of understanding and love that are therefrom; the "silver" that they will not esteem and the "gold" they will not delight in signify the truth and good of heaven and of the church, "silver" the truth and "gold" the good of these; "their bows will strike the young men, and they will have no pity on the fruit of the belly," signifies that falsities of doctrine will destroy all understanding of truth and all good of love, "bow" meaning falsity of doctrine, "young men" understanding of truth, and "fruit of the belly" good of love; "their eye shall not spare the sons" signifies that their perverted understanding and insanity will lay waste every truth of the church, "sons" meaning truths, and the "eye" a perverted understanding, which is insanity. It is to be noted that the "Mede," does not mean the Mede, but such persons and things in the church as devastate the church. [25.] In *Matthew*:

The Pharisees said, "Is it lawful for a man to put away his wife for every cause? Jesus answering, said, Have ye not read that He who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall become one flesh? Therefore they are no more twain but one flesh. What, therefore, God hath joined together let no man put asunder. . . . Moses for the hardness of your heart suffered you to put away your wives, but from the beginning it hath not been so. I say unto you, That whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery; and whosoever marryeth her that is put away committeth adultery. The disciples said, . . . If the case of the man is so his with wife, it is not expedient to marry. But Jesus said, . . . All do not receive this word, but they to whom it is given; for there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of God. He that is able to receive let him receive" (xix. 3-12).

That all this contains interior arcana can be seen from the Lord's saying that "all do not receive these words but they to whom it is given." The interior arcanum contained in these words spoken by the Lord is but little apprehended by men, but it is apprehended by all angels in heaven, because they perceive these words of the Lord spiritually, and the arcana contained in them are spiritual. These arcana are, that there are marriages in the heavens the same as on earth, but in the heavens the marriages are of like with like; for man is born to act from understanding, and woman from affection, and the understanding with men is the understanding of truth and good, and the affection with women is affection for truth and good; and as all understanding derives its life from affection the two there are joined together, as an affection which belongs to the will is joined with a correspondent thought which belongs to the understanding. The understanding is different with every one, as the truths that constitute the understanding are different. In general there are celestial truths, spiritual truths, moral truths, civil truths, and even natural truths; and of every kind of truth there are species and varieties innumerable; and in consequence of this the understanding of one is never like the understanding of another, and the affection of one is never like that of another, and yet, in order that the understanding and affection may act as one, they are so joined together in heaven that the correspondent affection, which belongs to the woman, is conjoined with the correspondent understanding which belongs to the man; and as a result, both by correspondence have a life that is full of love. Now because two different affections cannot correspond to one understanding, in heaven one man never has and never can have more than one wife. [26.] From all this it can be seen and concluded what these words of the Lord mean spiritually, as what is meant by "a man shall leave father and mother and shall cleave to his wife, and they shall be one flesh," namely, that man must leave that evil and falsity that he has from his religion, and that defiles his understanding, that is, that he has from father and mother, and his understanding separated from such evil and falsity must be conjoined with the correspondent affection which belongs to the wife, thus the two become one affection for truth and good; this is meant by "one flesh" which the two must become, "flesh" signifying in the spiritual sense good which is of love or affection. "Therefore they are no more twain but one flesh" signifies that thus understanding of good and truth and affection for good and truth are not two but one, in like manner as will and un-

derstanding are two they are nevertheless one ; and the same is true of truth and good and of faith and charity, which are two and yet one, that is, when truth is of good and good is of truth, and when faith is of charity and charity is of faith ; and this is the source of marriage love. [27.] "Moses for the hardness of their heart suffered them to put away a wife for every cause," because the Israelites and Jews were natural and not spiritual, and those who are purely natural are hard in heart, since they are not in marriage love but in lascivious love, which is like the love of adultery. It is said that "whosoever shall put away a wife except for fornication, and shall marry another, committeth adultery," because fornication signifies falsity, and with a woman affection for evil and falsity, thus an affection that does not at all agree with the understanding of truth and good ; and by such discordance marriage love, which is of truth and good, and thus is heaven and the church with man, is entirely destroyed, for when the interior conjunction which is of the minds and dispositions is no more, marriage is dissolved. "Whosoever marryeth her that is put away committeth adultery," because one put away on account of fornication means an affection for evil and falsity, as above, and this must not be joined with any understanding of truth and good, for thereby the understanding is perverted, and becomes an understanding of falsity and evil, and the conjunction of falsity and evil is spiritual adultery, as the conjunction of truth and good is spiritual marriage. [28.] The Lord afterwards spoke of eunuchs because the disciples said, "If the case of the man is so with his wife, it is not expedient to marry ;" also because with the Jewish nation, which was a nation hard in heart because they were in falsities from evil, marriages were not marriages, but understood in a spiritual sense were adulteries, and therefore that nation was called by the Lord "an adulterous generation." This was why the Lord spoke of eunuchs, "eunuchs" meaning those who have no desire to enter into marriage with an affection for evil, that is, to be conjoined with it, because the understanding of truth and good would be perverted and dissipated thereby ; thus "eunuchs" mean both the married and the unmarried in whom understanding of truth and good is conjoined with affection for truth and good. Such are called "eunuchs" because they have no lasciviousness, such as those have who, from the hardness of heart in which the Jews were, marry more than one wife, and divorce them for every cause. [29.] It is to be noted, in the first place, that the marriage of the understanding of truth and good with affection for truth and good has in general

a threefold origin, and thus is in a threefold degree. In the highest degree there is a marriage of those who are called celestial, in a lower degree a marriage between those who are spiritual, and in the lowest degree between those who are natural; for there are three degrees of man's interiors, and thus there are three heavens; those in the highest heaven are called celestial, those in the lower, spiritual, and those in the lowest, natural. The marriage of the understanding of truth and good with the affection for truth and good with the celestial is meant by "the eunuchs who are born eunuchs from the mother's womb," because such, when they are becoming regenerate, receive truths immediately in the life through love for truths, consequently they know truths from truths themselves; the regeneration of such by the Lord through love to Him is signified by "being made eunuchs in the womb," thus being free from the lasciviousness of adultery.

[30.] The marriage of the understanding of truth and good with the affection for truth and good in those who are spiritual is meant by "eunuchs who were made eunuchs by men," for such do not become regenerate in the womb, that is, through love, but through truths first received in the memory, and afterwards understandingly in the thought, and so finally in the life through a certain spiritual affection; these are said "to be made eunuchs by men" because they are reformed through the understanding from the memory, and "man" signifies that understanding, as above, where "man and wife" are mentioned. The marriage [of the understanding] of truth and good with the affection for truth and good in those who are natural is meant by "eunuchs who make themselves eunuchs," for those who are natural acquire for themselves by means of knowledges (*cognitiones et scientiae*) a natural lumen, and through good of life according to knowledges they acquire affection and thus conscience; and as these know no otherwise than that they themselves do this, for the natural man does not enjoy the intelligence of the spiritual man, nor does he enjoy the perception of the celestial man, so these are meant by those who "make themselves eunuchs;" but this is said from the appearance, and from their obscure faith. This, therefore, is the meaning of "becoming eunuchs for the sake of the kingdom of God." And as there are but few who apprehend these things the Lord says, "He that is able to receive let him receive."

(But this subject may be seen explained in *Heaven and Hell*, under the heads, The Two Kingdoms into which the Heavens are divided, and The Three Heavens according to the three degrees of man's interiors, n. 20-40, and Marriages in Heaven, n. 366-386.) [31.] It is said of John the Baptist,

That he was filled with the Holy Spirit in his mother's womb; and that the babe leaped in the womb at the salutation of Mary (*Luke i. 15, 41, 44*).

This signified that he was to represent the Lord in relation to the Word, as Elijah did; for in the Word, which is Divine truth, there is everywhere a marriage of Divine good and Divine truth, and Divine good united with Divine truth is the Divine that goes forth from the Lord, which is called the Holy Spirit. The leaping in the womb at the salutation of Mary represented the joy arising from the love of the conjunction of good and truth, thus the joy of heavenly marriage love, which is in every particular of the Word. (That John the Baptist, like Elijah, represented the Lord in relation to the Word, see in the *A.C.*, n. 7643, 9372.)

[*d.*] [32.] What is signified by "the male that first opened the womb" shall also be told. Of this it is said in Moses:

"When Jehovah shall have brought thee into the land of Canaan, . . . thou shalt cause to pass over to Jehovah every one that shall open the womb, and every firstling that cometh of beast, as many males as thou hast shall be Jehovah's. . . . But every first born . . . among thy sons thou shalt redeem. And it shall be that if thy son shall ask thee in time to come, saying, What is this? thou shalt say unto him, By might of hand Jehovah brought us out of Egypt, out of the house of servants, . . . when he slew all the first born in the land, from the first born of men even to the first born of beast; therefore I sacrifice to Jehovah every one that openeth the womb, males; but all the first born of my sons I redeem" (*Exod. xiii. 11-15; xxxiv. 19, 20*).

That the Levites were accepted in place of these, see in the same,

"Behold, I have taken the Levites from among the sons of Israel instead of all the first born that openeth the womb among the sons of Israel, that the Levites may be Mine, for every first born is Mine; in the day when I smote all the first born in the land of Egypt I hallowed unto Me all the first born in Israel, from man even to beast they shall be Mine" (*Num. iii. 12, 13; viii. 16, 17*).

The spiritual meaning that lies concealed in this statute, does not appear until it is known that natural generations and nativities signify spiritual generations and nativities; also that all the organs of generation correspond to celestial love, and its products, which are uses, and are called the truths of that love. Because this is so, and because marriage signifies in the spiritual sense the marriage of truth and good, as has been said above, it can be seen what is signified in the same sense by "the one that openeth the womb," or the first born male. "The one that openeth the womb (or the first born male)" signifies that which is first born from celestial love and from a perception of good and truth; and this evidently is truth from good, and is what serves as a begin-

ning to what follows ; in its essence this is spiritual good, since that good in its form is truth from good, or, what is the same, truth from good in its essence is spiritual good. This is signified by "the one that openeth the womb, the first born male," because "the womb" corresponds to inmost marriage love, which in its essence is celestial love, and from that love spiritual good comes forth, which in its form is truth from good, and in particular, that truth from good which is in place of a beginning to what follows ; that which is in the place of a beginning is everything as regards their essential in the things that succeed, because that is what rules in them. As this is what is signified by "the one that openeth the womb (or the first born male)" it was made holy to Jehovah, and by it all the subsequent offspring were sanctified. [33.] It is to be noted that the goods of heaven and the church are of three degrees ; the good of the inmost degree, also of the inmost heaven, is called the good of celestial love ; the good of the lower degree, which is also the good of the middle heaven, is called the good of spiritual love ; and the good of the lowest degree, which is the good of the outmost heaven, is called natural good. These goods, as they follow in order, are also born in order. The good of natural love is born from the good of spiritual love, and the good of spiritual love is born from the good of celestial love ; and for this reason "the one that openeth the womb, the first born male," signifies the good of spiritual love born from the good of celestial love. [34.] Because "beasts" signify affections, "beasts of the herd" outer affections, and "beasts of the flock" inner affections, so the first born of these were made holy. All this is made clear by the Levites having been taken in place of all the first born ; for "Levi (and thus the Levite)" signifies spiritual good from celestial good, consequently the priesthood, which signifies celestial good, was given to Aaron and his sons, and the ministry of that good, which signifies truth from good, was given to the Levites. (That this was the signification of the tribe of Levi see above, n. 444.) The statute respecting the first born was given to the sons of Israel because all the first born in Egypt were slain, for the reason that "the first born in Egypt" signify falsities from evil contrary to or opposed to truths from good, thus infernal evil contrary to or opposed to spiritual good, also for the reason that when such falsities from evil in man are slain, that is, removed, truths from good, that is, spiritual good, then begins to flow in from the Lord and to be received by man. All this makes evident what was represented

and in the spiritual sense signified by that statute. What was signified by

God's closing up every womb of the house of Abimelech on account of Sarah, Abraham's wife, and after Abraham prayed for them God's healing Abimelech, his wife, and their maid-servants, that they might bring forth (*Gen. xx. 17, 18*),

may be seen in the *Arcana Caelestia*, where it is explained.

711. "*She cried out travailing, and pained to bring forth,*" signifies *non-reception by those in the church who are natural and sensual, and their resistance.*—This is evident from the signification of "to cry out, travailing," and "to be pained to bring forth," when this has reference to the nascent doctrine of truth from celestial love, which is meant by "the male child" that the woman brought forth, as meaning non-reception thereof, and resistance; it means by those in the church who are natural and sensual, because such are meant by "the dragon" treated of in what follows. That "to travail" and "to bring forth" mean to be in labor over and to bring forth such things as belong to the church, here to the doctrine of truth and good, can be seen from what has been shown in the preceding article about the womb, and the opening of it, and birth, also from what is said about bringing forth in the rest of this chapter. In the mean time it may be mentioned that "the male child" which the woman brought forth means the doctrine of the New Jerusalem which has been given by the Lord out of heaven; and that the dragons then stood around and ardently and strenuously opposed, and this even to the crying out and torment of those who favored that doctrine, I can testify; which shows that those who are like them in the world will also oppose the reception of that doctrine. Who and what these are will be told in what follows, where "the dragon and the beasts" are treated of. But what in particular is signified elsewhere in the Word by "to cry out travailing" and "to be pained to bring forth" can be seen below (n. 721), where the signification of "travailing" and "bringing forth" is explained.

VERSES 3, 4.

712. "*And there was seen another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven and cast them unto the earth. And the dragon stood before the woman who was about to bring forth, that when she brought forth he might devour her child.*"

3. "*And there was seen another sign in heaven*" signifies *Divine revelation respecting attack upon the doctrine that is for the new church, and by*

whom [n. 713]; "and behold, a great red dragon," signifies all who are merely natural and sensual from love of self and of the world, and yet have more or less knowledge from the Word, from doctrine therefrom, and from preaching, and think to be saved by knowledge (scientia) alone apart from life [n. 714]; "having seven heads" signifies knowledge (scientia) of the holy things of the Word, which they have adulterated [n. 715]; "and ten horns" signifies much power [n. 716]; "and upon his heads seven diadems" signifies Divine truths in the outmost of order, which are truths of the sense of the letter of the Word adulterated and profaned [n. 717].

4. "And his tail drew the third part of the stars of heaven" signifies the falsification and adulteration of all truths of the Word [n. 718, 719]; "and cast them unto the earth" signifies their extinction and destruction [n. 720]; "and the dragon stood before the woman who was about to bring forth" signifies the hatred of those who are meant by the "dragon" against the church in those who will be in doctrine and thus in a life of love and charity from the Lord [n. 721]; "that when she brought forth he might devour her child" signifies that they might destroy the doctrine of that church at its first rise [n. 722].

713. [Verse 3.] "And there was seen another sign in heaven" signifies Divine revelation respecting attack upon the doctrine that is for the new church, and by whom.—This is evident from the signification of "a great sign," as meaning Divine revelation, manifestation, and attestation (of which above, n. 706); that it has reference to attack upon the doctrine that is for the new church, and by whom, is evident from what follows where this sign is described. Those who are to attack this doctrine are meant by "the great red dragon, the old serpent;" and the attack itself is described by the words, "the dragon stood before the woman who was about to bring forth, that he might devour her child," afterwards by the combat of the dragon with Michael, and finally by "he persecuted the woman into the wilderness, and there cast out water after her as a river;" and further in what follows. Who and what those are who are meant by "the dragon" will be told in the following article; here let it be said merely that they are such as have communication with angels of heaven, but only through externals, not through internals, for it is said that that dragon was seen "in heaven," and those who have no communication with heaven cannot be seen there, for such are in hell; they are such as deny God, especially the Lord, and make no account of the Word and blaspheme it, and who have no faith in eternal life; in a word, they are all such as love self and the world above all things, and live a life of enmity, hatred, revenge, and deceit, and have delight in these. This has been said to make known that such as these are not meant by "the dragon," but such as have, while living in the world, an external communication with heaven, which communication they have from the

reading of the Word, from preaching therefrom, and from external worship according to the ordinances of their church, but who, nevertheless are not in a life according to the Lord's commandments ; from this such have communication with heaven, but not internal communication. Why such are called "the devil and Satan" will also be told in what follows.

714[a]. *"And behold a great red dragon"* signifies all who are merely natural and sensual from love of self, and yet have more or less knowledge from the Word, from doctrine therefrom, or from preaching, and think to be saved by knowledge alone apart from life.—This is evident from the signification of "dragon," as meaning a man who is merely natural and sensual, and yet has a knowledge of things in themselves spiritual, whether from the Word or from preaching or from religion (of which presently) ; also from the signification of "great red," as meaning to be in the love of self and in its evils ; for "great" is predicated in the Word of good, and in the contrary sense of evil, as "many" is predicated of truths, and in the contrary sense of falsities (see above, n. 336, 337, 424), and "red" is predicated of love in both senses, namely, of heavenly love, which is love to the Lord, and in the contrary sense of devilish love, which is love of self (of which also above, n. 364). This shows that "a great red dragon" means all who are merely natural and sensual from love of self, and yet have more or less knowledge from the Word or from doctrine therefrom or from preaching, and who think to be saved by knowledge alone apart from a life of charity. Such think to be saved by knowledge alone apart from a life of charity, because all who live for the body and the world, and not for God and heaven, become merely natural and sensual ; for every one is inwardly formed according to his life, and to live for the body and the world is to live a natural and sensual life, while to live for God and heaven is to live a spiritual life. [2.] Every man is born sensual from his parents ; and by his life in the world becomes natural more and more interiorly, that is, rational, according to his moral and civil life and the lumen acquired therefrom ; afterwards he becomes a spiritual man by means of truths from the Word or from doctrine from the Word, and by a life according to these truths. From this it can be seen that one who knows the truths that are taught in the Word or in doctrine or by a preacher, and does not live according to them, however learned and accomplished he may seem, is not spiritual but natural, and

even sensual, for knowledge (*scientia*) and ability to reason do not make man spiritual, but the life itself. This is so because knowledge and a consequent ability to reason are merely natural, and can therefore be granted to evil men, even to the worst of men; but truths from the Word with a life according to them are what make a man spiritual, for life is willing truths and doing them from a love for them; this is not possible to the natural man alone, but must come from the spiritual, and from the influx of this into the natural; for to love truths and from love to will them and from that will to do them is from heaven, that is, through heaven from the Lord, and is in its nature heavenly and Divine; this cannot flow in immediately into the natural mind, but only mediately through the spiritual mind, which is capable of being opened and formed for the reception of heavenly light and heat, that is, for the reception of Divine truth and Divine good. These cannot flow immediately into the natural mind, for the reason that man's hereditary evils, which belong to love of self and the world, have their seat in that mind; therefore the natural man, viewed in itself, loves nothing but self and the world, and from love wills, and from will does those evils, and these block the way to the influx of any thing out of heaven into the natural man, and its reception there; therefore provision has been made by the Lord for the removal of these evils and for a place to be given for the truths and goods of spiritual love, namely, by the opening and formation of a spiritual mind which is above the natural mind, and by the influx of heaven from the Lord through that mind into the natural mind. [3.] All this has been said to make clear that knowing the things that are of the Word and of the doctrine of the church does not make a man spiritual, but a life according to those things that the Lord has commanded in the Word; thus there are those who know many things from the Word and yet remain natural and sensual. Such are signified in the Word by "the dragon." Such are signified by "the dragon" because the dragon is a kind of serpent that not only creeps on the ground but also flies, and thus it appears in heaven; and it is because of this flying and appearing in heaven that the dragon means those who are in a knowledge of truths from the Word, and not in a life according to them, "serpents" in general signifying the sensual things of man (see above, n. 581), and this is why "the dragon" (in the ninth verse of this chapter and in the second verse of the twentieth chapter) is called "the old serpent."

[*b*.] [4.] Since in the rest of this chapter and afterwards

“the dragon” is treated of, it shall be told what sort of persons, in general and in particular, it signifies. In general it signifies those who are more or less natural, and yet are in a knowledge of spiritual things from the Word. But in particular it signifies those who have confirmed themselves in doctrine and life in a faith separated from charity. These constitute the head of the dragon. But those who from self-intelligence hatch out for themselves dogmas from the Word constitute its body; while those who study the Word without doctrine constitute its external parts. All these falsify and adulterate the Word, since they are in the love of self, and thus in the pride of self-intelligence, from which they become merely natural and even sensual, and the sensual man is unable to see the genuine truths of the Word because of fallacies, obscurity of perception, and the evils of the body residing therein; for the sensual clings to the body, from which such things come.

(i.) [5.] In the first place, “the dragon” means in general those who are more or less natural, and yet in a knowledge of spiritual things from the Word, because “serpents” signify in general the sensual things in man, and thus sensual men; therefore “the dragon,” which is a flying serpent, signifies the sensual man who flies towards heaven in that he talks and thinks from the Word or from doctrine out of the Word. For the Word itself is spiritual, because it is in itself Divine, and is therefore in heaven. But since it is not a mere knowledge of spiritual things from the Word that makes a man spiritual, but a life according to those things that are in the Word, so all of those who are in knowledge from the Word but are not in a life according to that knowledge are natural and even sensual. [6.] The sensual who are meant by “the dragon” are those who do not see at all from the light of heaven, but only from the light of the world, but who from that light alone, when excited by the fire of love of self and pride therefrom are able to talk about Divine things, and to reason keenly and readily about them, and yet they are unable to see whether these things be truths or not, calling that truth which they have imbibed from childhood from a master or preacher, and afterwards from doctrine, and which they have since confirmed by some passages of the Word not interiorly understood. Because such see nothing from the light of heaven they do not see truths, but in place of them falsities, which they call truths; for truths themselves can be seen only in the light of heaven, and not in the light of the world unless that light is illuminated by the light of heaven. These being such

love no other than a bodily and worldly life; and as the pleasures and lusts of that life have their seat in the natural man the interiors of such are filthy and crowded with evils of every kind, which close up every way for the influx of the light and heat of heaven; consequently they are inwardly devils and satans, however much they may appear to be spiritual and to be Christians by their talk and simulated gestures. Such are purely sensual, for while they are able to talk outwardly about the holy things of the church, inwardly they believe nothing; and those who think they believe have only a historical and thus persuasive belief derived from some teacher or from self-intelligence, which in itself is false, but which they hold for the sake of fame, honor, or gain. Such are meant in general by “dragons.” But there are many that are signified in particular by the dragon, for there are some that have reference to the head, some to the body, and some to the external parts.

(ii.) [7.] Those that have reference in particular to the head of the dragon are such as have confirmed themselves both in doctrine and in life in faith alone, which is a faith separated from charity. These answer to the head of the dragon because most of them are accomplished and are believed to be learned; for they have confirmed themselves in the belief that they are saved by simply thinking as the church teaches, which they call believing. But what their doctrine is and what their life is shall be told. Their doctrine is, that God the Father sent His Son, born from eternity, into the world, that He might become a man, might fulfill all things of the law, might bear the iniquities of all and bear the cross; and that thereby God the Father was reconciled and moved to compassion; and that those who from confidence were in a faith respecting these things would be received into heaven; and that the confidence of that faith, together with the Lord, would intercede and save; consequently that such a faith is given to mankind, who are separated from God the Father, as a medium of reception and salvation, because when Adam had eaten of the tree of knowledge man was no longer in a state to do good of himself, for he had thus lost, with the image of God, his free will; lastly, that these things are the Lord’s merit, by which alone man can be saved. These in respect to doctrine are the primary things of faith with those who are in faith alone. At another time, the Lord willing, it shall be explained and illustrated that it is impossible for any one from any spiritual sight, which is of the understanding, to perceive and thus believe anything

of this ; but such things can be known and talked about only from the memory, without any understanding, thus that in such doctrine there is nothing of intelligence. [8.] What such as these are in respect to life shall also be explained. They teach that man is led of God by faith alone, even to the endeavor to do good, and that good itself in act contributes nothing to salvation, but faith alone does this, and that when a man has that faith nothing of evil condemns him, because he is in grace and is justified. Moreover, they have formulated steps, which they call progressions of faith alone, even to the last step of justification ; the first is a conception of the things that pertain to faith, especially those above mentioned ; the second is confirmation from the Word or from preaching ; the third is mental investigation whether it be so or not ; and as doubt and consequent wavering, which is temptation, then flow in, there must be confirmation from the Word respecting the operation of faith, from which comes confidence, which is victory. They add that the understanding must be allowed to go no further than to secure confirmations from the Word respecting justification by faith alone ; if it goes beyond this and is not kept subservient to faith the man is overcome. The fourth and last step is an endeavor to do good ; this is an influx from God and not at all from man ; it is the fruit of faith ; for they say that after a man has thus been fully justified nothing of evil condemns him and nothing of good saves him, but faith alone. All this makes clear what such are in respect to life, namely, that they live for themselves and not for God, and for the world and not for heaven, for this follows from the belief that evils do not condemn and that goods do not save. Nor do they know that faith without a life of charity is not faith, and that a man ought to shun evils and do good as of himself, and yet to believe that it is from the Lord, and that otherwise evils cannot be shaken off, nor goods appropriated. But more will be said about this elsewhere. [9.] Such is the doctrine and the life of those who form the head of the dragon, who for the most part are accomplished leaders, with but few from the common people ; and for the reason that the leaders regard these things as secrets of theology that cannot be comprehended by the common people because of their secular employments. These belong to the head of the dragon for the reason also that they pervert and falsify all the things of the Word which teach love, charity, and life ; for the Word, viewed in itself, is simply doctrine of love to the Lord and of charity towards the neighbor, and in no case doctrine of faith separate from

charity. Such falsify all things of the Word by calling them either faith or such fruit as is not to be eaten, because they give no thought to doing, and thus they are not nourished by that fruit. Moreover, they admit these principles no further than into the memory, and therefrom into the thought nearest to it, which is sensual thought, in which there is nothing spiritual, and this thought does not inquire whether a thing is true; therefore they guard against the entrance of any thing into the interior sight which is of the understanding, being unwilling to know that all these things respecting their faith recited above are contrary to an enlightened understanding, as they are contrary to the genuine sense of the Word. This is why those who constitute the head of the dragon have no genuine truth, for from a false principle, such as faith alone, nothing can proceed except falsities in a continual series; nor indeed can there be any such thing as faith alone, for faith apart from charity is not faith, since charity is the soul of faith, therefore to speak of faith alone is to speak of what is without a soul, thus without life, which in itself is dead.

(iii.) [10.] That those who have hatched out for themselves from self-intelligence dogmas from the Word constitute the body of the dragon can be seen from this, that all of such who study the Word and are in love of self are also in the pride of self-intelligence, and all who are in this pride and at the same time excel in cleverness from natural lumen, hatch out dogmas therefrom for themselves; this is the origin of all the heresies and all the falsities in the Christian world. It shall be told what the intelligence is that is from man's own (*proprium*), and what the intelligence is that is not from man's own. Intelligence from man's own is from self, but intelligence not from man's own is from the Lord. All who are in the love of self have intelligence from what is their own, for love of self is man's very own (*ipsum proprium*); and those are in the love of self who read the Word and gather up dogmas from it for the sake of fame, glory, and honor; and as such are unable to see any truths, but can see falsities only, they are in the body of the dragon; for they gather up and hatch out such things from the Word as favor their loves and the evils that flow from them, and such things as are contrary to their dogmas, which are truths from good, they either do not see or they pervert; but all who are in a spiritual affection for truth, that is, who love truth because it is truth and because it is serviceable to eternal life and to the life of men's souls, have intelligence from the Lord. It is said that the intelligence of such is not from their

own (*proprium*) but from the Lord, because when such read the Word they are raised above what is their own and even into the light of heaven, and are enlightened; in that light truth is apparent from truth itself, because the light of heaven is Divine truth. But those who are in the love of self and in the pride of self-intelligence therefrom cannot be raised up out of their own, for they look to self continually, thus in every least thing they do. Thus it is that such place everything of salvation in faith in their own dogmas, thus in knowing and thinking, and not at the same time in life, that is, not in willing and doing. Such, therefore, constitute the body of the dragon. The heart of this body is love of self, and the breath of its respiration, that is, of its spirit, is the pride of self-intelligence; from these two the dragon is called "great red," and the term "red" in the original Greek text is from fire-red, thus from love and pride.

(iv.) [11.] Those who study the Word without doctrine, and are at the same time in love of self, constitute the externals of the draconic body. Externals are what proceed from the interiors, and involve, inclose, and contain them, like the skins, scales, and prominences on every part. Such constitute the externals of the dragon's body because they have no understanding of the spiritual things of the Word; for they only know the Word in respect to the sense of its letter, which is such that, unless doctrine lights the way, it may lead into errors and falsities of every kind; consequently those who study the Word without doctrine are able to prove as many heresies as they will, and to embrace them, and protect them by the loves of self and of the world and the evils arising therefrom. For the sense of the letter of the Word is the outmost sense of Divine truth, thus is for the natural and sensual man, adapted to its own apprehension, and often so as to favor it; consequently unless it is read and viewed from doctrine, as from a lamp, it carries the mind away into darkness respecting many things that pertain to heaven and the church. And yet such believe themselves to be wise above all others, when in fact they are not wise at all.

(v.) [12.] All those who constitute the dragon worship God the Father, and look upon the Lord as a man like themselves, and not as God, or if as God they place His Divine above His Human, and not within it. This will be made clear in what follows, where the combat of the dragon with Michael is treated of.

(vi.) [13.] From all this it can now be seen that the "tail" of

the dragon means the falsification and adulteration of the Word by those who constitute its head, its body, and its most external parts; for its tail, like the tail of every animal, is a continuation of the spine, which is an extension of the brain, and thus it is moved, bent, and vibrated, according to the appetites, lusts, and pleasures of the head and body, which it caresses, as it were. And inasmuch as all those that constitute the dragon falsify and adulterate the Word, because they are natural and sensual from love of self and consequent pride of self-intelligence, it is said that "the dragon with his tail drew the third part of the stars of heaven and cast them unto the earth;" "the stars of heaven" signify knowledges of truth and good from the Word, thus truths from good therefrom, and "to cast them unto the earth" signifies to pervert and adulterate and thus destroy them. [14.] That those above described constitute the dragon, and that the adulteration and destruction of the truths of the Word are meant by "his tail," it has been given me to see in the spiritual world two or three times, for in that world all things that are seen are representative of things spiritual. When such persons are seen in the light of heaven they are seen as dragons with a long tail; and when many such are seen the tail appears extended from the south through the west into the north, and that tail is seen to draw down as it were the stars from heaven and cast them unto the earth.

[c.] [15.] As those above described are meant by "the dragon," and the falsification and adulteration of the Word by his "tail," the "habitation" and "bed" of dragons in the Word signify where there is nothing but falsity and evil, as in the following passages. In *Isaiah*:

"The dry place shall become a pool, and the thirsty place springs of waters; in the habitation of dragons, its bed, there shall be grass instead of the reed and rush" (xxxv. 7).

This is said of the Lord's coming and of the establishment of a new church by Him with the nations; and these words mean that the truths and goods of the church shall be where they were not before, even where there were falsities and evils; where falsities and evils were before is signified by "the dry and thirsty place," and by "the habitation of dragons," also by "the reed and rush;" but the truths and goods that they will then have are signified by the "pool," "the springs of waters," the "bed" where dragons were before, and the "grass." [16.] In *Jeremiah*:

"I will make Jerusalem heaps, a habitation of dragons: and the cities of

Judah will I reduce to a waste that there may be no inhabitant" (ix. 11).

And in the same,

"The voice of a clamor, behold, a great tumult cometh from the land of the north, to reduce the cities of Judah to a waste, a habitation of dragons" (x. 22).

"Jerusalem" means the church in respect to doctrine, and "the cities of Judah" doctrinals, which are truths from the Word; the falsification of truth and adulteration of good, from which come mere falsities and evils, are signified by "making Jerusalem heaps," and by "reducing the cities of Judah to a waste, a habitation of dragons," for truth falsified is mere falsity, and good adulterated is mere evil; "the voice of a clamor and a great tumult from the land of the north" signifies falsities fighting against truths, and evils against goods; "the land of the north" means where those are who are in falsities of evil. [17.] In the same,

"Hazor shall become a habitation of dragons, a desolation even for ever; a man shall not dwell there, nor son of man abide there" (xlix. 33).

"Hazor" signifies spiritual treasures, which are knowledges of truth and good from the Word; their desolation even until they are no more, but falsities and evils in their place, is signified by "Hazor shall become a habitation of dragons, a desolation even for ever;" that there will be no truth of the church remaining is signified by "a man shall not dwell there, nor son of man abide in her," "son of man" meaning the truth of the church. [18.] In *Isaiah*:

"The thorn shall come up in her palaces, the thistle and bramble in her fortresses; that she may be a habitation of dragons, a court for the daughters of the owl" (xxxiv. 13).

This is said of Edom and of the nations, which mean those who are in falsities and evils; "the thorns, the thistle, and the bramble," signify the falsities and evils in which these are; the dogmas by which they are defended are signified by "palaces and fortresses;" the devastation of all good and truth is signified by "a habitation of dragons, and a court for the daughters of the owl," "owls" meaning those who see falsities as truths, and "their daughters" lusts for falsifying truths. [19.] In the same,

"The ijim shall answer in her palaces, and dragons in the temples" (xiii. 22).

This is said of Babylon, which signifies the adulteration and pro-

fanation of good and truth; "her palaces" in which are the *ijim*, and the "temples" in which are dragons, signify the goods and truths of the Word and of the church, which are adulterated and profaned, "*ijim*" signifying adulterated and profaned truths, and "dragons" adulterated and profaned goods. [20.] In *Micah*:

"For this I will wail and howl, I will go stripped and naked; I will make a wailing like dragons, and a mourning like the daughters of the owl" (i. 8).

This treats of the vastation of Samaria, which signifies a spiritual church in respect to doctrine, here that church vastated; devastation in respect to truth and good is signified by "going stripped and naked;" lamentation over it is signified by "wailing and howling," lamentation over devastated good by "making a wailing like dragons," and lamentation over devastated truth by "making a mourning like the daughters of the owl." The wailing and mourning are said to be like that of "dragons and daughters of the owl" in a representative sense; also "his going stripped and naked," "stripped" signifying, the same as the dragon, to be destitute of goods, and "naked," the same as the daughters of the owl, to be destitute of truths. [21.] In *Jeremiah*:

"Nebuchadnezzar king of Babylon hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies, he hath driven me away. . . . Let Babylon become a heap, a habitation of dragons, a hissing and an astonishment, without inhabitant" (li. 34, 37).

Here, too, "Babylon" and "Nebuchadnezzar" signify the adulteration and profanation of good and truth. The dispersion of all truth, and thus the destruction of all good, is signified by "he hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies, he hath driven me away," "whale" having the same signification as "dragon," the same word being used for both in the original tongue. The devastation of all truth and good by their adulteration and profanation is signified by "Babylon shall become a heap, a habitation of dragons, a hissing and an astonishment, without inhabitant," "without inhabitant" signifying no good in any one. [22.] In *Job*:

"I walked blackened without the sun, I stood in the assembly, I cried out, I am become a brother to dragons and a companion to daughters of the screech-owl" (xxx. 28, 29).

This is said of his state in temptations, in which man thinks himself to be damned; therefore "to walk blackened without the

sun" signifies to be like a devil, without good of love; "to stand in the assembly and cry out" signifies to be among truths and yet in falsities; "to become a brother to dragons and a companion to daughters of the screech-owl" signifies to be conjoined with and to be one with those who are in evils without good and in falsities without truths, "dragons" meaning those who adulterate goods and pervert them into evils, and "daughters of the screech-owl" those who do the same to truths. [23.] In David:

"Our heart is not turned back, neither hath our step declined from Thy way, though Thou hast sore broken us in the place of dragons, and covered us with the shadow of death" (*Psalm* xliv. 18, 19).

This, too, treats of temptations. That being then shut off, like a sensual man, from influx out of heaven, he could not perceive what is good and what is true, is signified by "God hath sore broken him in the place of dragons, and covered him with the shadow of death," "the place of dragons" meaning where those who are dragons are in hell, that is, those who have destroyed every good in themselves; the falsity in which these are is called "the shadow of death." [24.] In the same,

"Thou shalt tread upon the lion and the adder, the lion and the dragon shalt thou trample down; because he hath set his love upon Me I will deliver him, I will set him on high because he hath known My name" (*Psalm* xci. 13, 14).

To destroy the interior and exterior falsities that vastate the truths of the church is signified by "treading upon the lion and adder; and to destroy the interior and exterior falsities that vastate the goods of the church is signified by "trampling down the lion and dragon;" to lead away from falsities and to lead to interior truths and goods one who is in doctrine from the Word is signified by "I will deliver him, I will set him on high, because he hath known My name," "to deliver" meaning to lead away from falsities, "to set on high" to lead to interior truths, and "to know My name," to be in doctrine from the Word. [25.] In *Malachi*:

"Esau I hated, and made his mountains a desolation, and gave his heritage to the dragons of the desert" (i. 3).

"Esau" means such as are in good in respect to the natural man, here such as are in evil in respect to the same, therefore it is said, "Esau I hated;" that the goods of love of the natural man will be destroyed is signified by "I made his mountains a desolation;" and that the truths of that good will be destroyed by

the falsities of the sensual man is signified by "I gave his heritage to the dragons of the desert." [26.] In *Ezekiel*:

"Behold I am against thee, Pharaoh king of Egypt, the great dragon (or whale) that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made myself" (xxix. 3, 4; xxxii. 2).

This describes the pride of self-intelligence of the natural and sensual man; "Pharaoh king of Egypt" signifies the natural and sensual man; "the dragon (or whale)" the same in respect to knowledges (*scientifica*) which are falsities or things falsified by the pride of self-intelligence (but this may be seen explained above, n. 513[a]). [27.] In *Moses*:

"Their vine is of Sodom and of the fields of Gomorrah; his grapes are grapes of gall, his clusters of bitternesses. Their wine is the poison of dragons and the cruel gall of asps" (*Deut.* xxxii. 32, 33).

This may be seen explained above (n. 519[b]). Here, too, "their wine," which is called "the poison of dragons and the cruel gall of asps," signifies that the truth of the church with the posterity of Jacob was external, in which inwardly there were infernal evils and falsities; "dragons and asps" signify sensual things which are the outmosts of the natural man full of horrible evils and falsities confirming them, and for the reason that the natural then receives nothing through the spiritual mind from the Lord, consequently what it receives is from hell.

[d.] [28.] That "the dragon" signifies such things as have been stated above can be seen more fully from what follows in this chapter, namely, from his enmity against the woman about to bring forth and fleeing into the wilderness; also from his combat with Michael; and still further in chapters xvi. 13-15, and xx. 2, 7, 8, 10, 14, where it is said of him that "he was bound a thousand years, and afterwards being loosed he went forth to seduce the nations, and to gather Gog and Magog together to battle against the saints," and that afterwards "he was cast into a lake of fire and brimstone;" from all which it can be seen that "the dragon" means those who possess no good of charity and love because they do not acknowledge it to be any medium serviceable to salvation, but make it a kind of knowledge (*scientificum*) which from persuasion they call faith; and when the good of charity and love is not implanted by the life of man there is evil in place of it, and where there is evil there is falsity. [29.] Because "serpents" signify sensual things, which are the outmosts of the natural man, and these are not evil except with those who are evil, and because the word in the Hebrew that means

dragon (**TANNIN**) is the same as that which means serpents not poisonous, so when such serpents are meant by "dragons" they signify in the Word sensual things not evil, or as applied to persons, sensual men who are not evil. That the same word in Hebrew means dragons and such serpents can be seen in Moses :

When he was commanded out of the bush to cast his rod on the ground, and when it was changed to a serpent, he took hold of its tail, and thereby it was changed again into a rod (*Exod. iv. 3, 4*).

And afterwards,

Moses took the rod and cast it down before Pharaoh, and it became a serpent (dragon), and the magicians did the like with their rods ; but the rod of Moses, then a serpent (dragon), swallowed up the rods, that is, serpents (dragons), of the magicians (*Exod. vii. 9-12*).

The word rendered serpent in the former passage and the one so rendered in the latter are different ; in the former passage the word generally employed in other parts of the Word is used, but in the latter it is the same word as is translated dragon ; thus it might be rendered that when Moses' rod was cast before Pharaoh it was changed into a dragon. From this it follows that "dragon," the same as "serpent," signifies in a good sense the sensual which is the outmost of the natural man when it is not evil or not wicked. [30.] It is in this milder sense that "dragons" are mentioned in *Isaiah* :

"The wild beast of the field shall honor Me, the dragons and the daughters of the owl, because I will give waters in the desert, rivers in the wilderness, to give drink to My people, My chosen" (*xliii. 20*).

And in *Jeremiah* :

"The hind brought forth in the field, but forsook it, because there was no grass ; and the wild asses stood upon the heights, they breathed out the wind like dragons, their eyes were consumed because there was no herbage" (*xiv. 5, 6*).

In these passages the word translated "dragons" is commonly translated "serpents," and is also translated "whales" in the sea, and these have the same signification, namely, man's natural in general which is the sensual ; so the last passage might be translated, "they breathed out the wind like whales."

(Likewise in *Isaiah* li. 9 ; in *Jer.* li. 34 ; in *Ezek.* xxix. 3, 4 ; and in David, *Pss.* lxxiv. 13, 14.)

Moreover, there are men merely sensual who are good.

715. “*Having seven heads*” signifies *the knowledge (scientia) of the holy things of the Word, which they have adulterated, and consequent insanity, and yet craftiness.*—This is evident from the signification of “head,” as meaning intelligence and wisdom, and in the contrary sense insanity and folly (of which above, n. 553, 577), and that it means craftiness (n. 577); also from the signification of “seven,” which means all persons and all things, and is predicated of things holy (see above, n. 257), so here of the holy things of the Word, which they have adulterated. As “seven” is predicated of things holy, in the contrary sense it is predicated of holy things adulterated and profaned, for in the Word every word has also a contrary sense, and what is profane is contrary to what is holy. This makes clear that heads and seven are not meant by the “seven heads” that the dragon was seen to have, but a knowledge of the holy things of the Word which they have adulterated, and consequent insanity and yet craftiness.

[2.] “The head of the dragon” signifies insanity, because the intelligence of the man of the church is from genuine truths from the Word. The truly human understanding is formed and perfected by natural, civil, moral, and spiritual truths, the interior understanding by spiritual truths, but the exterior by moral and civil truths; therefore such as the truths are, such is the understanding that is formed of them. All spiritual truths are from the Word, and make one with the good of love and charity. When, therefore, a man places everything of the church and of heaven in faith, and separates from that faith the good of charity and love, as those do who constitute “the head of the dragon,” as has been said in the preceding article, then the interior understanding cannot be formed, consequently in place of intelligence in things spiritual such have insanity; for from a false principle falsities flow in a continual series, and because good of charity is separated, no genuine truth can be given them, since all truth is of good, and in fact is good in form. This makes evident that “the head of the dragon” signifies insanity in spiritual things.

[3.] “The head of the dragon” also signifies craftiness, because all those who constitute his head are merely natural and sensual, and if such have at the same time studied the Word and the doctrine of the church, and have caught at falsities in place of truths, and have corroborated these by knowledges, they are crafty above all others; but this craftiness does not manifest itself in the world as it does afterwards when they become spirits, for in the world they cover it over with external piety and feigned morality which conceal it; but as the craftiness abides in their spirit it is plainly

manifest when externals are removed, as is done in the spiritual world. But it is to be noted that the craftiness that is signified by "the head of the dragon" is a craftiness in perverting the truths and goods of the Word by means of reasonings from fallacies and sophistries, also from things persuasive, by which the understanding is fascinated, thus by inducing upon falsities the appearance that they are true. That this is so can be seen from "the serpent" by which the first parents were led astray, that is said to have been

"More crafty than any wild beast of the field" (*Gen.* iii. 1);

that "serpent" having the same signification as "the dragon," therefore the dragon is called "the old serpent that seduceth the whole world," in the ninth verse of this chapter.

716. "*And ten horns*" signifies *much power*.—This is evident from the signification of "horn," as meaning the power of truth against falsity and evil, and in the contrary sense the power of falsity against truth and good (of which above, n. 316, 567); also from the signification of "ten," as meaning all persons and all things, likewise many persons and many things (of which also above, n. 675); which shows that "ten horns" signify much power. That the dragon had much power is evident from what follows, namely, that because of him "the male child that the woman brought forth was caught up unto God," that "his tail drew down from heaven the third part of the stars;" also that "he fought with Michael and his angels;" and afterwards that he stirred up Gog and Magog, and the nations in great number, to war against the saints. [2.] "The dragon" had such power because "the dragon" means such as have separated faith from the goods of charity, which are works, and have confirmed this by the sense of the letter of the Word, which they thus twist from its genuine sense, and as it were draw it down from heaven; and because at the end of the church, which the *Apocalypse* treats of, there is no charity, the dragon then has power; for at the end of the church every one wishes to live for himself, for the world, and according to his own bent, and few wish to live for the Lord, for heaven and eternal life; and the principle of faith alone, which is faith separated from charity, favors the former life, and like the current of a river draws in and carries away all to so believing and so living. This is why "the dragon," which signifies such persons and such things, was seen to have "ten horns." [3.] It has been said heretofore that falsities from evil have no power whatever; but let it be known that falsities from evils

have no power against truth from good; for truth from good is from the Lord, and the Lord has all power by His Divine truth. But falsities from evil have a power that is signified by "the ten horns of the dragon," because they prevail against those who are in falsities from evil, since such persons and such falsities act as one; moreover, man is in evil and in falsities therefrom hereditarily from his parents, and afterwards from actual life, especially at the end of the church; and these falsities from evil cannot be expelled from man in a moment, but only by degrees; if they were expelled in a moment man would expire, because they constitute his life. Because such is man's state at the end of the church, the falsities of evil prevail, although they have no power whatever against truth from good. The Lord by His Divine truth might cast out the falsities of evil that are in man instantly, but this would be to cast the man instantly into hell; these falsities must first be removed, and so far as they are removed, so far there is place for implanting truths from good, and man is reformed. Such as are here meant by "the dragon" are meant also by "the goat" that fought with the ram (*Daniel* viii.), and by "the goats" in *Matthew* (xxv.); for "goats" there signify those who are in faith separated from charity, and "the ram" and "sheep" those who are in charity.

717[a]. "*And upon his heads seven diadems*" signifies *Divine truths in the outmost of order, which are truths of the sense of the letter of the Word, here these truths adulterated and profaned.*—This is evident from the signification of "heads of the dragon," as meaning the true knowledges (*vera scientifica*) of the Word, which have been adulterated and profaned; that these "heads" signify insanity in spiritual things and yet craftiness in deceiving and leading astray may be seen above (n. 714[d]). Also from the signification of "diadems (or precious stones)," as meaning Divine truths in the outmost of order, which are the truths of the sense of the letter of the Word (of which presently); also from the signification of "seven," which means all things, and is predicated of things holy, and in the contrary sense of things profane (of which above, n. 715), here it is predicated of things profane, because of truths of the Word adulterated and thus profaned. This makes clear that "the seven diadems upon the heads of the dragon" signify Divine truths in the outmost of order, here these truths adulterated and profaned. [2.] "Precious stones," which are 'diadems," signify Divine truths in the outmost of order, which are truths of the sense of the letter of the Word, because a "stone" signifies truth, therefore "precious stones" signify Divine truths.

They mean Divine truths in the outmost of order, which are the truths of the sense of the letter of the Word, because these are transparent, having in them a spiritual sense, and in that sense there is the light of heaven, which makes all things of the sense of the letter of the Word to be full of light, and to be variegated according to the connection of things in the spiritual sense from which arise modifications of heavenly light, that present such colors as appear in the heavens, and thus in precious stones of various kinds. [3.] Diadems were seen upon the heads of the dragon, because the truths of the sense of the letter of the Word shine wherever they are, as well with the evil as with the good, for the spiritual light that is in them is not extinguished by their being with the evil, for heaven still flows into those truths. But the evil adulterate them, and thus see nothing of the light of heaven in them, and yet believe them to be holy because they adapt them to corroborate the falsities of their religion, so from the faith they have in their holiness the truths still shine before them; and since this is so, and since they acquire for themselves by means of these truths communication with the heavens they are at length deprived of them, and left to their falsities in which there is no light; this is done when they are let down into hell. [4.] That the truths of the sense of the letter of the Word appear as diadems is evident from the diadems seen in the spiritual world. In the palaces of angels in heaven there are many things that shine with precious stones. Sometimes precious stones are let down into the lower parts, and are presented as a gift to those who have done some good thing; they are even sold there as in the world, especially by the Jews, who there trade in them. It is granted and permitted to the Jews to trade in precious stones in the spiritual as in the natural world, because they regard the sense of the letter of the Word as holy. For the same reason noble women below the heavens adorn themselves with diadems, the same as in the world. When it is asked where those diadems in heaven and in the lower parts are from, it is declared that they are from the Lord, and from the spiritual light that is from Him, and that they are outmosts of that light, which are called effects; also that they are representative forms of affections for truth from good, thus that they are Divine truths in the outmost of order, such as the truths of the sense of the letter of the Word are. As this is the origin of precious stones, there are some in the world of spirits who are allowed to make diadems by inserting together truths from the

sense of the letter of the Word, but these diadems are not genuine, and are not hard like crystals, because they are artificial. [5.] From all this it can now be seen what “diadems (or precious stones)” signify in the following passages. In *Isaiah* :

“O thou afflicted and tossed with tempests and not comforted, behold, I lay thy stones with stibium, and thy foundations in sapphires, and I will make thy suns a carbuncle, and thy gates into rubies, and all thy border into stones of desire, and all thy sons shall be taught of Jehovah” (liv. 11-13).

This is said of “the barren who did not bear,” who should have many sons, by whom the nations that had no Divine truths because they did not have the Word are signified; therefore they are called “afflicted and tossed with tempests and not comforted,” “to be afflicted and tossed with tempests” is predicated of falsities by which such are infested and carried hither and thither. That when the Lord comes He will reveal to them Divine truths and instruct them, is signified by “I will lay thy stones with stibium, and thy foundations in sapphires, and I will make thy suns into a carbuncle, and thy gates into rubies, and thy borders into stones of desire.” It is evident that the “precious stones” here mentioned mean Divine truths in the outmost of order, like the truths of the sense of the letter of the Word, in which are internal truths, which are such truths as are in the spiritual sense of the Word; for the “foundations, gates, and borders,” which were to be laid with these precious stones, signify outmost things; consequently here “stones” in general, and “sapphires,” “carbuncles,” and “rubies,” signify such truths as are in the sense of the letter of the Word, which are outmost truths because they are for the natural and sensual man. Because the instruction of the nations in Divine truths is meant by these words it is added, “and all thy sons shall be taught of Jehovah.” But what “sapphire,” “carbuncle,” and “ruby” signify in particular need not be told here, only that “precious stones” signify in general outmost truths.

[*b.*] [6.] Because “the city of the New Jerusalem” signifies the doctrine of the new church, and “the foundations of its wall” signify outmost Divine truths, and “gates” introductory Divine truths, the foundations are described as twelve precious stones, and the gates as pearls, in the *Apocalypse* :

“The foundations of the wall of the city” the New Jerusalem “were adorned with every precious stone; the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh

hyacinth, the twelfth amethyst. The twelve gates were twelve pearls, each gate was one pearl. And the street of the city was pure gold, as it were transparent glass" (xxi. 19-21).

These "twelve precious stones" constituting the foundations, and "the twelve pearls" constituting the gates signify outmost Divine truths, which are the truths of the sense of the letter of the Word, upon which the doctrine of that church is founded, and by which man is introduced as by gates. The foundations are said to be "of precious stones," and the gates "of pearls," because the sense of the letter of the Word contains in it a spiritual sense, thus the light of heaven, which makes the sense of the letter of the Word to be full of light, as those stones are from light and from fire. But of this more hereafter, when the particulars are explained. [7.] The precious stones of which the breast-plate of judgment called Urim and Thummim was made, which was upon the ephod of Aaron, and also those that were set upon the shoulders of the ephod have the same signification, in Moses :

"They shall make the ephod of gold, hyacinthine, purple, scarlet double-dyed, and fine twined linen, the work of the cunning workman. . . . Thou shalt take two onyx stones, and grave on them the names of the sons of Israel, . . . the work of the engraver of stone ; with the engravings of a seal shalt thou engrave the two stones above the names of the sons of Israel ; thou shalt make them to be inclosed in ouches of gold ; and thou shalt put the two stones upon the shoulders of the ephod. . . . And thou shalt make a breast-plate of judgment with the work of the cunning workman, like the work of the ephod shalt thou make it ; . . . and thou shalt fill it with a filling of stones, there shall be four rows of stones. The first row a ruby, a topaz, a carbuncle ; the second row a chryso-prase, a sapphire, and a diamond ; the third row a cyanus, an agate, and an amethyst ; and the fourth row a beryl, an onyx, and a jasper. . . . The stones shall be above the names of the sons of Israel, twelve above their names, the engravings of a seal for every one above his name, they shall be for the twelve tribes." This was the breast-plate of judgment, Urim and Thummim (*Exod.* xxviii. 6-30).

What these things involve no one can know unless he knows what Aaron represented, and thus what his garments signified, and the ephod in particular (for it was because his garments were significative that they were called "garments of holiness"); also what the "breast-plate" upon the ephod, which was called "the breast-plate of judgment, Urim and Thummim," signified ; also what "the twelve tribes of Israel," and "the twelve stones above their names" signified. As to Aaron himself, he represented the Lord in relation to the priesthood, which is the Lord's celestial kingdom ; while "his garments" in general represented the spiritual kingdom, for this in the heavens invests the celestial kingdom. There are two kingdoms into which the heavens are

divided, the celestial kingdom and the spiritual kingdom. That is called the celestial kingdom where the Divine good that goes forth from the Lord is received, and that is called the spiritual kingdom where Divine truth is received; therefore Divine truth is signified by "the garments of Aaron" in general, and Divine truth in outmosts by the "ephod," since this was the outmost vestment. That "garments" in general signify truths, and "the Lord's garments," which appeared bright as the light when He was transfigured before the three disciples, signified the Divine truth that goes forth from Him, likewise "the Lord's garment divided by the soldiers," may be seen above (n. 64, 65, 195, 271, 395, 475[a], 476, 637). This shows that "the twelve stones in the breast-plate of the ephod" signified Divine truths in outmosts, the same as "the twelve sons of Israel" and "the twelve tribes;" that both of these signify in the Word the truths of the church in the whole complex may be seen above (n. 431, 657). [8.] This breast-plate was composed of precious stones, under which were the names of the twelve sons of Israel, that by means of it they might receive answers from heaven, which were exhibited in the breast-plate and from it by variegations of the colors shining forth from those stones, which were in accord with the representations of Divine truths in the heavens, where the Divine truths that flow down from the Lord through the heavens towards the lower parts are exhibited by variegations of colors; which shows that these "precious stones" signified Divine truths in outmosts. (But all this may be seen more fully explained in the *Arcana Caelestia*, n. 9856-9909; also respecting the two onyx stones that were upon the shoulders of the ephod, n. 9831-9855. That the "ephod" signified the external of the spiritual kingdom, which is Divine truth in outmosts, n. 9824. But what is signified in particular by the "ruby," the "topaz," and the "carbuncle," see n. 9865; what by the "chrysoprase," the "sapphire," and the "diamond," n. 9868; what by the "cyanus," the "agate," and the "amethyst," n. 9870; and what by the "beryl," the "onyx," and the "jasper," n. 9872.)

[c.] [9.] The "precious stones" by which a knowledge (*scientia*) of the knowledges of truth and good, and thus the intelligence of the king of Tyre are described, have the same signification in *Ezekiel*:

King of Tyre, "thou art full of wisdom and perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the sardonyx, and the jasper, the sapphire, the chrysoprase, and the emerald, and gold. . . . Thou wast the cherub, the spreading out of covering, and I have set thee, thou hast been in God's mountain of holiness, thou hast walked in the midst of the stones of fire" (xxviii. 12-14).

Because "the king of Tyre" signifies knowledges of the truth

of the church from the Word, and indeed from its literal sense, it is said that "he has been in Eden the garden of God," "Eden the garden of God" signifying intelligence from the Lord through the Word, for "Eden (as the east)" means the Lord, and "the garden of God" intelligence from Him; and because true intelligence is acquired, that is, given, solely through knowledges of truth and good from the Word understood according to their genuine sense, it is said "every precious stone was thy covering," "every precious stone" signifying knowledges of truth and good, and "covering" signifying the external of the Word that covers its internal; the external of the Word is the literal sense covering the internal, which is the spiritual sense. Because from this man has wisdom and intelligence it is said "King of Tyre, thou art full of wisdom and perfect in beauty," "beauty" signifying intelligence, because all beauty in the heavens is in accord with intelligence. The sense of the letter of the Word is also meant by "the cherub, the spreading out of covering," for "cherubim" signify a guard that the Lord be not approached except through the good of love, and the sense of the letter of the Word is what guards, because it covers its interiors. "Mountain of holiness" signifies the church in respect to the doctrine of love and charity; and "stones of fire," in the midst of which he walked, signify truths from good of love, according to which is the life. That "precious stones" here signify truths full of light from the light of heaven, which is Divine truth, can be clearly seen from this, that "Tyre" signifies in the Word knowledges of truth and good, and these knowledges are outmost truths, such as belong to the sense of the letter of the Word. (That "Tyre" signifies knowledges of truth and good, may be seen above, n. 514[a,b].) [10.] In the same,

"Syria was thy trader by reason of the multitude of thy works, they traded with chrysoprase for thy wares, purple, and brodered-work, and fine linen, and coral, and ruby. . . . The traders of Sheba and Raamah, these were thy traders by the chief of all spices, and by every precious stone and gold" (xxvii. 16, 22).

This, too, is said of Tyre, which signifies knowledges of truth and good in the church from the Word (as above). Because "Syria and Sheba and Raamah" likewise signify knowledges of truth and good, and "tradings" the acquisition of these, those countries are said to have given "precious stones in their tradings." Knowledges of truth and good are truths in outmosts, like the truths of the sense of the letter and the literal sense of the Word. [11.] In *Job*:

“The stones thereof are the place of sapphire, and it hath dust of gold. . . . Where shall wisdom be found, and where is the place of understanding? . . . Gold is not given for it, neither is silver weighed for the price of it; it cannot be valued with the gold of Ophir, the precious onyx and the sapphire; gold and the diamond cannot vie with it; . . . coral and crystal shall not be mentioned with it, and the choice of wisdom is above pearls; the topaz of Ethiopia shall not vie with it. . . . Behold, the fear of the Lord is wisdom, and to depart from evil is understanding” (xxviii. 6, 12, 13, 15-19, 28).

Because all wisdom and understanding comes through outmost Divine truths spiritually understood, and because such truths are signified by the precious stones here named, as “the onyx, the sapphire, the diamond, the topaz, and pearls,” and because these stones, being of earthy materials, although they are accounted precious in the world, count for nothing in respect to understanding and wisdom, it is said that understanding and wisdom are not to be valued with these, nor with gold and silver. Comparisons are made with these because they are significative; otherwise they are comparatively of no account. [12.] In David:

“Thou, Jehovah, shalt arise and have mercy upon Zion, . . . for Thy servants desire the stones thereof” (*Psalms* cii. 13, 14).

“The stones of Zion” which the servants of Jehovah desire mean Divine truths, for “Zion,” upon which Jehovah will have mercy, means a church that is in celestial love. [13.] In *Zechariah*:

“Behold, the stone that I have set before Joshua (the high priest), upon one stone are seven eyes; behold, I engrave the engraving of it. . . . In that day . . . ye shall cry every man to his companion, under the vine and under the fig tree” (iii. 9, 10).

This is said of the Lord’s coming; and the “stone” set before Joshua the priest signifies Divine truth, which is the Word; “seven eyes in one stone” signify Divine wisdom and intelligence, which are of Divine truth, thus of the Word; seven is predicated of the holy things of the Word and of the church, and “eyes” signify intelligence and wisdom; “to engrave an engraving” signifies a representative and significative of it; “the vine and fig tree” under which they shall come signify the church and doctrine from internal and external truths; internal truths are those that are called spiritual, and external truths are those that are called natural, and the former are signified by the “vine,” and the latter by the “fig tree.” [14.] In Moses:

“They saw the God of Israel, and under His feet as it were a work of sapphire stone, as the substance of heaven for purity” (*Exod.* xxiv. 10).

“The God of Israel” means the Lord; “a work of sapphire stone under His feet” means Divine truth in outmosts, such as the Word is in the letter, for “the sole of the foot” signifies the outmost, which is all that the Jewish nation could see, for they were in the externals of the Word, of the church, and of worship, and not in internals; the “sapphire stone” signifies transparency from internal truths; “as the substance of heaven for purity” signifies the transparency of the angelic heaven. (But these things are explained in the *A.C.*, n. 9406-9408.) Because a “precious stone” signifies Divine truth in outmosts transparent from interior truths, the luminary of the city New Jerusalem is described in the *Apocalypse* as

“Like unto a precious stone, as it were a jasper stone, shining like crystal” (xxi. 11).

Again, since “the white horse” there signifies understanding of the Word, and “He that sat upon the horse” the Lord in relation to the Word,

There was seen upon the head of Him who sat upon the white horse many diadems, and His name is called the Word of God (*Apoc.* xix. 12, 13).

[*d.*] [15.] Thus much respecting precious stones with those who are in Divine truths; something will now be said about precious stones with those who are in infernal falsities. To such precious stones are also given while they live in the world, since they, too, possess knowledges of truth and good from the natural sense of the Word, which is the sense of the letter; therefore precious stones or diadems are equally ascribed to such, as here to “the dragon,” upon whose heads were seen “seven diadems,” and for the reason that with the evil the same as with the good the Word is the Word and its truths are truths in themselves; and when the evil pervert and falsify the truths of the Word it does not change their essence. For this reason, in what follows in the *Apocalypse* like things were seen upon the woman sitting on the scarlet-colored beast, by whom Babylon is depicted, of whom it is said,

“A woman sat upon the scarlet-colored beast, full of names of blasphemy, and she had seven heads and ten horns; she was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, . . . and upon her forehead a name written, . . . Babylon the great” (*Apoc.* xvii. 3-5).

But more about this in what follows. So again elsewhere in the *Apocalypse*:

“The merchants of the earth shall weep and wail over” Babylon the great, “for no one buyeth her merchandise any more, merchandise of gold and silver and precious stone and pearl and fine linen, and purple and silk and scarlet. . . . And the merchants . . . shall say, Woe, woe, the great city! she that was arrayed in fine linen and purple and scarlet, decked with gold, precious stone, and pearls” (xviii. 11, 12, 15, 16).

[16.] Because “precious stones, purple and fine linen” signify knowledges of truth and good from the Word, it is said of the rich man,

At whose gate Lazarus was laid, that “he was clothed in purple and fine linen” (*Luke* xvi. 19, 20).

“The rich man” means the Jewish nation; and because it had the Word in which are Divine truths, it is said “to be clothed in purple and fine linen;” and “the poor Lazarus” means the nations that did not have the Word, and thus had no truths; this evidently is why the rich man, although he was evil and was afterwards cast into hell, had “garments of purple and fine linen.” [17.] Like things are said about the king of the north, who made war against the king of the south, in *Daniel*:

The king of the north, “as a god he shall honor the fortresses upon his station, a god whom his fathers knew not shall he honor with gold, silver, and precious stones, and desirable things; he shall make strongholds of fortresses with a strange god; whose shall acknowledge him shall be greatly honored” (xi. 38, 39).

This chapter treats of the war of the king of the north with the king of the south; and “the king of the north” means those who are in knowledge (*scientia*) from the Word, but not in life, thus who are in so-called faith, but not in charity, since they reject charity as not contributing to salvation. But “the king of the south” means those who are in intelligence from the Word, because they are in charity; such are “the king of the south,” or pertain to “the king of the south,” because “the south” means light, and “light” signifies intelligence, and those who are in charity, which is the life of faith, have light of intelligence from the Word. But “the king of the north,” that is, those who belong to “the king of the north” are such as are described above, because the “north” means night, and also a cold light, like the light of winter, from which, because there is no heat in it, there is no fructification; for spiritual heat is charity, and all germination is from heat through light. The war between these kings is described because the last time of the church is treated of when everything of salvation is made to rest on knowledge (*scientia*) from the Word, and nothing upon the life, and with the Jewish nation, upon the traditions by which they falsified the Word; the

truths of the Word become traditions when there is no life of charity, and the truths of the Word become falsities when faith is separated from charity. From all this it can be seen that "the king of the north" means those who are in faith alone, that is, in faith without charity. [18.] The same are meant in *Daniel* by "the he-goat" that fought with the ram; and the same are meant by "the dragon" in this chapter, with the difference, that "the dragon" means strictly the learned who have confirmed themselves by doctrine and life in a faith separated from charity, for these have poison like dragons that destroys charity. For this reason the angel Michael is also mentioned in *Daniel* (xii. 1). That those who make everything of the church to rest on a knowledge (*scientia*) of knowledges from the Word, and nothing upon the life, pervert and falsify the truths of the Word, is meant by "the king of the north shall honor a strange god whom their fathers knew not," and "shall honor him with gold, silver, precious stone, and pearls;" "his god" meaning the truths of the Word falsified, since "God" when mentioned in the Word means the Lord in relation to Divine truth, thus the Divine truth that goes forth from the Lord, and when "Jehovah" is mentioned, the Lord in relation to Divine good, thus the Divine good that goes forth from the Lord is meant; therefore "a strange god whom his fathers knew not" means the truths of the Word falsified, which in themselves are falsities, and are not acknowledged by those who were previously of the church. The truths and goods of the Word themselves, though falsified, are signified by "precious stones and desirable things," also by "silver and gold," for the essence of the truths of the Word is not changed when they are accepted by the evil. "Fortresses upon the station," and "strongholds of fortresses" signify things of self-intelligence confirmed by the sense of the letter of the Word, which is such that when it is not interiorly understood it may be so construed as to corroborate any heresies whatever. From all this the signification of "the seven diadems upon the heads of the dragon" can now be seen.

718. [Verse 4.] "*And his tail drew the third part of the stars of heaven*" signifies *the falsification and adulteration of all truths of the Word*.—This is evident from the signification of "drawing with the tail," as meaning, in reference to "the dragon," falsification and adulteration (of which presently); also from the signification of "the third part," which means all, and is predicated of truths (see above, n. 384, 506); also from the signification of "the stars of heaven," as meaning knowledges of truth and good from the Word (see also above, n. 72, 402), thus truths, for

knowledges of truth and good are the truths of the natural man, from which the rational and spiritual man has intelligence. This makes evident that "to draw with the tail the third part of the stars of heaven" signifies in reference to the dragon to falsify and adulterate the truths of the Word. Such is the signification because "the dragon" means in general all who acknowledge the Word and read it and yet do not live according to it, and this because they separate life, which is charity, from faith, and believe that it is sufficient merely to think those things that are in the Word, and to persuade themselves that they are saved by thinking and talking about certain things from the Word with trust and confidence, and that faith alone justifies and saves, apart from anything of life or works. (That such are meant by "the dragon" may be seen above, n. 714.) Such as these, to confirm their dogmas from the Word bring forward passages in which faith is mentioned and in which faith is treated of; but the passages in which charity and love are mentioned, and doing is spoken of, they pervert by applying them to faith alone, and thus they falsify the Word, which from beginning to end is the doctrine of love to the Lord and of charity towards the neighbor. This falsification and adulteration of truths of the Word is meant by "drawing down with the tail the third part [of the stars] of heaven;" this is the meaning of these words because the tail is a continuation of the brain through the spine of the back, of which it is an appendage; thus the tail is moved by the head and the body according to the desires and appetites of the natural man; the movements of the tail, therefore, are effects flowing from the delights of the loves of the sensual man, and the loves of the sensual man are what falsify and adulterate the truths of the Word. (That the "tail" signifies the sensual, which is the outmost of the natural man, may be seen above, n. 559.) Whether it is said that the loves of the sensual man falsify and adulterate the truths of the Word or that the sensual does this, it amounts to the same, for the sensual loves to live for the body and for the world, thus according to its own bent; and this life it feels, but it does not feel the interior life, therefore it denies that life.

719. It is said that the sensual falsifies and adulterates the truths of the Word: it needs to be known how it can falsify and adulterate the truths of the Word, for those who do not know how this is done and what the Word is might think that because the truths of the Word are truths, and are plainly expressed in the sense of its letter, they cannot become falsities. But to illustrate this take an example from nature, such as the natural man

can clearly perceive. It appears before the eyes as if the sun were each day carried about the earth, also at the same time once each year ; therefore it is said in the Word that the sun rises and sets, and causes the day, noon, evening, and night, also the seasons of spring, summer, autumn, and winter, and thus days and years ; and yet the sun stands unmoved, while the earth revolves daily and is carried about the sun yearly, and the progression of the sun is only an appearance and thus a fallacy. Now when this truth is known and accepted that it is not the sun but the earth that moves, both become true, namely, that the sun stands unmoved in the centre of its system, and that it has its progressions ; that it stands unmoved is true for the rational man, and that it has its progressions is true for the sensual, thus both become true, true actually for the rational man, and true apparently for the sensual. And yet if the rational man does not throw light on this phenomenon the falsity is accepted that the sun actually progresses, and thus the truth that the sun is not moved out of its place but that it is the earth that moves becomes falsified ; but it is not falsified when the light of the rational shines on it. It is the same with every particular of the Word in the sense of its letter ; because this is the outmost sense it is natural, and is adapted to the comprehension of the sensual man, thus of children and the simple ; for this reason most things in it are appearances of truth, and unless these are perceived from a spiritual, that is, from an enlightened understanding, they become falsities ; for they are then believed to be actually true and not merely true in appearance. But it is otherwise when they are perceived understandingly and spiritually ; then all things of the Word become true, in the genuine sense actually true, and in the sense of the letter apparently true, as was said above respecting the sun. From all this it can be seen how innumerable things in the Word become falsified and adulterated ; as that God tempts, that He is angry, that He does evil, that He casts into hell ; likewise, that at the day of the last judgment the Lord is to come in the clouds of heaven, that the sun and the moon will then withdraw their light, and the stars will fall from heaven ; also that the earth and the universe will perish, and a new creation of all things take place ; with other things that are truths of the sense of the letter of the Word, but which become falsities if they are not perceived from an enlightened understanding. In what follows it shall be told how faith alone, which is faith separated from charity, falsifies all things of the Word.

720. “*And cast them unto the earth*” signifies *their extinction and destruction*.—This is evident from the signification of “casting to the earth,” which in reference to the “stars” (which signify knowledges of truth and good from the Word, thus truths) means to extinguish and destroy, for truths are extinguished and destroyed when they are falsified and adulterated. Truths falsified and adulterated are more false than those from any other source; for falsities from other sources do not so extinguish and destroy truths, but give some place for them in or near themselves. By falsities from other sources, those especially are meant that are from ignorance, from fallacies, and from religion with those who do not have the Word. It is to be noted that those who live wrongly and yet say that they are saved because they have faith have scarcely any genuine truth, however many things they know and draw forth from the sense of the letter of the Word; for the sense of the letter of the Word is such that when it is not comprehended interiorly it may be explained in different ways, and when that sense is not looked at from genuine truths it is believed according to the letter and is falsified, according to what was shown in the preceding article in the comparison with the movement and fixedness of the sun. That such have scarcely any genuine truth was ascertained in respect to some in the spiritual world who had confirmed faith alone in doctrine and life, who it was found did not know or acknowledge a single genuine truth; angels made the examination and were surprised. This showed clearly that they had extinguished and destroyed in themselves the truths of the Word. This, then, is the signification of “the dragon’s drawing down the third part of the stars of heaven with his tail, and casting them to the earth;” as the he-goat did also in *Daniel*:

The horn of the he-goat “waxed great even to the host of the heavens, and some of the host and of the stars it cast down to the ground and trampled upon them; . . . and it cast down the truth to the ground” (viii. 10, 12).

“The host of the heavens” means all the truths and goods of heaven and the church.

(The stars that shall fall from heaven have a like signification, *Matt.* xxiv. 29).

721[a]. “*And the dragon stood before the woman who was about to bring forth*” signifies *the hatred of those who are meant by “the dragon” against the church in those who will be in doctrine, and thus in a life of love and charity from the Lord*.—This is evident from the signification of “the dragon,” as meaning those who have a knowledge (*scientia*) of the knowledges of truth

from the sense of the letter of the Word, and are not in a life according to it (see above, n. 714); also from the signification of "the woman," as meaning a church that is in the doctrine and thus in the life of love to the Lord and charity towards the neighbor (see above, n. 707). The hatred of those who are signified by "the dragon" against that church and its doctrine, is meant by "standing before the woman about to bring forth and wishing to devour the child." Also from the signification of "bringing forth," as meaning to bring forth such things as pertain to the church, which are doctrinals, here respecting love to the Lord and charity towards the neighbor, for "the male child" that the woman brought forth signifies the doctrine of that church. Such things are signified by "bringing forth," because generations, births, and nativities mean in the Word spiritual generations, births, and nativities, which are effected by truths and a life according to truths. [2.] For this reason where spiritual generation, which is called regeneration, is treated of in the Word it is described by natural generation and birth. As in *John*:

Jesus said to Nicodemus, "Except one be born anew he cannot see the kingdom of God. Nicodemus said, . . . How can a man be born when he is old? can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except one be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, but that which is born of the spirit is spirit" (iii. 3-6).

As Nicodemus did not understand the spiritual sense of the Lord's words "that a man must be born anew," the Lord explained that "to be born" means "to be born of water and of the spirit," thus to be regenerated, that is, by means of truths from the Word and a life according to them, for "water" signifies truths, and "spirit" a life according to them. But elsewhere in the Word, where "to travail," "to bring forth," "to beget," and "to be born" are mentioned, there is no explanation, and yet spiritual travail, nativity, and bringing forth are meant, since the Word in the letter is natural, but in its bosom is spiritual. "To bring forth" signifies to bring forth spiritually, because when a man is regenerating he is likewise as it were conceived, carried in the womb, born, and educated; as a man is conceived of his father, carried in the womb and born of his mother, and afterwards educated. [3.] To show that births and nativities signify in the Word spiritual births and nativities, some passages shall be cited from it. In *Isaiah*:

"Blush O Zidon, the sea hath said, the stronghold of the sea, saying, I have not travailed, neither brought forth, I have not trained up young men, I have not brought up virgins; when the report comes

from Egypt they shall be seized with grief as at the report respecting Tyre" (xxiii. 4, 5).

"Zidon" and "Tyre" signify knowledges of good and truth from the Word; that the church has not acquired through these anything of intelligence or wisdom, or wrought any uses, is signified by "not travelling," "not bringing forth" "not training up young men," "not bringing up virgins," "young men" meaning the truths of the church, and "virgins" its goods. (But this may be seen explained above, n. 275[a].) [4.] In the same,

"Thy chastening is upon them, as a woman with child that draweth near to her delivery; . . . she crieth out in her pangs; so have we done before Thee, O Jehovah; we have conceived, we have travailed, we have as it were brought forth wind; we have not wrought salvation in the earth, neither have the inhabitants of the world fallen; thy dead shall live" (xxvi. 16-19).

This is said of the last times of the church, when falsities and evils so far increase that there can be no reformation or regeneration; this state is meant by "the chastening of Jehovah upon them;" that it will then be difficult to perceive and acquire any truth is signified by "as a woman with child that draweth near to her delivery; she crieth out in her pangs;" that in the place of truths they imbibe vanities in which there are no truths is signified by "we have conceived, we have travailed, we have as it were brought forth wind," "wind" signifying such vanities; that from these no uses of life come is signified by "we have not wrought salvation" to Jehovah; that still, when the Lord shall come into the world they must be taught and regenerated by truths from Him is signified by "thy dead shall live," and by the words that follow. [5.] In the same,

"Sing O barren, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail, for more are the sons of the desolate than the sons of the married wife" (liv. 1).

This treats of the Lord's coming and of a new church to be established by Him with the nations; these are signified by "the barren that did not bear," and by "the desolate" who shall have many sons; they are called "barren" because they did not know the Lord, and did not have the Word where truths are, and therefore could not be regenerated, "sons" meaning truths from the Lord through the Word. A church that has the Word, from which the Lord is known, is meant by "the married wife" that has no sons; the joy of those who are of a new church that before had no truths, is signified by "break forth into singing and cry aloud, thou that didst not travail," "to travail" meaning to bear in the womb. [6.] In the *First Book of Samuel*:

“They who have been driven have girded strength about them ; they that are full have hired themselves for bread, and they that are hungry have ceased, even until the barren hath borne seven, and she that hath many children hath failed” (ii. 4, 5).

This is the prophetic song of Hannah, the mother of Samuel. “Those driven” that must be girded with strength mean the nations with whom there is to be a church, who are called “driven” from a lack of knowledges of truth, and who are therefore cast out by those of the church, at that time the Jewish church ; “to be girded with strength” signifies that such have truths from good, and thus power. “They that are full, who have hired themselves for bread,” and “they that are hungry who have ceased,” mean those who were of the Jewish church, who are said to be “full” because they had truths in abundance, and “to be hired for bread” because they could only be led to learn truths and do them as hirelings ; that they did not desire to know them is signified by “they that are hungry have ceased.” The same church is meant by “she that hath many children hath failed.” But the nations that are to acknowledge the Lord and receive the Word, and thus suffer themselves to be regenerated into the church, are meant by “the barren that shall bear seven ;” “seven” signifies all and many, and is predicated of the holy things of the church. [7.] In *Jeremiah* :

“She that hath borne seven shall languish, she shall breathe out her soul, her sun shall go down while it is yet day” (xv. 9).

This signifies that a church that has all truths because it has the Word shall perish, even so that nothing of truth and good will remain ; “to bear seven” signifies to be gifted with all truths from the Word ; “to languish, and to have the sun go down,” signifies to perish gradually and at length wholly ; “to breathe out the soul” signifies to perish in respect to all truths, and “the sun going down” signifies to perish in respect to all goods of love ; “while it is as yet day” signifies while the Word is still acknowledged. [8.] In *Isaiah* :

“Before she travailed she brought forth ; before her pain came she was delivered of a male child. Who hath heard a thing like this ? Who hath seen a thing like this ? Hath the earth travailed for one day ? Shall a nation be begotten at once ? As soon as Zion travailed she brought forth her sons. Shall I break forth and not bring forth, saith Jehovah, shall I that cause to bring forth shut the womb ? Rejoice with Jerusalem, exult in her, all ye that love her, . . . that ye may suck and be satisfied with the breast of her consolations” (lxvi. 7-11).

This, too, treats of the Lord’s coming and of the establishment

of a church with the nations. Their reformation and regeneration are described by "travailing," "bringing forth," "being delivered of a male child," and by "breaking the matrix" and "bringing forth;" for, as has been said above, a man who is born anew is likewise as it were conceived, carried in the womb, born, educated, and grows up, as from a father and mother. "Zion" and "Jerusalem" mean the church and its doctrine; and "to suck and be satisfied with the breast of her consolations" signifies to be fully instructed in truths from good from the delight of love according to desire; the "one day" in which these things shall take place signifies the Lord's coming. [9.] In David:

"From before the Lord thou art in travail, O earth, from before the God of Jacob" (*Psalms* cxiv. 7).

"Thou art in travail, O earth," signifies the establishment of the church, or the reformation of those who will be of the church, "to travail" meaning to accept truths and be reformed, and "the earth" meaning the church. It is said "from before the Lord" and "from before the God of Jacob," because reformation in respect to good and truth is meant, for the Lord is called "Lord" from good, and "God" from truth.

[b.] [10.] In *Jeremiah*:

"Behold, I bring them from the land of the north, and I will gather them from the sides of the earth; among them the blind and the lame, the woman with child, and she that is bringing forth together, a great company shall they return hither" (xxxv. 8).

This, again, treats of the restoration of the church with the nations by the Lord. The nations that are in falsities, and that are in appearances of truth such as the truths of the Word are in the sense of its letter, are meant by "the land of the north" and by "the sides of the earth," the "north" signifying falsities, and "the sides of the earth" such outmost truths; therefore it is added, "among them the blind and the lame, the woman with child and she that is bringing forth," the "blind" meaning those who are not in truths, and the "lame" those who are not in goods, "the woman with child" those who receive truths, and "she who is bringing forth" those who do them. That with such the church will be established is signified by "Behold, I bring them, I will gather them, and a great company shall they return hither." [11.] In *Isaiah*:

"Look unto the rock out of which ye were hewn, and to the digging out of the pit out of which ye were digged; look unto Abraham, your father, and unto Sarah that bare you; for I called him alone, and I will bless him and will multiply him; for Jehovah will comfort Zion, He will comfort all her waste places, and He will make

her desert like Eden, and her wilderness like the garden of Jehovah" (li. 1-3).

This, too, is said of the Lord, and of a new church from Him. The Lord in relation to Divine truth and in relation to the doctrine of truth is meant by "the rock out of which they were hewn and the pit out of which they were digged" (see above, n. 411). But the Lord in relation to the Divine, from which is reformation, is meant by "Abraham" to whom they shall look, and by "Sarah" that bare them; for by "Abraham, Isaac, and Jacob," in the Word, those persons are not meant, but the Lord in relation to the Divine itself and the Divine Human, as may be seen in the *Arcana Caelestia* (n. 1893, 2833, 2836, 3245, 3251, 3305, 3439, 3703, 4615, 6098, 6185, 6276, 6804, 6847); but the heavenly marriage which is of Divine good and Divine truth, from which is all reformation and thus the church, is signified by "Abraham" and "Sarah that bare them." Because the Lord is meant by "Abraham" it is said, "I called him alone, and I will bless him and will multiply him," and afterwards that "Jehovah will comfort Zion, He will comfort all her waste places," "Zion" meaning a new church, "waste places" truths destroyed, and "to comfort" to restore the church. That those who will be of that church will acknowledge the Lord, and will receive love to Him and thus wisdom, is signified by "her desert shall be made like Eden, and her wilderness like the garden of Jehovah," "Eden" signifying love to the Lord, and "garden of Jehovah" wisdom therefrom. [12.] In *Micah*:

"O hill of the daughter of Zion, unto thee shall come and shall return the kingdom, . . . the kingdom of the daughter of Jerusalem. Now why dost thou shout in shouting? Is there no king in thee; hath thy counsellor perished, that pain taketh hold of thee as a woman in travail? Be in travail and bring forth, O daughter of Zion, . . . for thou shalt go out from the city and shalt dwell in the field" (iv. 8-10).

This treats of a spiritual captivity in which the faithful are when they remain in a church in which there is no more truth or good; their lamentation that they are in that church is signified by "why dost thou shout in shouting," also by "that pain taketh hold of thee as a woman in travail;" when yet they have truths of doctrine and also understanding of them, which is signified by "Is there no king in thee; hath thy counsellor perished?" "king" signifying truth of doctrine from the Word, and "counsellor" the understanding of it. That with those who are in good of charity and thus in truths of doctrine there will be a church is signified by "daughter of Zion" to whom the kingdom shall come, and by "daughter of Jerusalem," "kingdom" signifying

the church. The establishment of the church and reformation of those who are of the church is meant by "be in travail, bring forth, O daughter of Zion." "For thou shalt go out from the city and shalt dwell in the field" signifies that they will withdraw from a doctrine in which there is no longer any truth or good, and will abide where these abound, "city" meaning the doctrine from which they will withdraw, "field" meaning where truths and goods abound, and "to go out" meaning to withdraw, namely, from that doctrine, and to be thus delivered from spiritual captivity. [13.] In David :

Jehovah "raiseth the exhausted out of the dust, He lifteth up the needy from the dunghill, to place him with princes, with the princes of His people; He maketh the barren woman to dwell in a house, to be a glad mother of sons" (*Psalms* cxiii. 7-9).

That such as are in falsities from ignorance, and thus are not in goods, must be instructed by the Lord in truths, is signified by "Jehovah raiseth the exhausted out of the dust, He lifteth up the needy from the dunghill," "the exhausted" and "the needy" meaning those who are in falsities from ignorance, and thus not in goods. The chief truths of the church in which they must be instructed are signified by "princes, the princes of the people," with whom they are to be placed. That those who did not before have life from the marriage of truth and good will have it is signified by "making a barren woman to dwell in a house, to be a glad mother of sons," "to dwell" signifying to live, "the house of a barren woman" signifying where there is no marriage of truth and good, and "a glad mother of sons" the church where there are nascent truths from good. [14.] In *Hosea* :

"As to Ephraim, as a bird shall his glory fly away, from the birth and from the belly and from conception" (ix. 11).

That this signifies that all understanding of truth from outmosts to firsts will perish, may be seen above (n. 710[*a*]), where it is explained. In *Luke* :

"Woe to them that are with child and to them that give suck in those days; for there shall be great distress, . . . and anger upon this people" (xxi. 23).

And in the same,

"Behold the days shall come in which they shall say, Blessed are the barren and the bellies that have not borne, and the breasts that have not given suck" (xxiii. 29; also in *Matt.* xxiv. 19; *Mark* xiii. 17).

That this is said of those who live at the end of the church, when there are no genuine truths to be received that are not falsified, may be seen above (n. 710[*a*]). [15.] In *Jeremiah* :

"The partridge gathereth but bringeth not forth, he maketh riches but not with judgment; in the midst of his days he leaveth them, and in his latter end he shall become foolish" (xvii. 11).

A "partridge" means such as learn many things from the Word and from the doctrines of the church, but not for the sake of uses of life, "to bring forth" means to perform uses, that is, to live and thus be reformed; the "riches" that he maketh not with judgment signify spiritual riches, which are knowledges of truth and good; to acquire these not for the sake of uses of life is "to make riches not with judgment;" that such knowledges as are not made to be of the life perish is signified by "in the midst of his days he shall leave them;" that finally they will have no knowledges of truth that are not falsified is signified by "in his latter end he shall become foolish." [16.] Since a "mother" signifies the church, and "sons and daughters" its truths and goods, and in the ancient churches, and afterwards in the Jewish churches, all things were representative and thus significative, it was a reproach and dishonor to women to be barren; therefore

Rachel was angry with Jacob that she bare no children, and when she brought forth Joseph she said, "God hath gathered up my reproach" (*Gen. xxx. 1, 23*).

For the same reason, when Elizabeth had conceived she said,

"Thus hath the Lord done unto me, in the days wherein He looked upon me to take away my reproach among men" (*Luke i. 24, 25*).

Thus it is evident that "to travail," "to bring forth," and "to be born," signify the procreation of such things as pertain to the church. [17.] In *Isaiah*:

"Woe to him that saith unto a father, What begettest thou? or to a woman, With what travailest thou?" (*xlv. 10*.)

This is said of man's reformation, and that it is from the Lord and not from man. In the same,

King Hezekiah said, when he heard the words of Rabshakeh, "This day is a day of straitness, and of chiding and of reproach, and the sons are come to the mouth of the matrix and there is not strength to bring forth" (*xxxvii. 3*).

That truths from the Word will be heard and known, and yet reformation will not be effected by them, is signified by "the sons are come to the matrix and there is not strength to bring forth," "to bring forth" signifying to make truths fruitful by doing them, from which comes reformation. That this was a grief of heart and mind, and a reproach to the church, is signified by "a day of straitness, of chiding and of reproach." [18.] In *Ezekiel*:

"I will pour out my fury upon Sin, the strength of Egypt, and will cut off

the multitude of No ; I will set a fire in Egypt ; . . . Sin shall travail, and there shall not be for the breaking through" (xxx. 15, 16).

"Egypt," "Sin," and "No," signify the knowledges (*scientifica*) and fallacies of the natural man, which hinder the reformation of man by means of truths from the Word ; that truths will be known and yet will not be received in the life, and thus there can be no reformation, is signified by "Sin in travailing shall travail, but there shall not be for the breaking through," that is, of the matrix.

[c.] Since "to travail" signifies to receive the truths of the Word by hearing or reading, and "to bring forth" signifies to make them fruitful and bring them forth in act, which is to live according to them and thus be reformed, so when these things are done with straitness and difficulty because of the falsities and evils that rule in the church, and that hinder and pervert its truths and goods, it is said that "they are seized with pain as that of a woman in travail;" and as this takes place at the end of the church it is said in the Word of those who live at that time ; as in this chapter of the *Apocalypse* :

That "a woman being with child, cried out, travailing, and pained to be delivered" (verse 2) ;

which signifies that spiritual truths and goods, which are from the Word, can be received only with the greatest difficulty and with straitness, because of the opposing evils and falsities that then exist in the church and occupy the minds of those who are devoted to religion. [19.] This is signified by "the pains as of a woman in travail" in *Jeremiah* :

"I have heard a voice as of one sick, . . . as of one in travail with her first-born, the voice of the daughter of Zion ; she sigheth, she spreadeth her hands. Woe to me now, for my soul is made desolate by the slayers" (iv. 31).

"The daughter of Zion" means a church that is in truths of doctrine from good of love ; this is said "to sigh and to stretch out the hands, because her soul is made desolate by the slayers," "slayers" meaning those who destroy man's spiritual life by falsities and evils ; and because on this account spiritual truths and goods can be received only with straitness and difficulty, there is said to be lamentation "as of one sick and in travail with her first-born," "first-born" signifying the first thing of the church, from which all other things flow as from their beginning. [20.] In the same,

"We have heard the fame" of a people coming from the land of the north, "our hands are slackened, straitness hath taken hold of us, pain as of a woman in travail ; go not forth into the field, and go not in the way, for there is the sword of the enemy, terror on every side" (iv. 24, 25).

“A people coming from the land of the north” means those who are in the falsities of evil, and in an abstract sense falsities of evil that are in the church at that time vastated. That truths will then be received in faith and in love with the greatest difficulty, because of the opposing falsities of evil, and that there will be in consequence pain and distress of mind and heart, is signified by “the hands are slackened, straitness hath taken hold of them, and pain as of a woman in travail;” that at such a time the things of the church and of its doctrine will not be considered, in taking thought for oneself, is signified by “Go not forth into the field, go not in the way,” “field” meaning the church, and “way” doctrine; and this for the reason that falsity from hell rushes in, by which truth is falsified and extinguished, which is signified by “the sword of the enemy, terror on every side,” “sword” meaning falsity destroying truth, “enemy” hell, and “terror” spiritual death. [21.] This makes evident what is meant by the Lord’s words in *Matthew* :

“Then let him that is on the house not come down to take anything out of his house, and let him that is in the field not return back. . . . Woe to them that bear in the womb and to them that give suck in those days. . . . Then shall be great affliction, such as hath not been from the beginning of the world until now” (xxiv. 17-19, 21).

This, too, is said of the state of the church near its end, when falsities of evil and evils of falsity have rule, and the truths of the Word are not received except when falsified and adulterated; this is meant by “Woe to them that bear in the womb and to them that give suck in those days,” and also by “great affliction.” (But this with the rest of that chapter may be seen explained consecutively in the *Arcana Caelestia*.) [22.] In *Jeremiah* :

“Ask and see whether a male doth bring forth. Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? For that day is great, so that none is like it” (xxx. 6, 7).

This again is said of the last state of the church, when the last judgment takes place; “the great day” is the Lord’s coming and judgment by Him at that time; “ask and see whether a male doth bring forth” signifies whether the truth of the Word without good of life can bring forth anything of the church, since everything of the church is brought forth by the marriage of good and truth, “male” signifying the truth of the church, and “wife” the good of the church. “Wherefore do I see every man with his hands on his loins as a woman in travail” signifies why is it thought that truth without good will bring forth such

things as belong to the church; “loins” signify marriage, in the spiritual sense the marriage of truth and good, but “the loins of a man as of a woman in travail” signify, as if there could be a marriage of truth alone without good. “All faces are turned into paleness” signifies that there is nothing of good because there is nothing of love and charity; the “face” means the affections that are of love of good, therefore “paleness” signifies those affections extinguished. [23.] In *Isaiah*:

“My loins are filled with great pain, pains take hold upon me as the pains of a woman in travail” (xxi. 3).

This, too, is said of the last state of the church, when its truths and goods can be received only with the greatest painful effort, because of the evils and falsities that then oppose; “the loins” that are said to be filled with pain, signify the marriage of good and truth from which is heaven and the church, and these are said to be “filled with pain” when truth cannot be conjoined with good; therefore this is the signification of “pains as of a woman in travail,” that take hold. [24.] “Pain as of a woman in travail” is also said of those who are unable any more to receive truths because of falsities conjoined with evils of life, and yet they wish to receive them when destruction threatens, especially in the spiritual world, when the last judgment is at hand, but with a fruitless endeavor and effort; this is signified by “the pains of a woman in travail” in the following passages. In *Isaiah*:

“Howl ye, for the day of Jehovah is nigh. . . . Therefore all hands fall down, and every heart of man doth melt, and they are dismayed; pangs and sorrows take hold of them, they are in travail like a woman bringing forth, a man is amazed at his companion, their faces are faces of flames” (xiii. 6-8).

“The day of Jehovah” that is near signifies the last judgment which the Lord accomplished when He was in the world; their terror at that time on account of threatening destruction is signified by “all hands fall down, and every heart of man doth melt, and they are dismayed;” that their efforts to receive the truths and goods of heaven and the church are then fruitless because of the falsities of evil in which they have been and then are, is signified by “pangs and sorrows take hold of them, they are in travail like a woman bringing forth;” that they are in the evils of hatred and anger is signified by “their faces are faces of flames.” [25.] In *Jeremiah*:

“She that dwelleth in Lebanon, having her nest in the cedars, what favor wilt thou find when pains come upon thee, pain as of a

woman in travail. . . . I will give thee into the hand of them that seek thy soul" (xxii. 23, 25).

This treats of those that have the Word, and thus truths and the understanding of them, who are said "to dwell in Lebanon and to have a nest in the cedars;" destruction of such at the last judgment, and their effort then to receive truths, but in vain, because of the opposing falsities of evil, is signified by "what favor wilt thou find when pains come upon thee, pain as of a woman in travail;" that they will then be carried away by falsities of evil from hell is signified by "I will give thee into the hand of them that seek thy soul." [26.] In the same,

"Damascus is become feeble, she hath turned herself to flee, and horror hath taken hold of her, straitness and pains have seized her as a woman in travail" (xlix. 24).

In the same,

"The king of Babylon heard the fame" of the people coming from the north; "thus his hands are become feeble, straitness hath taken hold of him, pain as of a woman in travail" (l. 43).

In Moses :

"The peoples heard, the pain of travailing women hath taken hold of the inhabitants of Philistia" (*Exod.* xv. 14).

"The pains of a woman in travail" have the same signification in these passages as above. In *Hosea* :

"The pains of a woman in travail shall come upon" Ephraim, "he is a son not wise, for he doth not stay his time in the womb of sons" (xiii. 13).

This is explained above (n. 710[*b*]). In Moses :

Jehovah God said to the woman, "In multiplying I will multiply thy pain and thy conception; in pain shalt thou bring forth sons; and thy obedience shall be to thy husband, and he shall rule over thee" (*Gen.* iii. 16).

This does not mean that women are to bring forth sons in pain, but "woman" means a church that from celestial has become natural; "eating of the tree of knowledge" signifies this. That the man of the church cannot easily be regenerated by means of truths and a life according to them, and that he must endure temptations that truths may be implanted and conjoined to good, is signified by "pain and conception shall be multiplied," and by "he shall bring forth sons in pain," "conception" signifying reception of truth that is from good, and "to bring forth sons" signifying to bring forth truths from the marriage of truth and good. Because the natural man is full of lusts from the love of self and

of the world, and these can be removed only by means of truths, it is said "thy obedience shall be to thy husband, and he shall rule over thee," "husband" signifying here and elsewhere in the Word the truth of the church. That man is reformed and regenerated by means of truths and a life according to them has been shown above. From all this it can now be seen that conceptions, births, nativities, and generations signify in the Word spiritual conceptions, births, nativities, and generations.

722. "That when she brought forth he might devour her child" signifies that they might destroy the doctrine of that church at its first rise.—This is evident from the signification of "the child" that the woman was about to bring forth, as meaning the doctrine of the church; that this is meant by "the male child" that she brought forth will be seen in the following article. Also from the signification of "to devour," as meaning to destroy; for what is predicated follows its subject, and when "the dragon" is the subject, "to devour" is predicated of him, and when the doctrine of the church is the subject, being destroyed is predicated of it, so "to devour" here signifies to destroy. To destroy it at its first rise is signified, because it is said "that when the woman brought forth he might devour her child." "To devour" and "to eat" elsewhere signify to destroy, when predicated of wild beasts, which signify falsities and evils, as is evident in *Ezekiel*:

"One of the whelps" of the lion "rose up, it became a young lion, and it learned to seize the prey, it devoured man" (xix. 3, 6).

"To devour man" signifies to destroy understanding of truth and intelligence. In *Hosea*:

"I will meet them as a bear that is bereaved of her whelps; . . . and I will devour them . . . like a fierce lion; the wild beast of the field shall tear them" (xiii. 8).

In *Daniel*:

"Behold, a beast . . . like to a bear," it had "three ribs in the mouth between the teeth," it was said to it, "Rise, devour much flesh" (vii. 5).

Moreover, in the Hebrew, "to devour" in many passages stands for to consume, to ruin, and to destroy; as in *Jeremiah*:

"They have devoured Jacob, they have devoured him and consumed him, and have laid waste his habitations" (x. 25; and elsewhere).

VERSE 5.

723. "And she brought forth a male child, who is to tend all the nations with an iron rod; and her child was caught up unto God and His throne."

5. "And she brought forth a male child" signifies doctrine of truth for the church that is called the New Jerusalem [n. 724, 725]; "who is to tend all the nations with an iron rod" signifies that this doctrine, by the power of natural truth from spiritual, will refute and convince those who are in falsities and evils and yet are in the church, where the Word is [n. 726, 727]; "and her child was caught up unto God and His throne" signifies protection of the doctrine by the Lord, because it is for a new church [n. 728].

724[a]. [Verse 5.] "And she brought forth a male child" signifies doctrine of truth for a new church that is called the New Jerusalem.—This is evident from the signification of "child," as meaning truth, and of "a male child," as meaning genuine truth of the church, consequently its doctrine, for the truth of the church from the Word is its doctrine, since doctrine contains the truths that are for the church. But the genuine doctrine of the church is the doctrine of good, thus the doctrine of life, which is of love to the Lord and of charity towards the neighbor; and yet it is doctrine of truth, since doctrine teaches life, love, and charity, and so far as it teaches it is truth; for when a man knows and understands what good is, what life is, what love is, and what charity is, he knows and understands these things as truths, since he knows and understands what it is to be good, how he ought to live, and what love and charity are, and what kind of a man one is who is in a life of love and charity; and when these are matters of knowledge and understanding they are nothing but truths, and thus doctrines; but as soon as these pass over from knowledge and the understanding into the will, and thus into act, they are no longer truths but goods; for interiorly man wills nothing but what he loves, and that which he loves is to him good. From this it can be seen that every doctrine of the church is a doctrine of truth, and that truth of doctrine becomes good and comes to be of love and charity when from doctrine it passes into life. [2.] This doctrine that is here signified by a "male child" is especially the doctrine of love to the Lord and of charity towards the neighbor, thus the doctrine of the good of life, which is still a doctrine of truth. That the doctrine of good of love, and thus of life, is here signified by a "male child" can be seen from this, that "the woman" who brought forth the child was seen "arrayed with the sun, and upon her head a crown of twelve stars," and "the sun" signifies love to the Lord, and "the crown of twelve stars" signify knowledges of good

and truth, and from such a woman and mother nothing could be born except what pertains to love and good, thus doctrine respecting these; this, therefore, is "the male child." [3.] This doctrine is for a new church that is called the New Jerusalem, because "the woman" treated of in this chapter is the one who is called "the Bride, the Lamb's wife," which was "the holy city Jerusalem coming down out of heaven from God" (*Apoc.* xxi. 9, 10). This is why she was seen "arrayed with the sun," "the sun" meaning the Lord in relation to Divine love (see above, n. 401, 525, 527, 708). "The male child" signifies the doctrine of the church, for the reason also that in the Word "child (or son)" signifies truth, and the doctrine of the church is truth in the whole complex. That in the Word "son" signifies truth can be seen from what has been said before respecting "woman," the "womb," and "bringing forth," namely, that "woman" signifies the church, the "womb" the inmost of love and the reception of truth from good, and "to bring forth" bringing these forth and making them fruitful. (Respecting "woman" see above, n. 707; the "womb," n. 710; and "to bring forth," n. 721.) From this it follows that "sons and daughters," since they are births, signify the truths and goods of the church, "sons" its truths, and "daughters" its goods; in a word, that all terms pertaining to marriage and thus to procreation on the earth signify such things as pertain to the marriage of good and truth, thus "father," "mother," "sons," "daughters," "sons-in-law," "daughters-in-law," "grandsons," and others, signify good and truths procreating, and goods and truths procreated, and again derived goods and truths in their order. [4.] But let it be noted that procreating goods and truths are in the spiritual man, and procreated goods and truths are in the natural man, and that those in the spiritual man are like the father and mother, and those that are from those in the natural man are like brothers and sisters; and again that truths and goods that are procreated anew as if from sons married within marriageable limits, and from daughters married within the same, are in the natural man, after these as parents have been raised up into the spiritual man; for all conception and all travail or gestation in the womb takes place in the spiritual man, while the birth itself takes place in the natural man. Thus the spiritual man is continually enriched by the elevation into it of truths and goods out of the natural man, which as parents will procreate anew; and there all things are associated like the societies of heaven according to affections for truth and

good, and their relationships and alliances. Thus it is evident that these spiritual procreations, like the natural procreations from a father and mother, are multiplied like families and households on earth, and are made fruitful like trees from seeds, from which are gardens that are called paradises in the spiritual man, but groves and orchards in the natural, and shady forests in the sensual.

[b.] [5.] But as "sons" are mentioned in many passages in the Word, and it has not yet been known that they signify the truths of the church and of doctrine, out of many I will cite the following passages in the way of proof. In the Gospels:

Jesus said, "He that leaveth houses, brethren, sisters, father, mother, wife, children, lands, for My name's sake, shall receive a hundred fold, and shall inherit eternal life" (*Matt. xix. 29; Mark x. 29, 30*).

"Any man that cometh unto Me, and hateth not his own father, mother, wife, children, brethren, and sisters, yea, his own soul, is not My disciple" (*Luke xiv. 26*).

Who cannot see that father, mother, wife, children, brethren, and sisters, also houses and lands, are not here meant, 1. such things as belong to man himself, and are called his own? For these things a man must leave and hate, if he wishes to worship the Lord and to be His disciple, and "to receive a hundred fold," and "to inherit eternal life." The things that are a man's own are those that are of his love, and thus of his life into which he was born, consequently they are evils and falsities of every kind; and as these are of his love and life it is said that "he must hate his own soul." These evils and falsities are signified by "father and mother, wife, children, brethren, and sisters;" for all things that are of man's love and life, or that are of affection and thought therefrom, or of the will and understanding therefrom, are formed and conjoined like generations descending from one father and one mother, and are also distinguished as into families and households. The love of self and consequent love of the world are their "father and mother," and the cupidities arising therefrom and their evils and falsities are the "children," which are "brethren and sisters." That this is the meaning can be clearly seen from this, that the Lord cannot wish to have any one hate his father and mother, or wife or children, or brethren or sisters, since this would be contrary to the spiritual love implanted in every one from heaven, which is the love of parents for children and of children for parents, and contrary to marriage love, which is the love of the husband for his wife and of the

wife for her husband, also contrary to mutual love, which is the love of brothers and sisters for one another. In fact, the Lord teaches that enemies must not be hated, but loved. All this shows that the terms that define consanguinities, alliances, and relationships in the Word mean consanguinities, alliances, and relationships in a spiritual sense. [6.] In the same,

Jesus said to His disciples, "The brother shall deliver the brother to death, the father the son, and children shall rise up against their parents and cause them to be put to death" (*Matt. x. 21; Mark xiii. 12*).

"The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law" (*Luke xii. 53*).

That this is not to be understood according to the letter is clear from what precedes, where Jesus says that He came not to give peace upon the earth but division, and that "there shall be five in one house divided, three against two, and two against three," which signifies that falsities and evils will combat against truths and goods, and truths and goods against falsities and evils, which is done when man comes into temptations and is being reformed; this combat is signified by "division" and "rising up against;" that "the father shall be divided against the son and the son against the father" signifies that evil will fight against truth and truth against evil, "father" here meaning the evil that is man's own (*proprium*), and "son" the truth that man has from the Lord. That cupidity for falsity will fight against affection for truth, and affection for truth against cupidity for falsity, is signified by "the mother shall be divided against the daughter, and the daughter against the mother," "mother" here meaning the cupidity for falsity, "daughter" affection for truth; and so on. That this is the meaning can be seen from what the Lord says elsewhere, that in Him "they shall have peace," thus not division (*John xiv. 27; xvi. 33*). [7.] In *Luke*:

The angel said to Zechariah of John, "He shall go before" the Lord "in the spirit and power of Elijah, to turn the hearts of the fathers to the sons" (i. 17).

And in *Malachi*:

"I will send to you Elijah the prophet before the great and terrible day of Jehovah comes, that he may turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse" (iv. 5, 6).

John the Baptist was sent before to prepare the people for the

reception of the Lord by baptism, because baptism represented and signified purification from evils and falsities, and also regeneration by the Lord by means of the Word. Unless this representation had preceded, the Lord could not have manifested Himself and have taught and lived in Judea and in Jerusalem, since the Lord was the God of heaven and earth under a human form, and He could not have been present with a nation that was in mere falsities in respect to doctrine and in mere evils in respect to life; consequently unless that nation had been prepared for the reception of the Lord by a representation of purification from falsities and evils by baptism, it would have been destroyed by diseases of every kind by the presence of the Divine itself; therefore this is what is signified by "lest I come and smite the earth with a curse." That this is so is well known in the spiritual world, for those there who are in falsities and evils are direfully tormented and spiritually die at the presence of the Lord. [8.] The baptism of John could produce such an effect because the Jewish church was a representative church, and all their conjunction with heaven was effected by representatives, as can be seen from the washings there commanded; as that all who became unclean must wash themselves and their garments, and in consequence were accounted clean; likewise the priests and Levites must wash themselves before they entered the tent of meeting and afterwards the temple and officiated in holy functions; so again Naaman was cleansed from leprosy by washing in Jordan. The washing and baptizing itself did not purify them from falsities and evils, but only represented and thus signified purification from them; nevertheless, this was received in heaven as if they were themselves purified. It was thus that heaven was conjoined to the people of that church by means of the baptism of John; and when heaven was thus conjoined to them, the Lord, who was the God of heaven, could manifest Himself to them, teach them, and abide among them.

That to John "went out Jerusalem and all Judea and all the region round about Jordan, and they were baptized by him in Jordan, confessing their sins" can be seen in *Matthew* (iii. 5, 6);

And that he said to them, "O offspring of vipers, who warned you to flee from the wrath to come" (*Luke* iii. 7).

That the Jews and Israelites were conjoined to heaven by means of representatives may be seen in the *Doctrine of the New Jerusalem* (n. 248). This now was the reason why John was sent before to prepare a way for the Lord, and to prepare the people

for Him. And from this it may be concluded what "turning the heart of the fathers to the sons and the heart of the sons to the fathers" signifies, namely, that it means inducing a representation of the conjunction of spiritual goods with truths and truths with goods, thus of regeneration by the Lord by means of the Word. For regeneration is a conjunction of goods with truths and of truths with goods, and it is the Lord who regenerates, and the Word that teaches. [9.] It was said of this John that "he should go before the Lord in the spirit and power of Elijah," and that he was Elijah, because John, like Elijah, represented the Lord in relation to the Word, and thus signified the Word, which is from the Lord; and as Divine wisdom and Divine power are in the Word, these are meant by "the spirit and power of Elijah." (That the Word is such see *Heaven and Hell*, n. 303-310; and the work on the *White Horse*.)

[*c.*] [10.] That "sons" signify truths from the Word can be seen also from the following passages. In David :

"Lo, sons are an heritage of Jehovah, the fruit of the belly is His reward; as darts in the hand of a mighty man, so are sons of youth; happy is the man that hath his quiver full of them, they shall not be ashamed when they shall speak with enemies in the gate" (*Psalms* cxxvii. 3-5).

"Sons" who are an heritage of Jehovah and "fruit of the belly" which is a reward mean truths and goods of the church, "sons" truths, and "fruit of the belly" goods, for both these are a reward and an heritage of Jehovah, that is, heaven, which is from truths and goods, that is, from reception of them; "sons of youth" who are as darts in the hand of a mighty man, signify the truths of the Ancient church, which were natural truths from a spiritual source; this church is meant by "youth;" and as these truths have all power against falsities and evils it is said, "as darts in the hand of a mighty man," "darts" meaning truths destroying falsities. Doctrine from truths is signified by "quiver," because it is signified by "bow;" and because those who are in doctrine from these truths fear nothing from falsities, it is said, "happy is the man that hath his quiver full of them; they shall not be ashamed when they shall speak with enemies in the gate;" "not ashamed" meaning not to be conquered, and "enemies in the gate" falsities of evil which are from hell. [11.] In the same,

"Deliver me out of the hand of the sons of the stranger, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; for our sons are as plants made great in their youth, and our

daughters as corner stones hewn out in the model of a palace” (*Psalms* cxliv. 11, 12).

Evidently “sons of the stranger” here mean falsities, for it is said, “whose mouth speaketh vanity, and their right hand is a right hand of falsehood,” and that “our sons” signify truths is also evident, for it is said that “they are as plants made great in their youth,” “plants” also meaning truths, and “youth” here, as above, the Ancient church, which had genuine truths. “Our daughters” signify affections for truth, which are therefore compared to “cornerstones hewn out in the model of a palace,” because a “palace” is a representative of the understanding, in which truths are in a beautiful form, and they are in a beautiful form when they are from affection for truth. [12.] In *Micah* :

“Make thee bald and poll thee, because of the sons of thy delights, enlarge thy baldness as the eagle, for they have gone away from thee” (i. 16).

Mourning because the truths of the church are destroyed is described by “making bald,” “enlarging baldness,” and “polling themselves,” for the “hair” signifies truths in outmosts, and those who are without truths in outmosts are also without internal truths; for this reason those in the spiritual world who have no truths from good appear bald. That truths are destroyed is signified by “the sons of thy delights have gone away from thee;” they are called “sons of delights” from love of truths and consequent delights. [13.] In *Zechariah* :

“He saw two olive trees at the right hand of the lampstand and at the left, . . . and he said, These are the two sons of the olive standing by the Lord of the whole earth” (iv. 11, 14).

“The two olive trees” signify the two churches, the celestial church and the spiritual church, the former “at the right hand of the lampstand,” and the latter “at the left;” “sons of the olive” signify the truths of these churches, which are doctrinals. [14.] In the same,

“I will bend Judah for me, I will fill Ephraim with the bow, and I will stir up thy sons, O Zion, against thy sons, O Javan; and I will set thee as the sword of a mighty man” (ix. 13).

“Sons of Zion” and “sons of Javan” signify the truths of the Word internal and external, “sons of Zion” internal truths, and “sons of Javan” external truths (what the rest signifies see above, n. 357[a], 443[b], where it is explained). Because “sons” signify truths, it is said that “they shall be set as the sword of a mighty man,”

“sword of a mighty man” signifying truth effectually destroying falsity. [15.] In *Isaiah*:

“I will stir up against them the Medes, . . . whose bows will smite the young men, and they will have no pity on the fruit of the belly, their eye will not spare the sons” (xiii. 17, 18).

Because the “Medes” mean those who make no account of the truths and goods of the church, it is said “their eye will not spare the sons,” “sons” meaning the truths of the Word and of the church. (But this may be seen explained above, n. 710[c].) [16.] In *Jeremiah*:

“My tent is laid waste, and all my cords torn away; my sons have departed from me, and they are not” (x. 20).

A “tent” that is laid waste signifies the church in respect to good of love and worship from it, for all worship in ancient times was celebrated in tents, and afterwards in the tent of meeting, in remembrance of which the feast of tents or tabernacles was instituted. “All my cords are torn away” signifies that there is no conjunction of truth with good, nor of truths with each other, which have thus fallen apart, and consequently there is no conjunction of heaven with the church. “My sons have departed from me and they are not” signifies that the truths of the church from the Word have been dispersed, and that man has thus removed himself from the Lord. [17.] In the same,

“Behold, I will bring back the captivity of Jacob’s tents, and will have compassion on his dwelling places, that the city may be built on her own heap, and the palace shall be inhabited after its own manner; . . . and his sons shall be as aforesaid, and his congregation shall be established before Me” (xxx. 18, 20).

“Jacob’s tents and dwelling places” signify all things of the church and its doctrine, “tents” its goods, and “dwelling places” its truths; their “captivity” signifies spiritual captivity, which exists when the truths and goods of the Word cannot be perceived because of the dominance of falsities. To shake off falsities and to teach truths is signified by “bringing back the captivity; “that the city may be built on her own heap” signifies doctrine from truths which has become a ruin through falsities, “city” meaning doctrine. “And the palace shall be inhabited after its own manner” signifies the spiritual understanding of truths, as with the ancients, “palace” meaning understanding of spiritual truths, for in the understanding are spiritual truths in their forms, which, when they are so presented as to be seen, appear like palaces; “his sons shall be as aforesaid, and his

congregation shall be established before Me," signifies that the truths of the church shall be as with the ancients, and that their forms shall remain, as with the ancients, in restored conjunction, "sons" here meaning truths, and "congregation" their conjunction and such arrangement into forms as exists in the understanding of the man of the church, from which he has intelligence; "after its own manner" and "as aforetime" mean as with the ancients. [18.] In *Lamentations*:

"Mine eye runneth down with waters, because the counsellor who refresheth my soul is far from me; my sons are made desolate, because the enemy hath prevailed" (i. 16).

Mourning because the church is laid waste is meant by "mine eye runneth down with waters;" its desolation in respect to truths is signified by "my sons are made desolate;" that this was done by falsities of evil is signified by "the enemy hath prevailed," "enemy" meaning the falsity of evil and the hell from which it springs.

[d.] [19.] In *Isaiah*:

"Awake, awake, rise up, O Jerusalem, which hast drunk out of the hand of Jehovah the cup of His anger; thou hast sucked out the dregs of the cup of trembling; there is none to lead her of all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up. . . . Thy sons have fainted, they lie at the head of all the streets" (li. 17, 18, 20).

The restoration of the church, which had fallen into mere falsities of evil, is signified by "Awake, awake, rise up, O Jerusalem, which hast drunk out of the hand of Jehovah the cup of His anger; thou hast sucked out the dregs of the cup of trembling;" "Jerusalem" means the church in respect to doctrine, "awake and rise up" means its restoration, "to drink the cup of anger" means falsity, and "the dregs of the cup" mean mere falsities from which are evils, and to draw these in is signified by "drinking" and "sucking." "There is none to lead her of all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up," signifies that no truths of the Word that she has learned and imbibed will lead her away from falsities, "sons" here meaning truths; "thy sons have fainted, they lie at the head of all the streets," signifies that truths are dispersed by falsities of every kind; because "sons" mean truths, "fainting" signifies to be dispersed, and "to lie at the head of all the streets" signifies by means of falsities of every kind, for "the street of a city" signifies true doctrinals, here false doctrinals. [20.] In the same,

“Fear not,” Jacob, “I will bring thy seed from the east, and I will gather thee from the west, I will say to the north, Give up, and to the south, Keep not back ; bring My sons from afar, and My daughters from the end of the earth” (xl.iii. 5, 6).

This is not said of Jacob's posterity, but of the nations of whom the church must be formed. “Jacob and his seed” mean those who will be of that church ; that it must be formed of those who are in falsities from ignorance, and thus in obscurity in respect to truths, is signified by “I will gather thee from the west, and I will say to the north, Give up ;” and that these must not be repulsed, but must be accepted, by those who are in good of love and in truths of doctrine in their clearness, is signified by “I will bring thy seed from the east, and I will say to the south, Keep not back,” “the east” signifying good of love in clearness, “the south” truth of doctrine in clearness, “the west” good of love in obscurity, and “the north” truth of doctrine in obscurity, such as those have who are in falsities from ignorance of truth and yet desire truths. This is the signification of these quarters, because the dwelling places of all in the spiritual world in these quarters are determined by their light of truth and affection for good. These things have a like signification in *Matthew*, where it is said that “the elect must be gathered together from the four winds, from the ends of the heavens even to the ends of them” (xxiv. 31). That all who are in falsities from ignorance and yet in a desire for truth must be brought into that church, is signified by “bring my sons from afar, and my daughters from the end of the earth,” “sons” signifying those who are in truths, and “daughters” those who are in an affection for truths, and thus in a sense abstracted from persons these signify truths and affections for them ; and “afar off” and “end of the earth” signify removal from the light of truth, because they are in falsities from ignorance from not having the Word or having no understanding of its meaning. [21.] In the same,

“They shall hasten thy sons ; thy destroyers and they that lay thee waste shall go out from thee. . . . Behold I will lift up My hand towards the nations, and set up Mine ensign to the peoples, that they may bring thy sons in the bosom, and carry thy daughters upon the shoulder” (xlix. 17, 22).

This, too, treats of the establishment of a new church by the Lord ; and “sons” whom they shall hasten and whom they shall bring in the bosom, and “daughters” whom they shall carry upon the shoulder, mean all who are in truths and in affection for them, and in a sense abstracted from persons truths themselves and affections for them with those who will be of a new church ; “destroyers and they that lay waste” signify falsities of evil ; that

these must be removed is signified by "they shall go out from thee." [22.] In the same,

"The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them" (lx. 9).

This again is said of the church of the nations; and the "sons" that will be brought signify those who will receive truths. (The rest may be seen explained above, n. 50, 406[*c*], 514[*b*].) In *Hosea*:

"I will not destroy Ephraim. . . . They shall go after Jehovah; He shall roar like a lion, for he shall roar, and sons from the sea shall draw near with honor; with honor shall they come, as a bird out of Egypt, and as a dove out of the land of Assyria, and I will make them to dwell in their houses" (xi. 9-11).

"Sons from the sea" signify truths known (*vera scientifica*) and rational truths; therefore it is said, "they shall come as a bird out of Egypt, and as a dove out of the land of Assyria," "Egypt" signifying the natural, and "Assyria" the rational, both in respect to truths. (This, too, is explained above, n. 275[*b*], 601[*a*], 654[*c*].) [23.] In David:

"Hear this, all ye peoples, perceive in the ear, all ye inhabitants of the age; both the sons of man (*homo*) and the sons of man (*vir*), the rich and the poor together; my mouth shall speak wisdoms, and the meditations of my heart shall be understandings" (*Psalms* xlix. 1-3).

"Sons of man (*homo*)" signify spiritual truths from the Lord through the Word, which are doctrinals, and "sons of man (*vir*)" signify rational and natural truths that are from the understanding, thus they signify understanding of the Word; "the rich and the poor" signify those who attain much wisdom from these and those who attain but little. [24.] In the same,

Jehovah, "return, look down from the heavens, and behold and visit this vine and the shoot which Thy right hand hath planted, and upon the son whom Thou hast made strong for Thyself; . . . let Thy hand be over the man of Thy right hand, over the son of man whom Thou hast made strong for Thyself" (*Psalms* lxxx. 14, 15, 17).

David said this of the church and of himself, which is the sense of the letter, for by the "shoot" and the "son" he meant himself; but in the spiritual sense the "vine" and the "shoot" that Jehovah planted signify the spiritual church that is represented by the sons of Israel; the "son" whom He made strong for Himself signifies truth of doctrine from the Word; "the man of the right hand" over whom was the hand, and "the son of man" whom He had made strong for Himself, signify the truth of the

Word in the natural sense, which is the sense of the letter, and the truth of the Word in the spiritual sense, which is the internal sense. [25.] In *Ezekiel*:

“Behold I will profane My sanctuary, the greatness of My strength, the desire of your eyes, and the fondness of your soul; and your sons and your daughters, whom ye have left, shall fall by the sword” (xxiv. 21, 25).

This describes the devastation of all truth that those of the church have; the “sanctuary” that He will profane signifies the Word from which is the church, for this is the sanctuary itself, because it is Divine truth; from its power against falsities and evils, which are from hell, it is called “the greatness of Jehovah’s strength;” from consequent intelligence and heavenly life it is called “the desire of your eyes and the fondness of your soul;” that all truths with affection for them will be destroyed by falsities is signified by “your sons and your daughters shall fall by the sword,” “sons” meaning truths, “daughters” affections for truth, and “sword” falsity destroying truth.

[e.] [26.] In *Moses*:

“When the Most High gave the nations an inheritance, when He separated the sons of man, He set the bounds of the people according to the number of the sons of Israel” (*Deut.* xxxii. 8).

This is said of the ancient churches that preceded the Israelitish, and of the establishment of these by the Lord; “nations” mean those who were in good of love, and “sons of man” those who were in truths of doctrine from that good; that these had all truths and goods is signified by “He set the bounds of the people according to the number of the sons of Israel;” that “the twelve sons of Israel (or the twelve tribes)” represented and thus signified the church in respect to all truths and goods, may be seen above (n. 39, 430, 657). [27.] In *Jeremiah*:

“Shame hath devoured the labor of our fathers from our childhood, their flocks and their herds, their sons and their daughters; we lie down in our shame, and our reproach doth cover us” (iii. 24, 25).

And in the same,

“So I will bring upon you a nation from afar, O house of Israel, . . . which shall eat up thy harvest and thy bread, and it shall eat up thy sons and thy daughters, and it shall eat up thy flock and thy herd, it shall eat up thy vine and thy fig tree, it shall impoverish thy strongholds in which thou trustest, with the sword” (v. 15, 17).

This describes in the spiritual sense the devastation of all things of the church with the Israelites; “the nation from afar” signi-

fies the falsity of evil, which is the falsity of the sensual man, destroying truths; "harvest," "bread," "sons," "daughters," "flock," "herd," "vine," and "fig tree," which that nation will eat up, signifies all things of the church, "harvest and bread" its truths and goods in respect to nourishment, "sons and daughters" its truths and goods in respect to generation, "flock and herd" truths and goods spiritual and natural, "vine and fig tree" an internal and external spiritual church from these. [28.] In *Ezekiel*:

"Though these three men, Noah, Daniel, and Job, . . . were in the midst of it, as I live, . . . if they would deliver their sons or their daughters they only shall be delivered; and the land shall become a desolation; . . . I will bring a sword upon the land, . . . and I will cut off from it man and beast" (xiv. 14, 16-18, 20).

This, too, describes the devastation of the church in respect to all truths of good and goods of truth, except with those who are reformed by means of truths from the Word and temptations; these are signified by "Noah, Daniel, and Job." That with the rest all truths of good and goods of truth will perish is signified by "they would not deliver their sons or their daughters, but they only would be delivered;" the devastation of the church by falsities is signified by "the land shall become a desolation, and I will bring a sword upon the land," "land" meaning the church, and "sword" falsity destroying truth. That every truth, spiritual and natural, will be destroyed, and thus all understanding and knowledge of truth will perish, is signified by "I will cut off from it man and beast." [29.] In the same,

"The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds" (v. 10).

In Moses:

It was among the curses that they should eat the flesh of their sons and daughters (*Levit.* xxvi. 29).

"The fathers shall eat the sons, and the sons the fathers," signifies that evils will destroy truths and falsities goods, "fathers" meaning evils and goods, and "sons" falsities and truths; and as everything of spiritual life with man thus perishes, it is said that "judgments will be executed and the remnant be scattered unto all the winds," "remnant" meaning the truths and goods stored up by the Lord in man from infancy and childhood. [30.] It is said also that "they led away their sons to idols to be devoured," and "for meat," and "to pass through fire;" as in the following passages. In *Ezekiel*:

"Thou hast taken thy sons [and thy daughters] whom thou hast brought forth to Me, and these thou hast sacrificed unto them to be devoured. Were thy whoredoms a small matter? Thou hast slaughtered My sons, and hast delivered them up when thou didst cause them to pass through [the fire] to them. . . . Thou art thy mother's daughter . . . and the sister of thy sisters, who loathed their husbands and their sons" (xvi. 20, 21, 45).

This is said of the abominations of Jerusalem. "To sacrifice sons and daughters unto idols to be devoured" signifies to destroy and consume all truths and goods of the church; to do this to truths from the Word is signified by "slaughtering sons, and making them to pass through [the fire] to them;" that the truths and goods of the Word are destroyed by falsifications and adulterations is signified by "whoredoms" here and elsewhere in that chapter. [31.] In the same,

"I will pollute them with their gifts, in that they caused to pass through [the fire] every opening of the womb, that I might make them desolate. . . . Wherefore ye offer gifts, . . . when ye caused your sons to pass through the fire; ye are polluted by all your idols" (xx. 26, 31).

To destroy truths by evils of the love of self and by cupidities from one's own (*proprium*) is signified by "causing sons to pass through fire;" and to destroy truths by falsities is signified by "polluted by idols." (That "idols" signify falsities of doctrine and worship from self-intelligence may be seen above, n. 587.) [32.] In the same,

Oholah and Oholibah "have committed whoredom, and blood was in their hands; and with their idols have they committed whoredom; and their sons whom they bare unto Me they have caused to pass for them through [the fire] for food" (xxiii. 37).

By "Oholah and Oholibah" Samaria and Jerusalem are meant; and "Samaria" means a spiritual church, and "Jerusalem" a celestial church, each in respect to doctrine; falsifications and adulterations of the Word are signified by "their committing whoredom" and by "blood in their hands;" consequent falsities from self-intelligence are signified by "they committed whoredom with their idols;" which makes clear what is signified by "causing their sons to pass through [the fire] for their idols for food," namely, that they destroyed the truths of the Word by falsities. [33.] Because "sons" signify truths,

"The seeds that fell into the good ground" are called by the Lord "sons of the kingdom;" and "the tares," which are falsities, are called "sons of the evil one" (*Matt.* xiii. 38).

Also those who are in truths are called "sons of light" (*John* xii. 36). Those who are in the marriage of truth and good from the Lord are called "sons of the bridechamber" (*Mark* ii. 19);

And those who are regenerated are called "sons of God" (*John* i. 11-13).

Because "stones" in the Word signify truths, John the Baptist said,

"God is able of these stones to raise up sons unto Abraham" (*Luke iii. 8*).

(That "stones" signify the truths upon which interior truths are based may be seen in *A.C.*, n. 643, 1298, 3720, 6426, 8609, 10376.) [34.] As "sons" signify truths, so in the contrary sense they signify falsities; as in some of the passages quoted above, also in these words of *Isaiah*:

"Prepare slaughter for his sons for the iniquity of their fathers, that they rise not up and possess the land and the faces of the earth be filled with cities. I will rise up against them, . . . and I will cut off from Babylon name and remnant, and son and son's son, . . . I will also make it a heritage for the bittern, and pools of waters, and I will sweep it with the besom of destruction" (*xiv. 21-23*).

This is said of Babylon, which signifies adulteration of the Word and profanation. Here the total vastation of truth in those who are meant by "Babylon" is treated of. That truths in them were utterly destroyed by adulteration of the Word is signified by "Prepare slaughter for his sons, that they rise not up and possess the land and the faces of the earth be filled with cities," "land" meaning the church in which are truths, and "cities" doctrinals from mere falsities. That all truths from first to last will perish is signified by "name and remnant shall be cut off from Babylon, son and son's son;" that nothing whatever of truth would remain is signified by "she shall be swept with the besom of destruction." [35.] It is to be noted that in the passages quoted above, "sons" signify those who are in truths or those who are in falsities; but as the spiritual sense of the Word has nothing in common with persons, "sons" signify in that sense truths or falsities abstracted from the idea of person. The spiritual sense is such because the idea of person limits thought and the extension of thought into heaven in every direction; for all thought that proceeds from affection for truth makes its way through heaven on all sides, and has no termination except as light has in shade; but when person is at the same time thought of the idea has its termination where the person is, and intelligence with it; this is why "sons" signify in the spiritual sense truths or falsities regarded abstractly.

725[a]. "A male child (or son)" signifies doctrine of truth for the church which is called "the New Jerusalem," because "son" signifies truth (as has been shown just above), and "a male

child" signifies truth of doctrine from the Word, consequently the doctrine of genuine truth which is for the church. It means doctrine for the church which is called the New Jerusalem, because "the woman that brought forth the male child" means that church (as has also been shown above). The doctrine of truth which is for the church is also signified by "male" in the following passages. In Moses:

"God created man into His image, into the image of God created He him, male and female created He them" (*Gen. i. 27*).

"Male and female created He them, and blessed them, and called their name Man, in the day when they were created" (*Gen. v. 2*).

What is involved in the things that are related in the first chapter of *Genesis* respecting the creation of heaven and earth, paradise, and eating from the tree of knowledge, no one can know except from the spiritual sense, for these histories are made up of histories, and yet they are holy, because every least detail is inwardly or in its bosom spiritual. [2.] All this describes the establishment of the Most Ancient church, which surpassed all the churches on this earth; its establishment is meant by the creation of heaven and earth, its intelligence and wisdom by the garden in Eden, and its decline and fall by eating from the tree of knowledge. This makes clear that "man," who is called "Adam and Eve," means that church, for it is said "male and female created He them, and called their name Man;" and as that church is meant by the two, it follows that "male" means its truth, and "female" its good, so too, "male" means doctrine, and "female" the life, since doctrine of truth is also doctrine of love and charity, thus doctrine of life; and the life of good is also the life of love and charity, thus the life of doctrine, that is, life according to doctrine. These two are meant by "male and female," and these taken together and conjoined in marriage are called "Man," and constitute the church, which is meant by "Man," as has been said above. So, again, **ADAM** is from a word that means ground, and ground from its reception of seeds signifies the church in respect to truths of doctrine, for in the Word seeds signify truths; while **EVE** is from a word that means life, as it is said,

"Because she was to be the mother of all living" (*Gen. iii. 20*).

These two, doctrine and life, when taken together and joined as it were in marriage, are called "Man," and constitute the

church, because man is a man from understanding of truth and will of good, consequently from doctrine of life, since this is of the understanding, and from a life of doctrine, because this is of the will. It is the same with the church, for the church is in man, and is the man himself. [3.] That these two, which are signified by "male and female," are not to be two but one, the Lord teaches in the Gospels :

Jesus said, "Have ye not read that He who made them from the beginning of creation made them male and female, . . . and they twain shall be one flesh? Therefore they are no more twain, but one flesh" (*Matt.* xix. 4-6; *Mark* x. 6, 8).

This, like every particular of the Word, must be understood not only naturally, but also spiritually, and unless it is understood spiritually no one can know what is signified by "male and female (or husband and wife) shall be no more twain but one flesh" (as it is also said in *Gen.* ii. 24). Here, as above, "male and female" signify in the spiritual sense truth and good, consequently doctrine of truth, which is doctrine of life, and a life of truth, which is a life of doctrine; these must be not two but one, since truth does not become truth in man without good of life, nor does good become good in any one without truth of doctrine, for good becomes spiritual good only by means of truths, and spiritual good is good, but natural good without it is not good. When these are one, truth is of good and good is of truth, and this one is meant by "one flesh." It is the same with doctrine and life; these also constitute one man of the church when doctrine of life and a life of doctrine are conjoined in him, for doctrine teaches how one must live and do, and life lives the doctrine and does it. From all this it can be seen that "the male child" signifies the doctrine of love and charity, consequently the doctrine of life.

[b.] [4.] Since truth of doctrine or the doctrine of truth is signified by a "male," the law was given

That every male opening the womb should be holy to Jehovah (*Exod.* xiii. 12, 15; *Deut.* xv. 19; *Luke* ii. 23).

For from the marriage of truth and good, which, as has been said above, is meant in the spiritual sense by the marriage of man and woman, truths and goods are born, consequently these are signified in that sense by "sons and daughters," truths by "sons," and goods by "daughters;" and as every man is reformed and regenerated by means of truths, for without truths man does not

know what is good, or what good is, thus does not know the way to heaven, so truth, which is what is first born from the marriage of truth and good, was sanctified to Jehovah. This truth first born is also the doctrine of truth, for that which is first is the all in what follows, thus it is all truth, and all truth is doctrine. But it must be carefully noted that "the first-born" signifies truth that belongs to good of charity, consequently it signifies good of charity in its form and in its quality, and therefore truth. For truth is the form of good and the quality of good. This is signified by "the first-born," because from good of love, which is signified by the womb and the child in it, nothing else can be born but good of charity; and this good does not become good until it has been formed and qualified, that is, until it is in the form in which it has its quality, and its form is called truth, and yet it is good in form. [5.] From all that has now been said it can be seen why it was commanded

That every male should appear three times in the year before the face of the Lord Jehovah (*Exod.* xxiii. 17; xxxiv. 23; *Deut.* xvi. 16);

namely, at the three feasts, which signified everything of regeneration, from its first to its last; and as everything of regeneration is effected by truths of doctrine that are made by the Lord to be of the life, so all males, by whom truths were signified, were to present themselves before the Lord that they might be made clean by Him and afterwards be led by Him. Moreover, "three times in the year" signifies continually, and "the face of Jehovah" the Divine love, by which man is led. And this was done because "Jerusalem" signified the church in respect to doctrine, and thus the doctrine of the church. [6.] Because "burnt offerings and sacrifices" signified celestial and spiritual things, "burnt offerings" celestial things, and "sacrifices" spiritual things, the law was given

That burnt offerings should be of males without blemish, either from the flock or from the herd; but sacrifices might be either of males or females (*Levit.* i. 2, 3; iii. 1, 6).

The reasons were that celestial things are such as are of love to the Lord, thus of the marriage of good and truth, but spiritual things are such as are of charity towards the neighbor, thus not of marriage but of blood-relationship of truth with good; and truths and goods in blood-relationship are like sisters and brothers, but in marriage truths and goods are like husband and wife. This is why the burnt offerings were "of males without blemish,"

which signify genuine truths from the Word, or from doctrine out of the Word, which have been conjoined to good of love to the Lord, which good was signified by "the altar and its fire." The sacrifices were "either of males or females," because "males" signified truths, and "females" goods, conjoined not by marriage but by blood-relationship; and as both of these, like brothers and sisters, are of one parent, worship was equally accepted from truths and from goods, that is, from males and from females. [7.] As all spiritual nourishment is from truths that are from good, the law is given

That the male among the priests might eat the holy things (*Lev.* vi. 18, 29; vii. 6).

This was the law because "males" signify truths of doctrine, which are doctrinals, as above, and "priests" goods of love, which are goods of life, and "their eating of the holy things" that belonged to Aaron and his sons signified spiritual nourishment. [8.] In Moses:

When they drew near "unto a city to fight against it, thou shalt invite it to peace;" if it do not accept, "thou shalt smite every male thereof with the edge of the sword, but the women, the little ones, the beasts, . . . and the prey thou shalt take" (*Deut.* xx. 10-14).

Every male in a city that did not accept peace should be smitten with the edge of the sword, but not the women, little ones, and beasts, because "city" signifies doctrine, and "a city of the nations in the land of Canaan" doctrine of falsity, likewise the males of that city; and "not to accept peace" signifies not to agree with the truths and goods of the church, which were signified by "the sons of Israel." "The edge of the sword," with which the males should be smitten, signifies truth destroying falsity. And because falsities alone fight against truths and goods and destroy them, and not evils without falsities, "the women, little ones, and beasts," which, as belonging to the nations, signified evils, were not smitten, since evils can be subdued, amended, and reformed by means of truths. [9.] In *Jeremiah*:

"Cursed be the man who brought glad tidings to his father, saying, A male child is born to thee, in gladdening he hath made him glad; let that man be as the cities that Jehovah overthrew" (xx. 15, 16).

This is said of those who are in a devastated church, in which nothing but falsities have rule and are accepted; therefore

“cursed be the man who brought glad tidings to his father, saying, A male child is born to thee,” signifies one who acknowledges falsity and proclaims it as truth, thus doctrine of falsity in place of doctrine of truth; “in gladdening he hath made him glad” signifies accepting from affection for falsity. “Let that man be as the cities that Jehovah overthrew” signifies that it shall be with the doctrines that are from mere falsities, which the Lord exterminated from the church, as with the cities of the Canaanitish nation that He destroyed; the comparison is with cities because “cities” signify doctrines. [10.] In *Ezekiel*:

“Thou didst take the vessels of thine adorning, of my gold and of my silver which I had given to thee, and madest for thee images of a male with which thou couldst commit whoredom” (xvi. 17).

This is said of “the abominations of Jerusalem,” which signify falsifications and adulterations of the Word, which are made by adaptations to the cupidities of corporeal and worldly loves; “vessels of adorning from the Lord’s gold and silver” signify knowledges of good and truth, which are the goods and truths of the sense of the letter of the Word; these are called “vessels” because they contain in them spiritual truths and goods, and are called “vessels of adorning” because they are manifestations and thus forms of things interior; things that are of “gold” signify those that are from good, and those of “silver” those that are from truth. “Thou madest for thee images of a male, with which thou couldst commit whoredom,” signifies falsities appearing as truths of doctrine, but which are falsified, “images of a male” meaning appearances of truth, which nevertheless are falsities, and “to commit whoredom” meaning to falsify. [11.] In *Malachi*:

“Cursed be the defrauder in whose flock is a male and he voweth and sacrificeth to the Lord a blemished thing” (i. 14).

“A male in the flock” signifies genuine truths of doctrine from the Word; “a blemished thing” signifies what is falsified; and “to vow and sacrifice” signifies to worship, thus from things falsified when truth is known; that such worship being fraudulent is infernal is signified by “cursed be the defrauder.” From all that has now been shown from the Word respecting the signification of “male” and of “sons,” it can be seen that “the male child (or son) that was brought forth by the woman arrayed with the sun, and upon whose head was a crown of twelve stars,” signifies the doctrine of truth, thus the doctrine

of love and charity for the church which is called the New Jerusalem (which is treated of in the twenty-first chapter of this book).

726. *“Who is to tend all the nations with an iron rod”* signifies that this doctrine by the power of natural truth from spiritual will refute and convince those who are in falsities and evils and yet are in the church where the Word is.—This is evident from the signification of “to tend,” as meaning to teach (of which above, n. 482), but here to refute and convince, because it is said that “he is to tend with an iron rod;” also from the signification of “all the nations,” as meaning those who are in falsities and evils (of which above, n. 175, 331[6], 625); also from the signification of an “iron rod,” as meaning the power of natural truth from spiritual, for “rod (or staff)” signifies power, and it is predicated of spiritual Divine truth, and “iron” signifies truth in the natural man. It is the power of the truth of the natural man from the spiritual that is signified by the “iron rod,” because all the power that truths in the natural man have is from the influx of truth and good from the spiritual man, that is, from the influx of Divine truth from the Lord through the spiritual man into the natural; for the Lord alone has power, and He exercises it through Divine truth that goes forth from Him. But that this may be more clearly seen it must be shown:—

- (i.) *That the Lord has infinite power.*
- (ii.) *That the Lord has this power from Himself through His Divine truth.*
- (iii.) *That all power coexists in outmosts, therefore that the Lord has infinite power from things first through outmosts.*
- (iv.) *That so far as angels and men are recipients of Divine truth from the Lord they are powers.*
- (v.) *That power resides in the truths of the natural man so far as it receives influx from the Lord through the spiritual man.*
- (v.) *That the truths of the natural man without that influx possess nothing of power.*

(i.) [2.] *That the Lord has infinite power* can be seen from this, that He is the God of heaven and the God of earth; that He created the universe so full of stars, which are so many suns, that they cannot be numbered, and in it so many systems and earths in these systems; these systems and the earths in them exceeding in number many hundred thousands; also that He alone preserves and continually sustains these because He created them. Moreover, He created not only natural worlds,

but spiritual worlds above them, and these He perpetually fills with angels and spirits to the number of myriads and myriads. Under these, again, He has placed the hells, as many in number as the heavens. And to every and each thing in the worlds of nature and in the worlds above nature He alone gives life; and because He alone gives life, no angel, spirit, or man is able to move a hand or foot except from Him. What infinite power the Lord has is especially evident from this, that all who come from so many earths into the spiritual worlds, numbering some myriads every week from our earth alone, consequently so many myriads from so many thousand earths in the universe, the Lord alone receives, and by a thousand secret ways of Divine wisdom leads everyone to the place of his life, the faithful to their places in the heavens, and the unfaithful to their places in the hells; and the thoughts, intentions, and wills of all, whether in the heavens or in the hells, He rules in most particular and in most general things, and causes every and each one in the heavens to enjoy their happiness, and every and each one in the hells to be held in their bonds, even so that not one of them ventures to lift a hand, much less to rise up to do harm to any angel; and all are thus held in order and in bonds, howsoever the heavens and the hells may be multiplied to eternity. These and many other things too numerous to be mentioned, could not possibly exist if the Lord did not have infinite power. That the Lord alone rules all things He Himself teaches in *Matthew*:

“All authority is given to Me in heaven and in earth” (xxviii. 18).
And that He is the Life (*John* v. 26; xi. 25, 26; xiv. 6).

(ii.) [3.] *The Lord has infinite power from Himself through His Divine truth*, because Divine truth is the Divine going forth, and from the Divine that goes forth from the Lord all those things that have been said above in respect to His infinite power are effected. Divine truth regarded in itself is Divine wisdom, which extends itself in every direction, like the light and heat from the sun in our world; for in the spiritual world, where angels and spirits are, the Lord is seen as a sun, from Divine love; all that goes forth from that sun is called Divine truth; and that which goes forth brings forth; also that which goes forth is Himself, because it is from Him; consequently the Lord in the heavens is Divine truth. But to make clear that the Lord has infinite power through Divine truth, something must be said of its essence and existence. This can be comprehended from the natural man

and its light only by means of such things as go forth from the sun of the world, from which and by which that sun has all power in its system and in the earths that are under its heat and light. From the sun of our system auras and atmospheres go forth as from their fountain; these are called ethers and airs. From this source nearest about it is pure ether, at a greater distance from it are less pure ethers, and at length airs; moreover, these ethers and airs surround the earths. These ethers and airs when made active in mass produce heat, but when modified in their least parts produce light. Through these the sun exercises all its power and produces all its effect outside of itself, and thus through ethers and airs by heat as a means and at the same time by light as a means. [4.] From all this some idea can be formed of the Lord's infinite power through Divine truths. Likewise from Him as a sun auras and atmospheres go forth, but such as are spiritual, because they are from Divine love, which constitutes that sun. That such atmospheres exist in the spiritual world is clear from the respiration of angels and spirits. Those spiritual auras and atmospheres that are nearest to the Lord as a sun are the most pure; but according to the degrees in which they are removed from Him they are less and less pure. Therefore there are three heavens, an inmost heaven in a purer aura, a middle heaven in an aura less pure, and an outmost heaven in an aura still less pure. These auras or atmospheres, which are spiritual, because they have sprung from the Lord as a sun, when made active in common exhibit heat, but when modified in their least parts exhibit light. That heat, which in its essence is love, and that light, which in its essence is wisdom, are called specifically Divine truth; but together with the auras, which are also spiritual, they are called the Divine going forth. And from these the heavens were created, and also the worlds; for all things that are in the natural world come forth from the spiritual world, they are brought forth as effects from their effecting causes. From all this the creation of heaven and earth by means of Divine truth going forth from the Lord as a sun, which is above the angelic heavens, can be seen as in a natural mirror. It can also in some degree be comprehended that the Lord has infinite power by means of the Divine going forth, which in general is called Divine truth. This is meant by these words in *John*:

“In the beginning was the Word, and the Word was with God, and God was the Word; . . . all things were made by Him, and with-

out Him was not any thing made that was made. . . . And the world was made by Him" (i. 1, 3, 10).

And in David :

"By the Word of Jehovah were the heavens made" (*Psalm xxxiii.* 6).

"The Word" signifies Divine truth.

(iii.) [5.] *All power coexists in outmosts, and therefore the Lord has infinite power from first things through outmosts.*—What is meant by *outmosts* shall first be explained. First things are the things that are in the Lord, also those that most nearly go forth from Him ; last things (or outmosts) are those that are most remote from Him, that is, the things in nature, and the outmost things in it. These are called outmosts because spiritual things, which are prior, close into them and rest and repose upon them as upon their foundation ; therefore they are fixed, and are called the outmosts of Divine order. All power is in outmosts because prior things are together in them, co-existing therein in an order that is called simultaneous order. For there is a connection of all things from the Lord Himself through the things belonging to heaven and the things belonging to the world even to these outmosts ; and because prior things that go forth successively are together in outmosts, as has been said, it follows that power itself is in outmosts from things first. But Divine power is power by the Divine that goes forth, which is called Divine truth, as has been shown in the preceding article. [6.] For this reason the human race is related to the heavens as a base to a column, or as a foundation to a palace ; consequently the heavens rest permanently in order upon the things of the church that are with men in the world, thus upon Divine truths in outmosts which are such Divine truths as are in the sense of the letter of the Word. What force there is in these truths cannot be told in a few words ; into these outmosts with man the Lord flows in from Himself, thus from things first, and rules and keeps together in order and connection all things in the spiritual world. [7.] Now because Divine power itself resides in these outmosts, the Lord Himself came into the world and became Man that He might be in outmosts at the same time as in things first, to the end that through outmosts from things first He might reduce all things to order that had become disordered, namely, all things in the hells and all things in the heavens. This was the reason of the Lord's coming ; for at the time just before His coming there was no Divine truth in outmosts with men in the world,

and none whatever in the church which then existed with the Jewish nation, that had not been falsified and perverted, and consequently there was no foundation for the heavens; unless, therefore, the Lord had come into the world and had thus Himself assumed an outmost, the heavens that were made up of the inhabitants of this earth would have been transferred elsewhere, and the whole human race on this earth would have perished in eternal death. But now the Lord, on the earth as in the heavens, is in His fulness, and thus in His omnipotence, because He is in outmosts and in things first. Thus the Lord is able to save all who are in Divine truths from the Word, and in a life according to them, for He can be present and dwell with such in outmost truths from the Word, because outmost truths are His, and are Himself, because they are from Him, according to His words in *John*:

“He that hath My commandments and doeth them, he it is that loveth Me; . . . and My Father will love him, and we will come unto him and make our abode with him” (xiv. 21, 23).

(iv.) [8.] *So far as angels and men are recipients of Divine truths from the Lord they are powers.*—This can be seen from what has been said above, namely, that the Lord has infinite power, and that He alone through His Divine truth has power; also from this, that angels, and men also, are nothing but forms recipient of Divine truth; for this reason angels signify in the Word Divine truths, and are called “gods.” It therefore follows that according to the measure and quality of their reception of Divine truth from the Lord are they powers.

(v.) [9.] *Power resides in the truths of the natural man so far as it receives influx from the Lord through the spiritual man.*—This follows from what precedes, namely, that Divine truths in outmosts from things first have all power, and the natural man is a receptacle of outmosts. But to the natural mind of man there are two ways, one from heaven the other from the world; the way from heaven leads through the spiritual mind into the rational and through this into the natural, and the way from the world is through the sensual which stands nearest to the world and clings to the body. From this it can be seen that the Lord flows in with Divine truth into the natural man only through the spiritual, and so far as the natural man receives influx therefrom is there power in it. By the power in it is meant power against the hells, which is the power to resist evils and falsities, and to put them away; and so far as these are resisted

and put away man comes into angelic power and into intelligence, and becomes "a son of the kingdom." (On the Power of Angels, see *Heaven and Hell*, n. 228-233; and on their Intelligence and Wisdom, n. 265-275.)

(vi.) [10.] *The truths of the natural man without that influx possess nothing of power.*—This follows as a consequence from what has just been said. The truths of the natural man without influx through the spiritual man have in themselves nothing of the Lord, thus nothing of life; and truths without life are not truths, and in fact when regarded interiorly are falsities, and falsities have nothing whatever of power, since they are opposites of truths, which have all power. These things have been here set forth to show what is meant by the power of natural truth from spiritual, which is signified by the "iron rod with which the male child born of the woman is to tend all nations."

727[a]. "Rod and staff" signify power, and also the power of Divine truth, chiefly for the reason that they were branches or boughs of trees, and these signify knowledges of truth and good, which are the truths of the natural man; and as they were used to support the body, they also signified power. This is still more true of an "iron rod," because iron as well signifies the truth of the natural man, and because of its hardness it signifies power that cannot be resisted. That "rods and staffs" signify the power of Divine truth is derived from correspondence. In the spiritual world, where all things that appear are correspondences, the use of staffs is a representative of the power of those that use them. It was the same in the Jewish church, which, like the Ancient churches, was a representative church. This is why Moses wrought miracles and signs in Egypt, and afterwards in the desert, by stretching forth his staff; as that

The waters smitten with the staff were turned into blood (*Exod.* vii. 1-21).

Frogs came up from the rivers and pools, over which the staff was stretched forth (*Exod.* viii. 1 seq.).

From the dust smitten with the staff there came lice (*Exod.* viii. 12 seq.). When the staff was stretched toward heaven there came thunders and hail (*Exod.* ix. 23 seq.).

Locusts came forth (*Exod.* x. 12 seq.).

The Red sea when the staff was stretched forth over it was divided, and afterwards returned (*Exod.* xiv. 16, 21, 26).

From the rock in Horeb, smitten with the staff, waters came forth (*Exod.* xvii. 5 seq.; *Num.* xx. 7-13).

Joshua prevailed over Amelek when Moses held up his hand with the staff, and Amalek prevailed when Moses let it down (*Exod.* xvii. 9-12).

Also fire went up out of the rock and consumed the flesh and the unleavened cakes which Gideon offered, when the angel of Jehovah touched it with the end of his staff (*Judg.* vi. 21).

These miracles were wrought by the stretching forth of a staff, because a "staff" from correspondence signifies the power of the Lord through Divine truth (which power was treated of in the preceding article). [2.] Divine truth in respect to power is signified elsewhere in the Word by "rods" and "staves," as can be seen from the following passages. In David :

"Yea, when I shall walk in the shady valley . . . I will fear no evil to me ; . . . Thy rod and Thy staff shall comfort me ; Thou shalt set before me a table in the presence of mine enemies ; and Thou shalt make fat my head with oil, my cup shall run over" (*Psalms* xxiii. 4, 5).

"To walk in a shady valley" signifies in the spiritual sense an obscure understanding that does not see truths in light. "Thy rod and Thy staff shall comfort me" signifies that spiritual Divine truth together with natural Divine truth shall protect, for these have power, "rod" meaning spiritual Divine truth, "staff" natural Divine truth, the two together meaning these in respect to their power to protect, for "to comfort" means to protect. As "rod and staff" signify Divine truth in respect to power, it is next said, "Thou shalt set before me a table, Thou shalt make fat my head with oil, my cup shall run over," which signifies spiritual nourishment through Divine truth ; for "to set a table" signifies to be nourished spiritually ; "to make fat the head with oil" signifies with good of love, and "cup" signifies with truth of doctrine from the Word, "cup" standing here for "wine." [3.] In *Ezekiel* :

"Thy mother was like a vine . . . planted by the waters, . . . whence she had rods of strength, as sceptres for them that bear rule ; but she lifted herself up in her stature among the thick boughs ; . . . therefore she was overthrown in anger, she was cast down to the ground, and the east wind withered her fruit ; the rods of her strength were broken off and dried up, the fire consumed them all. Now she is planted in a desert, in a land of drought and thirst ; a fire hath gone out from the rod of her branches, and hath consumed her fruit, so that there is not in her a rod of strength, a sceptre of them that bear rule" (xix. 10-14).

This describes the desolation of all truth in the Jewish church ; the "princes" against whom is the lamentation signify truths, and the "mother" who was made a lioness signifies the church ; about these this is said. "Thy mother was like a vine planted by the waters" signifies that the spiritual church, from its establishment

had been instructed in truths, “mother” meaning the church in general, “vine” a spiritual church in particular, “waters” truths, and “to be planted” to be established. “Whence she had rods of strength as sceptres for them that bear rule” signifies that the church had Divine truth in its power, and thus dominion over falsities of evil which are from hell, “rods of strength” signifying Divine truth in respect to power, and “sceptres” Divine truth in respect to dominion, for the sceptres of kings were short staffs from a significative tree, here from the vine. “But she lifted herself up in her stature among the thick boughs” signifies the pride of self-intelligence from knowledges (*scientifica*) of the natural man; such pride is signified by “she lifted herself up in her stature,” and the knowledges (*scientifica*) of the natural man are signified by the “thick boughs.” “She was overthrown in anger, she was cast down to the ground,” signifies the destruction of the church by falsities of evil; “the east wind withered her fruit” signifies the destruction of its good, “east wind” signifying destruction, and “fruit” good; the good that those have, remaining from the Word, who are in falsities of evil, is here meant, and its destruction is signified by “drying up the fruit by an east wind.” “The rods of her strength were broken off and dried up” signifies that all Divine truth was dispersed, consequently that the church had no power against the hells. “The fire consumed them all” signifies pride from love of self, which destroyed. “Now she is planted in a desert, in a land of drought and thirst,” signifies that the church is desolated until there is no good of truth or truth of good. “A fire hath gone out from the rod of her branches” signifies pride in every particular of it; “it hath consumed her fruit” signifies the consumption of good; “so that there is not in her a rod of strength, a sceptre of them that bear rule,” signifies the desolation of Divine truth in respect to power and in respect to dominion, as above. [4.] In *Jeremiah*:

“Say ye, How is the staff of strength broken, the staff of beauty! Come down from thy glory and sit in thirst, O thou daughter that dwellest in Dibon; for the spoiler of Moab hath come up against thee and hath destroyed thy strongholds” (xlviii. 17, 18).

“Daughter of Dibon” signifies the external of the church, and thus the external of the Word, which is the sense of its letter; and “the spoiler of Moab” signifies its adulteration. This makes clear what is signified by “the staff of strength is broken, the staff of beauty,” namely, that they have no Divine truth in its power, “staff of strength” meaning Divine truth in the natural

sense, and "staff of beauty" meaning Divine truth in the spiritual sense. "Come down from thy glory and sit in thirst, O thou daughter that dwellest in Dibon," signifies the deprivation and lack of Divine truth, "to come down from glory" meaning the deprivation of it, "glory" Divine truth in light, and "thirst" lack of it. "For the spoiler of Moab hath come up against thee" signifies the adulteration of the Word in respect to its literal sense; "and hath destroyed thy strongholds" signifies the taking away of defence, "stronghold" meaning defence against falsities and evils; the literal sense of the Word is such a defence. [5.] In David:

"Jehovah shall send the staff of thy strength out of Zion" (*Psalm cx. 2*).

Here again "staff of strength" signifies Divine truth in its power, and "Zion" a church that is in love to the Lord, and is therefore called a celestial church. [6.] In *Micah*:

"Feed Thy people with Thy rod, the flock of Thine heritage; . . . they shall feed in Bashan and Gilead according to the days of an age" (vii. 14).

"Feed Thy people with Thy rod" signifies the instruction of those who are of the church in Divine truths from the Word, "to feed" signifying to instruct, "people" meaning those who are of the church in truths, and "rod" where the Word is because it is Divine truth. "The flock of heritage" signifies those of the church who are in the spiritual things of the Word, which are the truths of its internal sense; "they shall feed in Bashan and Gilead" signifies instruction in the goods of the church and in its truths from the natural sense of the Word. [7.] In *Isaiah*:

"He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked" (xi. 4).

Here "the rod of Jehovah's mouth" signifies Divine truth or the Word in its natural sense; and "the breath of His lips" signifies Divine truth or the Word in the spiritual sense, both destroying falsities of evil in the church, which is signified by "smiting the earth and slaying the wicked."

"To smite with a rod" (*Micah v. 1*),

And "to pierce with their staffs the head of the unfaithful" (*Hab. iii. 14*),

have a like signification. [8.] In Moses:

"Israel sang a song" respecting the fountain in Beer; "O fountain the princes digged, the nobles of the people digged out, by [command of] the Lawgiver, with their staffs" (*Num. xxi. 17, 18*).

“The fountain in Beer” here signifies doctrine from the Word, **BEER** meaning in the Hebrew a fountain; the “princes” who digged, and “the nobles of the people” who digged out, signify those who are intelligent and those who are wise from the Lord, who is here “the Lawgiver.” The “staffs” with which they digged and digged out signify the understanding enlightened in Divine truths. [9.] In *Zechariah*:

“There shall yet old men and old women dwell in the streets of Jerusalem, and a man in whose hand is a staff because of the multitude of days” (viii. 4).

“Old men and old women” signify those who are intelligent from doctrine and from affection for truth; “the man in whose hand is a staff because of the multitude of days” signifies the wise who trust in the Lord alone and not at all in themselves; that these will be in a church that has doctrine of genuine truth is signified by “in the streets of Jerusalem,” “Jerusalem” meaning the church in respect to doctrine, and “streets” truths of doctrine, here genuine truths. [10.] In *Jeremiah*:

“Every man has become foolish by knowledge, every goldsmith is put to shame by the graven image; . . . the portion of Jacob is not like these; but He is the Former of all things, and Israel is the staff of His heritage, Jehovah of hosts is His name” (x. 14, 16; li. 19).

“Every man has become foolish by knowledge” signifies by the knowledges (*scientifica*) of the natural man separated from the spiritual; “every goldsmith is put to shame by the graven image” signifies by falsities that are from self-intelligence, “but He is the Former of all things” signifies the Lord from whom is all understanding of truth; “Israel is the staff of his heritage” signifies a church that has Divine truth, and its power over falsities; and because this treats of intelligence through Divine truth it is added, “Jehovah of hosts is His name;” the Lord is called “Jehovah of hosts” from Divine truths in the whole complex, for “hosts” mean armies, and “armies” signify all the truths and goods of heaven and the church.

[b.] [11.] When the sons of Israel murmured in the desert against Moses and Aaron on account of Korah, Dathan, and Abiram, because they were swallowed by the earth, it was commanded that

The princes of the twelve tribes should place their staffs in the tent of meeting, before the testimony; and when this was done the staff of Aaron blossomed and brought forth almonds” (*Num.* xvii. 2-10).

This was done because they murmured against Jehovah, that is, against the Lord, and indeed against Divine truth which is from Him; for Moses and Aaron represented the Lord in respect to the law, which is the Word; for this reason it was commanded that "the princes of the twelve tribes should place their staffs in the tent of meeting before the testimony;" for "the twelve tribes," and in particular "their princes," and likewise "their twelve staffs," signified the truths of the church in the whole complex; and "the tent of meeting" represented and thus signified heaven, from which are the truths of the church, and the "testimony" the Lord Himself. "The staff of Aaron" blossomed and brought forth almonds, because his "staff" represented and thus signified truth from good of love; and because truth from the good of love is the only truth that brings forth fruit, which is good of charity, it was his staff that blossomed and brought forth almonds, "almonds," the same as "the tribe of Levi," signifying that good (see above, n. 444). It is to be noted that *tribe* and *staff* are from the same word (as in *Num.* i. 16; ii. 5, 7); therefore "the twelve staffs" have the same signification as "the twelve tribes," namely, the Divine truths of the church in the whole complex. (On the twelve tribes see above, n. 39, 430[a], 431, 657.) [12.] As a "staff" signifies the power of Divine truth, it signifies also the power to resist evils and falsities. In *Isaiah*:

"Behold the Lord Jehovah of hosts doth take away from Jerusalem and from Judah the staff and the stay, the whole staff of bread, and the whole staff of water, the strong man and the man of war, the judge and the prophet" (iii. 1, 2).

Here "to take away the whole staff of bread and the whole staff of water" signifies to take away every good and truth of the church, and when these are taken away there is no longer any power to resist evils and falsities, so as to hinder their free entrance; "bread" signifies the good of the church, "water" its truth, and "staff" good and truth as to their power to resist evils and falsities; therefore it follows that "the strong man and the man of war, the judge and the prophet," will also be taken away, "the strong man and the man of war" signifying truth combating against evil and falsity, and "judge and prophet" the doctrine of good and truth. [13.] In *Ezekiel*:

"Behold I will break the staff of bread in Jerusalem, and they shall eat bread by weight and in carefulness, and drink waters by measure and with astonishment" (iv. 16).

"To break the staff of bread" signifies that good and truth shall

fail in the church, for "bread" here signifies good and truth; so it follows "they shall eat bread by weight and in carefulness, and drink waters by measure," which signifies a lack of good and truth, and thus of the power to resist evils and falsities.

Breaking the staff of bread and of water (*Ezek.* v. 16; xiv. 13; *Psalms* cv. 16; *Lev.* xxvi. 26),

has a like signification. [14.] As "rod and staff" signify the power of Divine truth, and thus Divine truth in respect to power, so in the contrary sense "rod and staff" signify the power of infernal falsity, and thus infernal falsity in respect to power. In this sense "rod and staff" are mentioned in the following passages. In *Isaiah*:

"Jehovah hath broken the staff of the wicked, the rod of them that rule" (xiv. 5).

"To break the staff of the wicked" signifies to destroy the power of falsity from evil; and "to break the rod of them that rule" signifies to destroy the rule of falsity. [15.] In David:

"The staff of impiety shall not rest upon the lot of the righteous, that the righteous put not forth their hands to perversity" (*Psalms* cxxv. 3).

"The staff of impiety" signifies the power of falsity from evil; "upon the lot of the righteous" signifies over truths from good, which the faithful have, and especially those who are in love to the Lord, for these in the Word are called the "righteous;" "lest the righteous put forth their hands to perversity" signifies lest such falsify truths. [16.] In *Lamentations*:

"I am the man that hath seen affliction by the rod of His fury; He hath led me . . . in darkness, and not into light" (iii. 1, 2).

This is said of the devastation of the church; and "the rod of fury" signifies the rule of infernal falsity; "he hath led me and brought me in darkness and not into light" signifies into mere falsities, and thus not to truths. [17.] In *Isaiah*:

"Thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor" (ix. 4).

This is said of nations who were in falsities from ignorance, because they did not have the Word, and therefore did not know about the Lord. The evil by which they were oppressed and the falsities by which they were infested are signified by "the yoke of the burden, the staff of the shoulder, and the rod of the oppressor," "to break" signifies to destroy these, for "to break"

is predicated of a yoke, a staff, and a rod, and "to destroy" of evil and falsity, which heavily weigh upon and powerfully persuade and compel to obedience. [18.] In the same,

"At the voice of Jehovah Asshur shall be dismayed, he shall be smitten with a staff; then every passage of the rod of foundation upon which Jehovah shall cause to rest shall be with tabrets and harps" (xxx. 31, 32).

This is said of the time of the last judgment, when there shall be a new church. "Asshur, who shall be dismayed at the voice of Jehovah, and shall be smitten with a staff," signifies reasoning from falsities that will be dispersed by Divine truth. That the truths of the literal sense of the Word will then be understood and received with joy, is signified by "then the passage of the rod of the foundation shall be with tabrets and harps," "passage" signifying opening and free reception, and "tabrets and harps" signifying the delights of affection for truth. The truths of the literal sense of the Word are signified by "the rod of the foundation," because that sense is a foundation for the truths of its spiritual sense; and as the spiritual sense rests upon the literal is said "upon which Jehovah shall cause to rest." [19.] In it *Zechariah*:

"The pride of Asshur shall be cast down, and the staff of Egypt shall depart" (x. 11).

"The pride of Asshur" signifies the pride of self-intelligence, and "the staff of Egypt" signifies its power from the confirmation of its falsities by the knowledges (*scientifica*) of the natural man. [20.] In *Isaiah*:

"Woe to Asshur, the rod of Mine anger and the staff of Mine indignation, which is in their hand; . . . O My people that dwellest in Zion, be not afraid of Asshur that he smite thee with a rod, and lift up his staff upon thee in the way of Egypt" (x. 5, 24, 26).

Here, too, "Asshur" signifies reasonings from self-intelligence by which truths are perverted and falsified; the consequent falsities and perversions of truth are signified by "the rod of Mine anger and the staff of Mine indignation, which is in their hand." That truths will not be perverted in those of the church who are in celestial love and in truths therefrom is signified by "Thou that dwellest in Zion, be not afraid." That falsity urges and excites and strives to pervert by means of such things as pertain to the natural man is signified by "that he smite thee with a rod, and lift up a staff upon thee in the way of Egypt," "the way of Egypt" signifying the knowledges (*scientifica*) of the natural man.

from which come reasonings. Since "Egypt" signifies the natural man with the things that are in it, and the natural man when separated from the spiritual is in mere falsities,

Egypt is called the staff of a bruised reed, which goeth into and pierceth the hand when one leaneth upon it (*Ezek.* xxix. 6, 7; *Isa.* xxxvi. 6).

This may be seen explained above (n. 627[6]). [21.] In *Isaiah*:

"Be not glad, O Philistia, . . . because the rod of him that smiteth thee is broken; for from the serpent's root shall come forth a basilisk, whose fruit shall be a fiery flying serpent" (xiv. 29).

That "Philistia" signifies a religion of faith separated from charity, "the serpent's root" that false principle, "the basilisk" destruction of the good and truth of the church, and "the fiery flying serpent" reasonings from the falsities of evil, may be seen above (n. 386[6]); thus these serpents have the same signification as "the dragon" in this chapter of the *Apocalypse*. That "Philistia should not be glad because the rod of him that smiteth her is broken" signifies that she should not boast that the dominion of that falsity is not yet destroyed. [22.] In *Hosca*:

"My people question wood, and their staff answereth them, for the spirit of whoredoms hath seduced them, and they have committed whoredom under their God" (iv. 12).

This is said of the falsification of the Word. "To question wood (or an idol of wood)" signifies to consult an intelligence that is from what is one's own (*proprium*) that fosters its loves; "the staff answereth them" signifies falsity in which one has faith, for when the selfhood (*proprium*) is consulted falsity responds; the selfhood is of the will, thus of the love, and its falsity is of the understanding, thus of the thought. "The spirit of whoredoms" that has seduced signifies a passion for falsifying; "to commit whoredom under their God" signifies to falsify the truths of the Word. [23.] All this makes clear what "rod and staff" signify in both senses; and from this it can be known what is meant by "the iron rod with which the male child is to tend all nations;" likewise by these words in the *Apocalypse*:

"Out of the mouth" of Him who sat upon the white horse "proceedeth a sharp sword, that with it He may smite the nations; and He shall tend them with an iron rod" (xix. 15).

Also by these words above,

"He that shall overcome. . . I will give him power over the nations, that he may rule them with an iron rod: as a potter's vessels shall they be broken" (ii. 26, 27).

The explanation of this may be seen above (n. 176). Like things are signified by these words in David :

“Thou shalt break them with an iron rod, thou shalt dash them in pieces like a potter’s vessel” (*Psalms* ii. 9).

728. “*And her child was caught up unto God and His throne*” signifies *protection of the doctrine by the Lord, because it is for a new church.*—This is evident from the signification of “the child (or male child)” brought forth by “the woman arrayed with the sun, under whose feet was the moon, and upon whose head was a crown of twelve stars,” as meaning doctrine from the Word, and also doctrine of truth, that is, the doctrine of love to the Lord and of charity towards the neighbor, and finally of faith. Also from the signification of “caught up unto God and His throne,” as meaning protection by the Lord from “the dragon” that stood before the woman about to bring forth, with the intent and desire of devouring what was brought forth. Such protection by the Lord from those who are meant by “the dragon” is here signified by these words. And as that doctrine was to be the doctrine of the church that is called the New Jerusalem, it is said to be protected because it is for a new church. It is said “caught up unto God and His throne,” “God” meaning the Lord, and “His throne” heaven ; it is caught up to the Lord and to heaven because this doctrine is from the Lord, and heaven is in this doctrine. [2.] What is here said of the child born of the woman, who “was caught up unto God,” is also said of Enoch, the son of Jared, in these words,

“Enoch walked with God, and was no more, because God took him” (*Gen.* v. 24).

Who are here meant by “Enoch,” and what “Enoch” signifies, has been disclosed to me from heaven, namely, those of the Most Ancient church who collected together the representatives and correspondences of natural things with spiritual ; for the men of the Most Ancient church had a spiritual understanding and perception of all things they saw with their eyes, and thus from the objects in the world they saw through to the spiritual things corresponding to the objects. Because the Lord foresaw that this spiritual perception would perish with their posterity, and with that perception the knowledge of correspondences through which the human race has conjunction with heaven, the Lord provided that some of those who lived with the most ancient people should collect together the correspondences, and gather them into a book ; such are here meant by “Enoch,” and

that book is what is here signified. Because that book was to furnish the coming churches that were to be established by the Lord after the deluge with a knowledge (*scientia et cognitio*) of the spiritual things that are in natural things, it was preserved by the Lord for their use, and was also guarded, lest the last posterity of the Most Ancient church, who were evil, should offer injury to it. This, therefore, is what is signified in the spiritual sense by "Enoch was no more, because God took Him." From all this it can be seen what is signified by "the child of the woman was caught up unto God and His throne."

VERSE 6.

729. "And the woman fled into the desert, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days."

6. "And the woman fled into the desert" signifies *the church among a few, because with such as are not in good, and consequently not in truths* [n. 730]; "where she hath a place prepared by God" signifies *its state, that in the meantime provision may be made for it among many* [n. 731]; "that there they may nourish her a thousand two hundred and sixty days" signifies *until it grows to fulness* [n. 732].

730[a]. [Verse 6.] "And the woman fled into the desert" signifies *the church among a few, because with such as are not in good, and consequently not in truths.*—This is evident from the signification of "woman," as meaning the church (see above, n. 707), also from the signification of "desert," as meaning where there are no truths because there is no good (of which presently); also from the signification of "fleeing" thither, as meaning to tarry among those who are not in truths because they are not in good; and as there are at the end of the church but few who are in truths from good, it signifies among a few. This makes clear what these words involve, namely, that a new church that is called the Holy Jerusalem, and is signified by "the woman," can as yet be instituted only with a few, by reason that the former church is become a desert; and the church is called a "desert" when there is no longer any good; and where there is no good there are no truths. When the church is such, evils and falsities reign, which hinder the reception of its doctrine, that is, the doctrine of love to the Lord and of charity towards the neighbor, with its truths; and when doctrine is not received there is no church, for the church is from doctrine. [2.] Something shall first be said of there being no truths where there is no good. By good is meant good of the life according to truths of

doctrine from the Word. The above is true because the Lord never flows immediately into truths with man, but mediately through his good; for good is of the will, and the will is the man himself; from the will the understanding is brought forth and formed; for the understanding is so joined to the will that what the will loves the understanding sees, and also brings forth into light; consequently if the will is not in good, but is in evil, the influx of truth from the Lord into the understanding has no effect, for it is dissipated, because it is not loved, in fact it is perverted, and the truth is falsified. This makes clear why the Lord flows immediately into man's understanding only so far as the will is in good. With every man the Lord can enlighten the understanding, and thus flow in with Divine truths, since there is given to every man an ability to understand truth, and this for the sake of his reformation; nevertheless the Lord does not flow in, because truths remain only so far as the will has been reformed. Moreover, it is dangerous to so enlighten the understanding in truths as to produce belief except so far as the will acts as one with it, since man is then capable of perverting, adulterating, and profaning truths, which is most destructive. Furthermore, so far as truths are known and understood and are not at the same time lived, they are nothing but lifeless truths, and lifeless truths are like statues that have no life. From all this it can be seen why it is that there are no truths where there is no good, that is, not in essence but only in form. [3.] The man of the church at its end is such, because man then loves supremely such things as belong to the body and the world, and when these are loved supremely the things pertaining to the Lord and heaven are not loved, for no one can so serve two masters at the same time that he will not love the one and hate the other, since they are opposites. For from the love of the body, which is the love of self, and from the love of the world, which is the love of riches, when these are loved above all things, evils of every kind flow forth, and from evils falsities, and these are the opposites of goods and truths, which come forth from love to the Lord and from charity towards the neighbor. This much will make clear why it is that the woman is said "to have fled into the desert," that is, among a few, because of being with those who are not in good, and thus not in truths. [4.] In the Word desert and also wilderness and waste are mentioned in many passages, and these signify the state of the church when there is no longer any truth in it because there is no good. This

state of the church is called a "desert" because in the spiritual world the place where those dwell who are not in truths because they are not in good is like a desert, where there is no verdure in the plains, nor harvest in the fields, nor fruit trees in the gardens, but a barren land, parched and dry; moreover "desert" signifies in the Word the state of the church with the nations that are in ignorance of truth, and yet in good of life according to their religion, from which they have a desire for truths. "Desert" signifies also in the Word the state of those who are in temptations, because in temptations goods and truths are shut in by the evils and falsities that come forth and are presented to the mind. That "desert" has these significations in the Word can be seen from the passages therein where "desert" is mentioned.

[b.] [5.] In respect to the first meaning, namely, that "desert" means the state of the church when there is no longer any truth in it because there is no good, it is evident from the following passages. In *Isaiah*:

"Is this the man that moveth the earth, that maketh kingdoms tremble, that hath made the world a desert, and destroyed the cities thereof?" (xiv. 16, 17.)

This is said of Lucifer, by whom Babylon is meant, and "to move the earth, make kingdoms tremble, and make the world a desert," signifies to destroy all the truths and goods of the church, "the earth" meaning the church, "kingdoms" its truths, "world" its goods, and "desert" where these are not. "To destroy its cities" signifies its doctrinals, "city" signifying doctrine. The adulteration of the Word, whereby doctrine and thus the church is destroyed, is here signified by "Babylon." [6.] In the same,

"Upon the land of my people shall come up the thorn of the brier, because upon all the houses of gladness in the joyous city; for the palace shall be a desert, the multitude of the city shall be forsaken. The height and the watch-tower shall be over the caves for ever, a joy of wild asses, a pasture for flocks" (xxxii. 13, 14).

"Upon the land of my people shall come up the thorn of the brier" signifies falsity of evil in the church, "thorn of the brier" meaning falsity of evil, and "land" the church. "Upon all the houses of gladness in the joyous city" signifies where the goods and truths of doctrine from the Word have been received with affection. What is signified by "the palace shall be a desert, the multitude of the city shall be forsaken, the height and the watch-tower shall be over the caves, a joy of wild asses, and a

pasture for flocks," may be seen above (n. 410[c]), where it is explained. [7.] In the same,

"At My rebuke I dry up the sea, I make the rivers into a desert, their fish shall rot because there is no water, and shall die for thirst" (l. 2).

"To make the rivers into a desert" signifies to deprive the understanding of truths, thus to deprive man of intelligence. (The rest may be seen explained above, n. 342[c].) In *Jeremiah*:

"I beheld, and lo, Carmel was a desert, and all the cities were laid waste before Jehovah; . . . the whole land shall be a desolation" (iv. 26, 27).

"Carmel" signifies a spiritual church, which is in truths from good; that this was a "desert" signifies that there were in it no truths from good; "cities laid waste" signify doctrinals without truths; "the whole land a desolation" signifies a church destitute of good and consequently of truths. [8.] In the same,

"Many shepherds have destroyed My vineyard, they have trampled down My field, they have made the field of My desire a desert of solitude. . . . Spoilers are come upon all the bare heights in the desert, for the sword of Jehovah devoureth from one end of the land to the other" (xii. 10, 12).

The total destruction of the truths and goods of the church by falsities from evil is signified by "they have destroyed the vineyard, trampled down the field, made the field of desire a desert of solitude; and spoilers are come upon all the bare heights in the desert, for the sword of Jehovah devoureth;" "vineyard and field" signify the church in respect to truth and good, "field of desire" signifies the church in respect to doctrine, and "desert of solitude" where these are not; "spoilers in the desert" signify evils because of the absence of truths; "the sword of Jehovah devoureth" signifies falsity destroying; "from one end of the land to the other" signifies all things of the church. [9.] In *Lamentations*:

"We get our bread with the peril of our souls, because of the sword of the desert" (v. 9).

"To get bread with the peril of souls" signifies the difficulty and risk in acquiring truths of life from the Word; "because of the sword of the desert" signifies because falsity of evil prevails in the church and falsifies truths and thus destroys them. [10.] In *Ezekiel*:

"The vine is now planted in a desert, in a land of drought and thirst" (xix. 13).

“Vine” signifies the church, which in the beginning of this chapter is called “a mother who became a lioness;” this is said “to be planted in a desert” when there is no longer any truth in it because there is no good; “a land of drought” means where there is no good, but evil instead, and a “land of thirst” means where there is no truth, but falsity instead. [11.] In *Hosea*:

“Strive with your mother. . . . that she may put away her whoredoms from her faces, . . . lest I strip her naked and set her as in the day of her birth, and make her as a desert, and set her as a land of drought, and slay her with thirst” (ii. 2, 3).

This is said of a church that has falsified the truths of the Word; “mother” means the church, and “whoredoms” falsifications of truth; “to strip her naked and set her as in the day of her birth” signifies to deprive the church of all truth, as it was before it was reformed; “desert” and “land of drought” signify a church without good; and “to slay with thirst” signifies a lack of truth; “thirst” is predicated of truths, because “water,” which is thirsted for, means truth, and “drought” is predicated of the want of good, because it is a result of scorching. [12.] In the same,

“He is fierce among the brethren: an east wind shall come, the wind of Jehovah, coming up from the desert, and his spring shall become dry, and his fountain shall be dried up” (xiii. 15).

This is said of Ephraim, by whom the understanding of the Word is meant, and this is called “fierce among the brethren” when it eagerly defends falsities, and combats for them against truths; “an east wind, the wind of Jehovah,” signifies ardor of desire from a love for and pride in the destruction of truths; this is said “to come up from the desert” when it is from an understanding in which there are no truths from good, but only falsities from evil; such an understanding is a “desert” because it is empty and void; that by such ardor and pride everything of doctrine and of the Word is destroyed is signified by “his spring shall become dry and his fountain shall be dried up,” “spring” meaning doctrine, and “fountain” the Word. [13.] In *Joel*:

“O Jehovah, to thee do I cry, because the fire hath consumed the habitations of the desert, and the flame hath burned all the trees of the field; for the beasts of the field pant after Thee, for the streams of waters are dried up, and the fire hath consumed the habitations of the desert” (i. 19, 20).

“The fire hath consumed the habitations of the desert and the flame hath burned all the trees of the field” signifies that love of self and the pride of self-intelligence have consumed all perception of good and all understanding of the truth of doctrine from the sense of the letter of the Word. “fire” signifying love

of self, "flame" the pride of self-intelligence, "habitations of the desert" goods of doctrine from the sense of the letter of the Word, and "trees of the field" knowledges of its truth. The sense of the letter of the Word is called a "desert" when it is merely understood naturally, thus according to appearances, and not at the same time spiritually, or according to the genuine sense. "The beasts of the field pant after Thee" signifies the lamentations of those who are natural and yet have a desire for truths. That "beasts" signify the affections of the natural man may be seen above (n. 650). "For the streams of waters are dried up, and the fire hath consumed the habitations of the desert" signifies that consequently there are no longer any truths and goods of life. [14.] In the same,

"The day of Jehovah cometh : . . . a fire devoureth before them, and behind them a flame burneth ; the land is as the garden of Eden before them, but behind them a desert of wasteness, and nothing escaped them" (ii. 1, 3).

"The day of Jehovah" means the end of the church, called the consummation of the age, and the Lord's coming at that time. That the love of self and consequent pride of self-intelligence consume at the end of the church all its goods and truths is signified by "a fire devoureth before them, and behind them a flame burneth," "fire" signifying love of self, and "flame" pride of self-intelligence, as above. "The land is as the garden of Eden before them, but behind them a desert of wasteness," signifies that in the beginning, when that church was established with the ancient people, there was an understanding of truth from good, but at its end falsity from evil, "the garden of Eden" signifying the understanding of truth from good and consequent wisdom, and "desert of wasteness" signifying no understanding of truth from good, and consequent insanity from falsities that are from evil ; "nothing escaped them" signifies that there is nothing whatever of truth from good. [15.] In *Isaiah* :

"The land mourneth and languisheth, Lebanon is ashamed and hath withered away, Sharon is become like a desert, Bashan is shaken, and Carmel" (xxxiii. 9).

This, too, describes the devastation of good and abandonment of truth in the church. "Lebanon" signifies the church in respect to a rational understanding of good and truth ; "Sharon," "Bashan," and "Carmel," the church in respect to knowledges of good and truth from the natural sense of the Word ; the devastation and abandonment of these is signified by "mourning," "languishing," "withering away," and "becoming like a desert,"

“desert” meaning where there is no truth because there is no good. [16.] In *Jeremiah*:

“Because the land is full of adulterers, because the land mourneth on account of cursing, the pastures of the desert are dried up” (xxiii. 10).

“The land full of adulterers” signifies a church which has its goods and truths from the Word adulterated; the “curse” on account of which the land mourns signifies all evil of life and falsity of doctrine; and “the pastures of the desert” that are dried up signify knowledges of good and truth from the Word, “pastures” meaning such knowledges because they nourish the mind, and “desert” the Word when it is adulterated. [17.] In David:

Jehovah “maketh rivers into a desert, and water-springs into dry ground, a land of fruit into saltness, for the wickedness of them that dwell therein” (*Psalms* cvii. 33, 34).

“The rivers that are made into a desert” signify an intelligence from understanding of truth and of the Word in its interior sense, that has been devastated by falsities from evils, “rivers” meaning such things as belong to intelligence, and “desert” where these things are absent, and in their place are falsities from evil. “The water-springs that are turned into dry ground” signify that the lowest things of the understanding, which are called the knowledges of truth and good, have no light of truth or spiritual affection for it, “waters” signifying truths, “dry ground” lack of these from absence of light and affection, and “springs” the outmosts of truth, like the truths of the sense of the letter of the Word. “The land of fruit that shall be made into saltness” signifies the good of love and of life deeply vastated by falsities, “saltness” meaning the devastation of truth by falsities; and as all devastation by falsities comes from evil of the life it is added, “for the wickedness of them that dwell therein.” [18.] In *Jeremiah*:

“Lift up thine eyes unto the heights, and see where thou hast been defiled; upon the ways hast thou sat as an Arabian in the desert, whence thou hast profaned the land with thy whoredoms and thy wickedness” (iii. 2).

This describes the adulteration and falsification of the Word, which are signified by “being defiled and committing whoredom;” so “Lift up thine eyes unto the heights, and see where thou hast been defiled,” signifies to give thought to knowledges of truth and good in the Word, that they have been adulterated; “to lift

up the eyes" signifies to give thought, "heights" signify such knowledges because the trees and groves that are upon them signify knowledges; "heights" signify also goods of charity which are so destroyed; "upon the ways hast thou sat as an Arabian in the desert" signifies to lie in wait lest any truth should come forth and be received; "ways" meaning the truths of the church, "to sit in them" meaning to lie in wait, and "an Arabian in the desert" meaning one who kills and plunders like a robber in the desert. "Thou hast profaned the land with thy whoredoms and wickedness" signifies the falsification of the truths of the Word by evils that have come to be of the life. [19.] In the same,

"O generation, see ye the Word of Jehovah; have I been a desert to Israel? have I been a land of darkness?" (ii. 31.)

That every good of life and truth of doctrine is taught in the Word, and not evil of life and falsity of doctrine, is meant by "see ye the Word of Jehovah; have I been a desert to Israel? have I been a land of darkness?" [20.] In *Joel*:

"Egypt shall be a desolation, and Edom a desert of desolation, because of violence to the sons of Judah, whose innocent blood they have shed in their land" (iii. 19).

"Egypt" and "Edom" signify the natural man that has perverted the truths and goods of the Word; that it must be so destroyed as to see only such things as serve for confirmation is signified by "Egypt shall be a desolation, and Edom a desert of desolation;" that this will be because of the adulteration of every good and truth in the Word is signified by "because of violence to the sons of Judah, whose innocent blood they have shed," "violence to the sons of Judah" signifying the adulteration of the Word in respect to good, and "shedding innocent blood" the adulteration of the Word in respect to its truths. (That "Judah" signifies a celestial church, and also the Word, see above, n. 211, 433[ε]; and that "shedding innocent blood" signifies to do violence to Divine truth, thus to adulterate the truth of the Word, n. 329.) The adulteration of the Word is effected by the knowledges (*scientifica*) of the natural man when these are employed to confirm falsities and evils, and the natural man becomes a "desolation" and a "desert" when his knowledges are used to confirm falsity and evil, "Egypt" signifies such knowledges, and "Edom" the pride that falsifies by means of these. [21.] In *Melachi*:

"Esau I hated, and made his mountains a desolation and gave his heritage to the dragons of the desert" (i. 3).

“Esau” signifies the love of the natural man; “his mountains” signify evils from that love, and “his heritage” signifies falsities from those evils, and “dragons of the desert” signify mere falsifications from which these come. [22.] Because with the Jewish nation all things of the Word had been adulterated, and there was no longer any truth because there was no good, John the Baptist was “in the desert,” and this represented the state of that church, respecting which it is written in the Gospels:

John the Baptist “was in the desert till the days of his showing unto Israel” (*Luke* i. 80).

That he preached in the desert of Judea (*Matt.* iii. 1-3; *Mark* i. 2-4; *Luke* iii. 2, 4, 5);

and in *Isaiah*:

“The voice of him that crieth in the desert, Prepare ye the way of Jehovah, make level in the wilderness a highway for our God” (xl. 3).

So, again, the Lord says of “Jerusalem,” which means the church in respect to doctrine,

“Your house is left deserted” (*Luke* xiii. 35).

“A house deserted” signifies the church that is without truths because it is without good. But what is signified by the following in *Matthew*:

“If they say unto you, Lo,” Christ “is in the desert, go not forth; if in the secret chambers, believe not” (xxiv. 26),

may be seen explained in the *Arcana Caelestia* (n. 3900); for “Christ” means the Lord in relation to Divine truth, consequently in relation to the Word and doctrine from the Word, and “false Christs,” of whom this is said, signify falsities of doctrine from the truths of the Word falsified. From the passages that have been cited from the Word it can be seen that “desert” means a church in which there are no truths because there is no good, consequently in which there is falsity because there is evil; for where there is no truth or good, there is falsity and evil; the two cannot exist together, and this is meant by the Lord’s words, that “no one can serve two masters.”

[c.] (ii.) [23.] Again, “desert” signifies the state of the church with the nations that have been in ignorance of truth, and yet have been in the good of life according to their religion, from which they have desired truths, as can be seen from passages in the Word that treat of the church that is to be established among the nations. In *Isaiah*:

“The spirit shall be poured out upon you from on high; then the desert shall be a fruitful field, and the fruitful field shall be counted for a forest; judgment shall dwell in the desert, and righteousness shall abide in the fruitful desert” (xxxii. 15, 16).

This is said of those who are in natural good, and are being reformed; influx out of heaven into such is signified by “the spirit shall be poured out upon you from on high;” that truth from a spiritual origin will then be implanted in them is signified by “the desert shall be a fruitful field,” “desert” meaning the natural man destitute of truths, and “fruitful field (or land of harvest)” the natural man made fruitful in truths. That in consequence the natural man will have a knowledge (*scientia*) of the knowledges of truth and good is signified by “the fruitful field shall be counted for a forest;” “forest” is predicated of the natural man as “garden” is of the spiritual, therefore a “forest” signifies knowledge and a “garden” intelligence; that in consequence there will be in the natural man that which is right and just is signified by “judgment shall dwell in the desert, and righteousness shall abide in the fruitful field;” “judgment” and “righteousness” signify in the spiritual sense truth and good, but in the natural sense that which is right and just. [24.] In the same,

“I will open rivers on the heights, and fountains will I place in the midst of the valleys; I will make the desert into a pool of waters, and the dry land into springs of waters; I will give in the desert the cedar of shittah, the myrtle, and the oil tree; I will set in the wilderness the fir tree, the pine, and the box tree” (xli. 18, 19).

This, too, is said of the reformation and enlightenment of the nations; and “to open rivers upon the heights and to place fountains in the midst of the valleys” signifies to give intelligence from spiritual truths and from natural truths, “rivers upon the heights” signifying intelligence from spiritual truths, and “fountains in the midst of valleys” intelligence from natural truths; “to make the desert into a pool of waters, and the dry land into springs of waters” signifies to fill the spiritual and the natural man with truths where before there were no truths; the spiritual man in which there were no truths is meant by “desert,” since hitherto there had been no truth in it; and the natural man in which there was no truth is meant by “dry land,” since hitherto there had been no spiritual influx into it; that the spiritual man will have truths in abundance is meant by “a pool of waters,” and that the natural man will have truths in abundance is meant by “springs of waters.” “To set in the desert the cedar of shittah,

the myrtle, and the oil tree" signifies to give rational truths and a perception of them, and "to set in the wilderness the fir tree, the pine, and the box tree," signifies in like manner natural truths, which are knowledges (*scientifica et cognitiones*) with understanding of them, the "cedar" meaning higher rational truth, the "myrtle" lower rational truth, "oil tree" perception of good and thus of truth, "fir tree" higher natural truth, the "pine" lower natural truth; and "box tree" understanding of good and truth in the natural man. [25.] In David:

"He maketh the desert into a pool of waters, and the dry land into a springing forth of waters; and there He maketh the hungry to dwell, that they may build a city of habitation" (*Psalms* cvii. 35, 36).

This, again, is said of the enlightenment of the nations. "To make the desert into a pool of waters" has the same signification as above; "and there He maketh the hungry to dwell" signifies for the sake of those who desire truths; such are meant by "the hungry and thirsty" in the Word; "that they may build a city of habitation" signifies that out of truths they may make for themselves doctrine of life, "city" meaning doctrine, and "to inhabit" meaning to live. [26.] In *Isaiah*:

"Behold I am doing a new thing, now it shall spring forth; . . . I will even place a way in the desert, rivers in the wilderness; the wild beast of the field shall honor Me, the dragons and the daughters of the owl, because I will give waters in the desert, rivers in the wilderness, to give drink to My people, My chosen" (xliv. 19, 20).

This, too, is said of a new church to be established by the Lord among the nations. The "desert" signifies the state of the church in those who are ignorant of truth, and yet have a desire to know it. But what the particulars signify in the spiritual sense may be seen explained above (n. 518[2]). [27.] In the same,

"Jehovah will comfort Zion, He will comfort all her waste places, and He will make her desert like Eden, and her wilderness like the garden of Jehovah; gladness and joy will be found therein, confession and the voice of singing" (li. 3).

This, again, is said of a new church among the nations that will acknowledge the Lord; such a church is meant by "Zion," and its establishment and the reformation of the nations by "comforting;" "the desert that shall be made like Eden and the wilderness like the garden of Jehovah" signify wisdom and intelligence from love to the Lord that those have that before have had no understanding of truth and no perception of good. (But this may be seen explained above, n. 721[β].) [28.] In David:

“The habitations of the desert drop, and the hills gird themselves with exultation; the meadows are clothed with flocks, and the valleys are covered over with corn” (*Psalms* lxxv. 12, 13).

This, again, is said of the church among the nations. “The habitations of the desert drop” signifies that their minds that before have been in ignorance of truth acknowledge and receive truths; “to drop” is predicated of influx, acknowledgement, and reception of truth, “habitations” are predicated of the interiors of man which belong to his mind, and “desert” is predicated of a state of ignorance of truth. “The hills gird themselves with exultation” signifies that the goods in them receive truths with joy of heart. “The meadows are clothed with flocks, and the valleys are covered over with corn,” signifies that both the spiritual mind and the natural mind receive truths suitable to themselves, “meadows” signifying such things as belong to the spiritual mind and thus to the rational mind, and “valleys” such as belong to the natural mind, “flock” spiritual truth, and “corn” natural truth. [29.] In *Isaiah*:

“Let them sing . . . praise, the end of the earth, those that go down to the sea, and its fulness, the islands and the inhabitants thereof. Let the desert and the cities thereof lift up the voice, the villages that Arabia doth inhabit; let the inhabitants of the rock sing, let them cry out from the top of the mountains” (xlii. 10, 11).

This is said of a church in those who have been withdrawn from the truths of the church because they were natural and sensual; their state of ignorance is meant by the “desert,” and their joy from preaching and knowledge of truth is signified by “singing praise and lifting up the voice.” (The rest may be seen explained above, n. 406[*b*].) [30.] Since a state of ignorance of truth, in which the nations have been, is signified by a “desert,” and a desire for truth by “hunger,” and instruction by the Lord by “feeding,” it came to pass that the Lord withdrew into a desert, and there taught the multitude that sought Him, and afterwards fed them.

(That this took place in a desert can be seen in *Matt.* xiv. 13-22; xv. 32-38; *Mark* vi. 31-34; viii. 1-9; *Luke* ix. 12-17.)

For all things that the Lord did and all things connected with Him were representative because they were correspondences, so were these things. From these and the passages cited above it is evident that a “desert” signifies an uncultivated and uninhabited state in man, thus a state not yet made vital from what is spiritual, consequently, as applied to the church, a state not

vivified by means of truths; thus it signifies such religion as the nations had, which was almost empty and void, because they did not have the Word where truths are, and thus did not know the Lord who teaches truths; and as they did not have truths, their good could be no otherwise than such as their truth was, for good is like its truth, because one is of the other. From all this it can be seen what “desert” signifies where the nations are treated of, namely, that they have no truth and yet desire it that their good may be vivified.

[*d.*] (iii.) [31.] Again, “desert” signifies the state of those who are in temptations, because in them truths and goods are shut in by the falsities and evils that come forth and are presented to the mind. This can be seen from the wandering of the sons of Israel in the desert forty years; for this represented every state of temptations into which those come who are being regenerated, and of whom the church is to consist. Every man is born natural, and so lives until he becomes rational, and when he has become rational he can be led by the Lord and become spiritual; and this is effected by the implanting of knowledges of truth from the Word, and at the same time by the opening of the spiritual mind which receives the things of heaven, and by calling forth these knowledges and raising them up out of the natural man and conjoining them with a spiritual affection for truth. This opening and conjunction is possible only through temptations, because in temptations man fights interiorly against the falsities and evils that are in the natural man. In a word, man is brought into the church and becomes a church through temptations. All this was represented by the wandering and leading about of the sons of Israel in the desert. The state of the natural man before he is regenerated was represented by their abiding in the land of Egypt, for “the land of Egypt” signified the natural man and its knowledges (*scientifica et cognitiones*), together with the cupidities and appetites that reside in it (as can be seen from what has been said and shown above respecting Egypt, n. 654). But the spiritual state, which is the state of the church in man, was represented by the introduction of the sons of Israel into the land of Canaan, for “the land of Canaan” signified the church and its truths and goods, together with its affections and delights, which reside in such a man; while the reformation and regeneration of man before from being natural he becomes spiritual and thus a church, was represented by their wanderings and journeyings in the desert forty years. [32.] That this is so, and that this “desert” signified a state of temptations, can be seen in Moses:

“Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the desert, that He might afflict thee and prove thee, and know what was in thine heart whether thou wouldst keep His commandments or no ; and He afflicted thee and made thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know, that He might teach thee that man doth not live by bread only, but by every word going forth from the mouth of Jehovah doth man live ; thy raiment waxed not old upon thee, and thy foot swelled not, these forty years” (*Deut.* viii. 2-4).

In the same,

“In the desert which thou sawest, Jehovah thy God bare thee as a man doth bear his son. . . . He went before you in the way, to seek you out a place in which ye might encamp, in fire by night to show you the way, . . . and in the cloud by day” (*Deut.* i. 31, 33).

In the same,

Jehovah, “who led thee through the great and terrible desert of the serpent, of the fiery serpent and of the scorpion, and of drought, where there were no waters ; who brought thee forth waters out of the rock of flint, and fed thee with manna in the desert, . . . that He might afflict thee and prove thee, to do thee good in thy future” (*Deut.* viii. 15, 16).

In the same,

Jehovah found Jacob “in a land of desert, in an emptiness, a howling, a wilderness ; He led him about, He instructed him, He guarded him as the pupil of the eye” (*Deut.* xxxii. 10).

All the particulars here mentioned, and all the particulars related in the book of *Exodus* respecting the journeyings of the sons of Israel in the desert, from their going forth from Egypt to their entrance into the land of Canaan, depict the temptations that the faithful endure before they become spiritual, that is, before the goods of love and charity with their truths are implanted, which constitute the church in man. [33.] He who knows what spiritual temptations are knows that when a man is in them he is so infested by evils and falsities as scarcely to know otherwise than that he is in hell ; he knows, too, that the Lord fights in man against temptations from within ; also that He sustains man in the mean time with spiritual food and drink, which are the goods and truths of heaven ; that the natural man loathes these things ; that nevertheless the natural man with his lusts is thus subdued and as it were dies ; and that he is thus brought into subjection to the spiritual man ; and that man is thus reformed and regenerated and introduced into the church. All this is involved in what is related respecting the sons of Israel in the desert. But to make clear that this is meant it will be well to explain some of the

particulars in the passages quoted. (1.) [34.] That man in temptations is so infested by evils and falsities as scarcely to know otherwise than that he is in hell is meant by "Jehovah led thee through the great and terrible desert of the serpent, of the fiery serpent, of the scorpion, and of drought, where there were no waters; "the great and terrible desert" signifies grievous temptations; "the serpent, the fiery serpent, and the scorpion," signify evils and falsities with their persuasions coming forth from the sensual and natural man, "serpents" meaning evils therefrom, "fiery serpents" falsities therefrom, and "scorpions" persuasions; "drought where there were no waters" signifies a lack and shutting off of truth. The above is meant also by "Jehovah humbled thee and proved thee, that He might know what was in thine heart." (2.) [35.] That the Lord fights in man against evils and falsities that are from hell is signified by "Jehovah found Jacob in a desert, in an emptiness, a howling, a wilderness, He guarded him as the pupil of His eye;" also by "He bare him as a man doth bear his son;" also by "He went before them in fire by night and in the cloud by day." (3.) That the Lord sustains man in the mean time with spiritual food and drink, which are the goods and truths of heaven, is signified by "He fed them with manna, He brought them forth waters out of the rock of flint, and He led them and instructed them," "manna" meaning the good of celestial love, and "waters out of the rock of flint" the truths of that good from the Lord. (4.) That in temptations the natural man loathes these things is meant by the sons of Israel so often complaining of the manna, and lusting after the food of Egypt; therefore it is here said, "Jehovah afflicted thee and caused thee to hunger, and fed thee with manna." (5.) [36.] That nevertheless the natural man with his lusts is subdued and as it were dies and becomes subject to the spiritual man, was represented by the death in the desert of all those that went forth out of Egypt and desired to return thither, and were unwilling to enter into the land of Canaan, and that their children only were brought into that land. That this represented and signified such things can be known and seen only from the spiritual sense. (6.) That after temptations man becomes spiritual, and is brought into the church, and through the church into heaven, was represented by their being brought into the land of Canaan, for "the land of Canaan" signified the church, and also heaven; and this is signified by "Jehovah afflicted thee and proved thee, to do thee good in thy future." Their spiritual life is described by Je-

hovah's teaching them that "man doth not live by bread only, but by every word going forth from the mouth of Jehovah." That "their raiment waxed not old and their foot swelled not" signifies that the natural man is not injured by these afflictions, for "raiment" signifies the truths of the natural man, and the "foot" the natural man itself. Moreover "forty," whether years or days, signifies the entire duration of temptations (see above, n. 633). [37.] Like things are involved in these words in David:

"They wandered in the desert in loneliness of life, they found not a city of habitation, hungry and thirsty; when their soul fainted in the way they cried out to Jehovah. . . . He led them in a straight way, that they might go to a city of habitation" (*Psalms* cvii. 4-7).

This was said in general of those who have been redeemed, and in particular of the sons of Israel in the desert, and these words describe the temptations of those who are being regenerated by the Lord. "The city of habitation" which they found not signifies the doctrine of life which constitutes the church in man; and as the church is formed in man by a life according to doctrine, when temptations have been passed through, it is said that "Jehovah led them in a straight way, that they might go to a city of habitation;" the lack of truth even to despair, and yet desire for it, is signified by "they were hungry and thirsty, so that their soul fainted in the way." [38.] In *Jeremiah*:

"I remembered . . . thy youth, the love of thine espousals, when thou wentest after Me in the desert. . . . They said not, Where is Jehovah, who made us to come up out of the land of Egypt, who led us in the desert, in the land of the wilderness and of the pit, in a land of drought and of dense shade, in a land through which no man (*vir*) passed, and where no man (*homo*) dwelt? And I led you into a land of grain, to eat the fruit thereof and the good thereof" (ii. 2, 6, 7).

The "youth" and "love of espousals" that Jehovah remembered signify the state of man's reformation and regeneration, when from being natural he becomes spiritual; because man is thereby conjoined to the Lord, and as it were espoused to Him, this is what is meant by the "love of espousals;" and because this is effected through temptations it is said, "When thou wentest after Me in the desert;" the state of temptations is described by "He led me in the desert, in a land of the wilderness and of the pit, in a land of drought and dense shade," "desert" signifying that state, "land of the wilderness and of the pit" signifying

that state in respect to the evils and falsities that come forth, and "land of drouth and dense shade" signifying an obscured perception of good and understanding of truth. The state of man after temptations is described by "I led you into a land of grain, to eat the fruit thereof and the good thereof," which signifies to be brought into the church in which are truths of doctrine, by means of which good of love and of charity can be appropriated, "land" signifying the church, "land of grain" the church in respect to truths of doctrine, "to eat" to appropriate, "fruit" good of love, and "good" good of charity and of life. [39.] In *Ezekiel*:

"I will lead you out from the peoples, and will gather you from the lands, . . . and I will lead you into a desert of peoples, and I will plead with you there face to face, even as I pleaded with your fathers in the desert of the land of Egypt; . . . then will I cause you to pass under the rod, and I will bring you into the bond of the covenant" (xx. 34-37).

Here again "desert" stands for a state of temptations, which state is called "a desert of peoples" and "a desert of the land of Egypt," because the state of the natural man before regeneration is meant, which is a desert and a wilderness because there are then no goods and truths in it, but only evils and falsities; but when falsities and evils have been expelled therefrom, and truths and goods have been implanted in their place, from being a desert it becomes "Lebanon" and "a garden." "To plead with them in the desert face to face" signifies to show them what they are in a living way and in a way to be acknowledged, for in temptations man's evils and falsities come forth and appear; "face to face" means in a living way and in a way to be acknowledged. That after man has endured hard things, conjunction with the Lord, which is reformation, takes place, is signified by "then will I cause you to pass under the rod, and I will bring you into the bonds of the covenant," "to cause to pass under the rod" meaning to endure hard things, and "the bond of the covenant" meaning conjunction with the Lord. [40.] In *Hosea*:

"I will visit upon her the days of the Baalim, . . . in which she went after her lovers. . . . Therefore behold, . . . I will bring you into the desert, and afterwards I will speak upon her heart, and I will give her her vineyards thence, and the valley of Achor for a door of hope, and she shall make answer there according to the days of her youth, and according to the days of her coming up out of the land of Egypt; and in that day . . . thou shalt call Me, my husband, and shalt no more call Me, my Baal" (ii. 13-16).

The "Baalim" and "lovers," after whom she went, signify the

things that belong to the natural man and are loved, namely, cupidities and falsities therefrom; that these must be removed by means of temptations is signified by "I will bring you into the desert;" that afterwards there will be consolation is signified by "afterwards I will speak upon her heart;" that they will then have spiritual and natural truths is signified by "I will give her her vineyards thence and the valley of Achor." That afterwards they will have influx of good out of heaven and consequent joy, as those had who were of the Ancient churches and who from natural had become spiritual, is signified by "she shall make answer (that is, sing) there according to the days of her youth, and according to the days of her coming up out of the land of Egypt," "days of youth" signifying the times of the Ancient church, and "according to the days of her coming up out of Egypt," signifying when from natural they have become spiritual. Conjunction with the Lord at that time through affections for truth, when cupidities from the natural man have been rejected, is signified by "in that day thou shalt call Me, my husband, and thou shalt no more call Me, my Baal." [41.] As a "desert" signifies a state of temptations, and "forty," whether years or days, their whole duration from beginning to end, so the temptations of the Lord, which were the most dreadful of all, and which He sustained from childhood to the passion of the cross, are signified by the temptations of the forty days in the desert, which are thus described in the Gospels:

"Jesus was led by the spirit into the desert, to be tempted of the devil; and when He had fasted forty days and forty nights He afterwards hungered; and the tempter drew near unto Him" (*Matt.* iv. 1-3; *Luke* iv. 1-3).

"The spirit urging Jesus caused Him to go out into the desert; and He was in the desert forty days, tempted, . . . and He was with the beasts" (*Mark* i. 12, 13).

This does not mean that the Lord was tempted by the devil only forty days, and at the end of these, but that he was tempted through His whole life even to the last moment, when he endured cruel anguish of heart in Gethsemane and the direful passion of the cross; for by means of the temptations admitted into the human that He had from the mother, the Lord subjugated all the hells, and at the same time glorified His Human. (But of these temptations of the Lord see what is recorded in the *Arcana Caelestia*, and collected therefrom in the *Doctrine of the New Jerusalem*, n. 201.) All these temptations of the Lord are signified by the temptations in the desert forty days and forty nights, since the "desert" sig-

niñes a state of temptations, and “forty days and forty nights” the whole duration of these. No more was recorded respecting these in the Gospels because no more was revealed respecting them; nevertheless in the prophets, and especially in the *Psalms* of David, they are described at length. The “beasts” with which the Lord is said to have been, signify infernal societies; and “fasting” signifies here such affliction as exists in the combats of temptation.

[e.] (iv.) [42.] Again, “desert” signifies hell, because that is called a desert where there is no harvest or habitation, likewise where there are wild beasts, serpents, and dragons, which signify where there is no truth of doctrine or good of life, consequently where there are lusts from evil loves, and falsities therefrom of every kind; and as these exist in hell and the former in a desert, so from correspondences a “desert” signifies hell. Moreover, the natural man in every one, so long as it is separated from the spiritual, as it is before regeneration, is a hell, because every hereditary evil into which man is born resides in his natural man, and is cast out from it, that is, removed, only by the influx of Divine truth through heaven from the Lord; and this influx into the natural man can come only through the spiritual, for the natural man is in the world and the spiritual in heaven, therefore the spiritual man must be opened before the hell that is in the natural man can be removed by the Lord out of heaven. [43.] How this is removed was represented by the he-goat called Azazel that was cast out into the desert; for the “he-goat” from correspondence signifies the natural man in respect to his affections and knowledges, and in the contrary sense in respect to his cupidities and falsities. Of this he-goat it is thus written in Moses,

That Aaron should take two he-goats and cast lots upon them, one for the he-goat to be sacrificed, the other for Azazel; and after he had atoned for the tent of meeting and the altar with the blood of the sacrificed bullock and of the sacrificed he-goat, he should lay his hands upon the head of the he-goat Azazel, and should confess upon it the iniquities and sins of the sons of Israel, which he shall put upon the head of the he-goat, and afterwards should send him by the hand of a man appointed into the desert. “So the he-goat shall bear upon him all the iniquities” of the sons of Israel “into the land cut off” and into the desert; and the skin, the flesh, and the dung of the bullock and of the sacrificed he-goat should be burned in the desert; thus should they be expiated and cleansed from all their sins (*Lev.* xvi. 5-34).

These things were commanded to represent expiation, that is, purification from evils and falsities. Two he-goats were taken

to represent this, because a "he-goat" from correspondence signifies the natural man; the he-goat that was to be sacrificed represented the natural man in reference to the part purified, and the he-goat that was to be sent into the desert the natural man not purified. And as the natural man swarms with cupidities and impurities of every kind, as has been said above, that he-goat was sent out of the camp into a land cut off and into the desert that he might bear away the iniquities and sins of all in that church, "the land cut off and the desert" signifying hell. Aaron's laying his hands upon its head and confessing sins represented communication and transference, for this is done when man is purified or expiated from sins, for sins are then sent down to hell, and affections for good and truth are implanted in their place; these were represented in part by the fat from the bullock and from the other he-goat that was sacrificed, also by their blood, and especially by the burnt offering from the ram (respecting which see verses 5-24 in the same chapter), for a "ram" from correspondence signifies the natural man in respect to the good of charity. But it is to be noted that the Israelitish people were not in the least purified from their sins by all this, but the purification of the natural man when he was being regenerated was thus represented. All things of man's regeneration were represented by such external things, especially by sacrifices; and this was done for the sake of the conjunction of heaven with that church through these externals of worship, the internals that the externals represented being seen in the heavens. Who cannot see that the sins of a whole assembly could not be transferred to a he-goat and borne by him to hell? All this makes evident what is signified by "desert" in its various senses.

731. *"Where she hath a place prepared by God"* signifies the state of the church that in the mean time provision may be made for it among many.—This is evident from the signification of "place," as meaning state (of which presently); also from the signification of "prepared by God," as meaning to be provided by the Lord, for what is done by man is prepared, but what is done by the Lord is provided. Moreover, to be provided is predicated of the state that is signified by "place," while "to be prepared" is predicated of "place." It signifies that the state in the mean time may be provided among many, because the woman's fleeing into the desert signifies that the church is as yet among few, because with such as are not in good and consequently not in

truths (see preceding article, n. 730[a]); therefore it follows that these words, namely, "where the woman hath a place prepared by God" signify the state of the church, that in the mean time provision may be made for it among many; and what next follows, namely, "that they may nourish her a thousand two hundred and sixty days," signifies until it grows to fulness (see below, n. 732). But this state of the church that is meant by "the place of the woman in the desert" is more fully treated of in what follows in this chapter, for it is said that "there were given to the woman two wings of a great eagle that she might fly into the desert to her place, where she would be nourished a time and times and half a time from the face of the dragon," with other things. [2.] "Place" signifies state because spaces, places, and distances, in the spiritual world, are in their origin states of life. These appear there just the same as in this world, and yet they are different in this respect, that what every one is is known from the place where he dwells, and where he dwells is known from what he is; thus it is in general in respect to the places of all according to quarters, and in particular in respect to places in societies, and more particularly in respect to places in houses, and even in rooms. This makes clear that place and quality of state make one, and this for the reason that all things in the spiritual world that appear before the eyes, even the lands, are correspondences of things spiritual; this is why "place" signifies state. (That spaces, places, and distances, are in their origin states, and thus in the Word signify states, see *Heaven and Hell*, n. 191-199, in the article on Space in Heaven.) For the same reason it is customary in our world to designate state by place, as to have a high place, an eminent place, and a distinguished place, for a high, eminent, or distinguished state. [3.] All this makes clear the meaning of the Lord's words to His disciples,

That in His Father's house there are many mansions, and that He would go to prepare a place for them; and if He should go and prepare a place for them that He would come and take them to Himself (*John* xiv. 2, 3).

"To prepare a place for them" signifies to provide heaven for every one according to the state of his life, for "the disciples" mean all who are to be of His church. And in *Luke*:

"When the unclean spirit goeth out of a man he wandereth through dry places seeking rest" (xi. 24).

"The unclean spirit going out of a man" signifies the removal of

evils and consequent falsities from man when he is repentant; the "dry places" through which he wanders seeking rest signify the states of evil and falsity that belong to his life. So elsewhere in the Word where place and places are mentioned.

732. *"That there they may nourish her a thousand and two hundred and sixty days"* signifies *until it grows to fulness*.—This is evident from the signification of "a thousand two hundred and sixty days," as meaning from beginning to end, and thus fulness (of which above, n. 636); for this number includes three and a half years, and "three and a half," whether years or days, signify fulness (see above, n. 532, 658). "That they may nourish her" so many days signifies until it grows to fulness, because this follows from what precedes, namely, that "the woman fled into the desert, where she hath a place prepared of God," which signifies that a new church, which is meant by "the woman," is at first amongst a few, that in the mean time provision may be made for it among many; therefore it is added, until it grows to fulness; moreover, "to nourish" signifies to sustain life and to grow. [2.] There are several reasons why the New Church that is called the Holy Jerusalem is to have its beginning with a few, afterwards to be with many, and finally to reach fulness. First, its doctrine, which is the doctrine of love to the Lord and charity towards the neighbor, can be acknowledged and thus received only by those who are interiorly affected by truths, and those only can be interiorly affected by truths who have the ability to see them, and those only see truths who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world. A second reason is that the doctrine of that church can be acknowledged and thus received only by those who have not confirmed themselves by doctrine and at the same time by life in faith alone; confirmation by doctrine alone does not prevent reception, but confirmation by life also does prevent, for such do not know what love to the Lord is, nor what charity towards the neighbor is, nor do they wish to know. [3.] A third reason is that the new church on the earth grows according to its increase in the world of spirits, for spirits from that world are with men, and they are from such as while they lived on earth were in the faith of their church, and of such those only receive the doctrine who have been in a spiritual affection for truth; these only are conjoined to heaven where that doctrine is, and conjoin heaven to man. The number of these in the spiritual world now increases daily, therefore according to

their increase does the church that is called the New Jerusalem increase on earth. These were the reasons also why the Christian church, after the Lord had left the world, increased so slowly in Europe, and did not attain to its fulness until an age had elapsed.

VERSES 7, 8.

733. "*And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. And they prevailed not, and their place was not found any more in heaven.*"

7. "*And there was war in heaven*" signifies *combat of falsity against truth, and of truth against falsity* [n. 734]; "*Michael and his angels fought with the dragon, and the dragon fought and his angels,*" signifies *combat between those who are for a life of love and charity and for the Divine of the Lord in His Human, and those who are for faith alone or faith separate, and are against the Divine of the Lord in His Human* [n. 735].
8. "*And they prevailed not, and their place was not found any more in heaven,*" signifies *that they were overcome, and that nowhere in the heavens henceforth does a place exist that corresponds to the state of their life, which is a state of thought alone, and of no affection for good and truth* [n. 736, 737].

734[a]. [Verse 7.] "*And there was war in heaven*" signifies *combat of falsity against truth and of truth against falsity.*—This is evident from the signification of "war," as meaning spiritual war, that is, of falsity against truth and of truth against falsity (of which presently). The falsity here meant is falsity from evil, and the truth truth from good; for there exist many kinds of falsities, but those falsities only that are from evil fight against truths from good, since evil is opposed to good, and all truth is of good. All those are in the falsities of evil who in their life have given no thought to heaven and the Lord, but have thought only of self and the world. To think of heaven and the Lord in the life is to think that this or that must be done because the Word so teaches and commands; those who do this, since they live from the Word, live from the Lord and heaven. But to think only of self and the world is to think that this or that must be done because of the laws of the country, and for the sake of reputation, honor and gain; such do not live for the Lord and heaven, but for self and the world. Such as these in respect to life are in evil, and from evil in falsities; and those who are in falsities from this origin fight against truths. But these do not fight against the Word, for they call it holy and Divine, but they fight against the genuine truths of the Word, for they confirm their falsities by the Word, but only by the sense of its letter, which in

some passages is such that it may be interpreted to confirm the most heretical principles, and for the reason that the Word in that sense is adapted to the apprehension of children and the simple, who for the most part are sensual, and the sensual receive only such things as are apparent to the eyes ; and as the Word is such in the letter, those who are in falsities from evil of life confirm their falsities by the Word, and thus falsify the Word. Those who separate faith from charity so falsify the Word that wherever mention is made of doing or of deeds and works, such passages, of which there are thousands, are explained as if nothing of doing or of deeds or works were meant, but only believing and faith ; and so in other cases. All this has been said to make known who are meant by those who are in falsities from evil, who "made war with Michael and his angels," as described in the following article.

[b.] [2.] That "war" signifies in the Word spiritual war, which is a war of falsity from evil against truth from good, and of truth from good against falsity from evil, or what is the same, which is carried on by those who are in falsities from evil against those who are in truths from good, is evident from many passages in the Word, of which the following only need be cited. In *Isaiah* :

"Many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and He will teach us of His ways that we may go in His paths ; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem ; that He may judge between the nations, and reprove [many] peoples ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and we will go in the light of Jehovah" (ii. 3-5 ; *Micah* iv. 3).

This treats of the Lord's coming, and that those who will be of His new church are to be instructed in truths, by which they will be led to heaven. "The mountain of Jehovah" and "the house of Jacob" signify the church in which is love to the Lord and worship from that love ; a summoning to that church, and thus to the Lord, is signified by "Many peoples shall go and say, Come ye, and let us go up" to that mountain ; that they will be instructed in truths by which they will be led is signified by "He will teach us of His ways that we may go in His paths," "ways" meaning truths, and "paths" precepts of life ; that they will be led by the doctrine of good of love and by the doctrine of truth from that good, which are for the church out of heaven from the

Lord, is signified by "out of Zion shall go forth the law, and the Word from Jerusalem," "the law" meaning the doctrine of the good of love, and "the Word" truth from that good; that evils of life and falsities of doctrine will then be dissipated is signified by "He will judge between the nations and reprove the peoples," "nations" signifying those who are in evils, and "peoples" those who are in falsities, thus in an abstract sense evils of life and falsities of doctrine. [3.] That by the consent of all combats will then cease is signified by "they shall beat their swords into ploughshares and their spears into pruning-hooks," "sword" and "spear" meaning falsities from evil fighting against truths from good, and truths from good against falsities from evil, "ploughshares" meaning the goods of the church which are cultivated by truths, for "a field that is tilled by the ploughshare" means the church in respect to the good of life; and "pruning-hooks" mean truths of doctrine, because trees in gardens signify perceptions and knowledges of truth. Like things are signified by "nation shall not lift up sword against nation, neither shall they learn war any more," "war" signifying combats in the whole complex. That such will live a life of wisdom is signified by "Come ye, and we will go in the light of Jehovah," "the light of Jehovah" meaning Divine truth, and "to go" in it meaning to live according to it, thus in a life of wisdom. That "war" here signifies spiritual war, which is of falsities against truths and goods, and conversely, and that "swords and spears," which are arms of war, signify such things as are used in spiritual combats, is clearly evident, for the Lord and the church to be established by Him and doctrine for that church are here treated of, and it is said, "He will teach us of His ways that we may go in His paths;" also "Come ye, and we will go in the light of Jehovah." [4.] In *Hosea*:

"In that day I will make a covenant for them with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword, and the war, from the earth; and I will make them to lie down securely" (ii. 18).

The signification of "wild beast of the field, bird of the heavens, and creeping thing of the earth," with which Jehovah in that day will make a covenant, may be seen above (n. 388[2], 701[2]), also that "breaking the bow, the sword, and the war," signifies to cease from all combat between falsity and truth; therefore it is added, "and I will make them to lie down securely," which

means security from the infestations of evils and falsities that are from hell. [5.] In *Zechariah*:

“I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; but he shall speak peace to the nations” (ix. 10).

This, too, may be seen explained above (n. 355[a], 357[a]), from which it is evident that “bow of war” signifies doctrine of truth fighting against falsities, for this is said of the Lord. In David:

Jehovah “who setteth desolations in the earth, who maketh wars to cease even to the end of the earth, He breaketh the bow and cutteth the spear asunder, He burneth the chariots with fire” (*Psalms* xli. 8, 9).

Here again, “Jehovah maketh wars to cease even to the end of the earth” signifies that He makes combats, understood in the spiritual sense, to cease, which are combats of falsities against the truths and goods of the church (see above, n. 357[d]). [6.] In the same,

God “breaketh the flashes of the bow, the shield, and the sword, and the war” (*Psalms* lxxvi. 3).

This has a like signification (see above, n. 357[d], 365[f]). In *Isaiah*:

“Before the swords shall they wander, before the drawn sword and before the bended bow, . . . because of the grievousness of the war” (xxi. 15).

What this signifies may be seen above (n. 131[a], 357[b]), also that “grievousness of war” signifies because of the strong assault of falsities against knowledges of good, which are here signified by “Arabia (or Kedar).” In David:

Jehovah “who teacheth my hands war, that a bow of brass may be let down upon his arms” (*Psalms* xviii. 34).

“To teach the hands war” does not mean war against enemies in this world, but against enemies in hell, which is carried on by combats of truth against falsities and against evils. The appearance is that such a war is here meant as David waged against his enemies, that is, that Jehovah taught him such war, and how to let down a bow of brass upon the arms; nevertheless spiritual war is meant, also a spiritual bow, which is doctrine of truth, and “bow of brass” means doctrine of good of life, and this because the Word regarded in its essence is spiritual. But on these words see above (n. 357[b]). [7.] In the same,

“Strive, O Jehovah, with them that strive with me, fight against them

that fight against me, take hold of shield and buckler and rise up for mine help, draw out the spear, and stop the way against my pursuers; say unto my soul, I am thy salvation" (*Psalms xxxv.* 1-3).

Here "to fight," "to take hold of shield and buckler," and "to draw out the spear," does not mean to grasp such arms of war, since this is said of Jehovah, but it is so said because all arms of war signify such things as pertain to spiritual war. A "shield," because it protects the head, signifies protection against falsities that destroy understanding of truth; a "buckler," because it protects the breast, signifies protection against falsities that destroy charity, which is the will of good; and a "spear," because it protects all parts of the body, signifies protection in general. Because such things are signified it is added, "say unto my soul, I am thy salvation."

[*c.*] [*8.*] Because Jehovah, that is, the Lord, protects man from the hells, that is, from the evils and falsities that continually rise up out of the hells, He is called "Jehovah Zebaoth," that is, Jehovah of hosts, and "hosts" signify the truths and goods of heaven, and thus of the church in the whole complex, by which the Lord removes the hells in general, and with each one individually; this is why it is attributed to Jehovah that He fights and wages war as a hero and man of war in battles, as can be seen from the following passages. In *Isaiah*:

"Jehovah of hosts shall come down to fight upon mount Zion, and upon the hill thereof" (*xxx.* 4).

In *Zechariah*:

"Jehovah shall go forth and fight against the nations, as on the day of His fighting in the day of battle" (*xiv.* 3).

In *Isaiah*:

"Jehovah shall go forth as a hero, He shall stir up zeal like a man of wars, . . . He shall prevail over His enemies" (*xlii.* 13).

In *Moses*:

"Jehovah hath war against Amalek from generation to generation" (*Exod.* xvii. 16).

This is said because "Amalek" signifies those falsities of evil that continually infest the truths and goods of the church. [*9.*] Moreover, the wars that are described in the histories of the Word, both in the books of Moses and in the books of *Joshua*, *Judges*, *Samuel*, and *the Kings*, signify spiritual wars; as the wars against the Assyrians, Syrians, Egyptians, Philistines, and, in the beginning, against the idolatrous nations in the land of Canaan beyond and on this side Jordan. What these wars sig-

nify becomes evident when it is known what and what kind of evil and falsity is signified by "the Assyrians," "the Babylonians," "the Chaldæans," also by "the Egyptians," "the Syrians," "the Philistines," and the rest; for all nations and peoples that waged war with the sons of Israel represented the hells, which were desirous of doing violence to the church represented by the sons of Israel. Nevertheless, the wars actually took place as they are described, yet they represented and thus signified spiritual wars, since nothing is said in the Word that is not inwardly spiritual, for the Word is Divine, and what goes forth from the Divine is spiritual, and is terminated in what is natural. [10.] That the ancient people had a Word, both prophetic and historical, that is now lost, is evident from Moses (*Num.* xxi.), where its prophecies are referred to, and are there called "*Enunciations*;" also the histories, which are called "*The Wars of Jehovah*" (verses 14 and 27). Those histories are called "*The Wars of Jehovah*" because they signify the wars of the Lord with the hells, as do the wars in the histories of our Word. This, then, is why "enemies," "foes," "assailants," "pursuers," "those that rise up," also all arms of war, as the spear, the buckler, the shield, the sword, the bow, arrows, the chariot, signify in the Word such things as pertain to combats with the hells and protection against them. [11.] In Moses:

"When thou goest forth to war against thine enemies and seest the horse and the chariot, a people more than thou, thou shalt not be afraid of them, for Jehovah thy God is with thee." The priest shall say to them when they draw near to battle, "Ye draw nigh this day unto battle against your enemies; let not your heart soften, neither fear ye, nor tremble, nor be affrighted before them, for Jehovah your God goeth with you to fight for you against your enemies, to save you" (*Deut.* xx. 1-4).

He who does not know that there is a spiritual sense in every particular of the Word might suppose that nothing more interior is here meant than appears in the letter; and yet "war" here as elsewhere signifies spiritual war, and therefore "horse," "chariot," and "much people" signify the falsities of religion in which they trust, and with which they fight against the truths of the church, "horse" meaning falsities of the understanding and reasonings therefrom, "chariot" falsities of doctrine, and "much people" falsities in general. Whether you say falsities or those who are in falsities it amounts to the same. They were not to be afraid of these nor tremble because they were in truths of the church from the Lord and because the Lord is in these truths with man,

and thus from them fights for man against the hells, which are enemies in the spiritual sense; therefore it is said, "for Jehovah God is with you, and goeth with you to fight for you against your enemies, to save you." These two senses, the natural and the spiritual, make one by the correspondences that exist between all things of the world and all things of heaven; consequently there is a conjunction of heaven with man by means of the Word. But the spiritual sense that lies hidden in the histories of the Word is less easily seen than that in the prophecies, because the historical facts keep the mind fixed in themselves, and thus prevent its thinking of anything except what appears in the letter; and still all the historical facts of the Word are representative of heavenly things, and the words are significative. [12.] That all those who were in truths of doctrine, and thus had become men of the church, and not those that had not so become, were to fight, is signified by the following words in the same chapter:

Afterwards "the officers shall speak unto the people, saying, What man is there that hath built a new house and hath not dedicated it, let him go and return unto his house, lest he die in the war and another man dedicate it. Or what man is there that hath planted a vineyard and hath not completed and gathered the fruits of it, let him go and return unto his house, lest he die in the war and another man complete and gather the fruits of it. Or what man is there that hath betrothed a wife and hath not taken her, let him go and return unto his house, lest he die in the war and another man take her. . . . What man is timid and faint in heart, let him go and return unto his house, lest his brethren's heart melt as his heart" (*Deut.* xx. 5-8).

That "those that had built new houses and had not yet dedicated them," and "those that had planted vineyards and had not yet gathered the fruits of them," and "those that had betrothed wives and had not yet taken them," should remain at home, lest they should die in the war and other men should dedicate their houses, gather the fruits of their vineyards, and take their wives, was commanded and sanctioned from causes in the spiritual world, which no one can see unless he knows what is signified by "building a house," "planting a vineyard," and "taking a wife," also by "dying in war." "To build a house" signifies to establish a church; the same is meant by "planting a vineyard," but a "house" signifies the church in respect to good, and a "vineyard" the church in respect to truth, for both good and truth must be implanted in man, that the church may be in him. The conjunction of these two, namely, of good and truth,

is signified by "betrothing and taking a wife;" and "war" signifies spiritual war, which is a combat against evils and falsities from hell; and "to die in the war" signifies to yield before the church is implanted by these means; this is done also by means of temptations, which are signified by "wars" in the Word. [13.] From all this it can be concluded what these statutes signify in the spiritual sense, namely, that men of the church, that is, men in whom the church is, who are signified by "the sons of Israel going out to the war," are the ones to fight against enemies, which are the hells, and not those who have not yet become men of the church or men in whom the church is; therefore it is said that those "that have built houses and not yet dedicated them," also those "that have planted vineyards and not yet gathered the fruits of them," also those "that hath betrothed wives and have not yet taken them," shall not go out to the war, for all these signify those in whom the church has not yet been implanted, that is, who have not yet become men of the church; and it is said that such "should go and return to their house, lest they should die in the war," which means that such will not prevail over their enemies, but their enemies over them, since those only prevail over spiritual enemies who are in truths from good, that is, in whom truth is conjoined to good. It is also said, "lest another man dedicate the house," "gather the fruit of the vineyard," and "take the wife," which signifies lest falsities and evils conjoin themselves with good, or truth of another kind with affection for good; for "another man" signifies falsity, also other truth, thus truth that is not concordant. That "the timid and faint in heart" should also return home signified such as were not yet in the goods and truths of the church and thereby in confidence in the Lord, for such fear the evil, and also cause others to fear them, which is signified by "lest his brethren's heart melt." These are the interior reasons, or reasons from the spiritual world, why these things were commanded.

[d.] [14.] That "war" signifies spiritual war, which is against things infernal, is clearly evident from this, that the offices and ministries of the Levites about the tent of meeting were called "military service," as is evident from these words of Moses:

It was commanded Moses that the Levites should be numbered from a son of thirty years to a son of fifty years, to do military service, to do the work in the tent of meeting (*Num.* iv. 23, 35, 39, 43, 47).

And elsewhere,

“This is the office of the Levites : from a son of twenty-five years and upward he shall come to do military service in the ministry of the tent of meeting, but from a son of fifty years he shall cease from the military service of the ministry and shall minister no more” (*Num.* viii. 24, 25).

The labors and ministries of the Levites about the tent of meeting are called “military service” because the Levites represented the truths of the church, and Aaron, to whom the Levites were given and assigned for service, represented the Lord in relation to good of love and in reference to the work of salvation, and as the Lord from the good of love by means of truths from the Word regenerates and saves men, and also removes evils and falsities that are from hell, against which he continually fights, so the functions and ministries of the Levites were called “military service.” The same is evident from this also, that their ministries were called “military service” although the Levites did not go out to war against the enemies of the land. This shows that the priesthood is a military service, but against evils and falsities. For the same reason the church at this day is called a church militant. [15.] In *Isaiah* :

“The voice of a multitude in the mountains, like as of a great people. the voice of a tumult of the kingdoms of the nations gathered together ; Jehovah of hosts numbereth the host for war” (xiii. 4).

This may be seen explained above (n. 453[b]); also that “to number the host for war” signifies to arrange truths from good against falsities from evil, which are signified by “the kingdoms of the nations gathered together.” In the same,

“In that day Jehovah [of hosts] . . . shall be for a spirit of judgment to him that sitteth on judgment, and for strength to those who repel war from the gate” (xxviii. 5, 6).

This is said in reference to those who are in the pride of self-intelligence, who are meant in verse 1 by “the crown of pride, the drunkards of Ephraim.” Of such as are not in that pride this is said ; that they shall have intelligence from the Lord is signified by “Jehovah shall be for a spirit of judgment to him that sitteth on judgment,” “judgment” signifying understanding of truth, thus intelligence ; “Jehovah shall be for strength to those who repel war from the gate” signifies that the Lord gives power to those who defend the Word and doctrine from the Word, and who prevent violence being done to them, a “city” meaning doctrine, and “gate” which gives entrance to it meaning natural truths. This was why the elders sat for judging in the gates of the city. [16.] In *Jeremiah* :

“Sanctify ye the war against” the daughter of Zion; “arise and let us go up at noon, . . . arise and let us go up in the night and let us destroy her palaces. . . . Cast up a mound against Jerusalem. . . . Behold a people cometh from the land of the north, . . . a cruel people, and they have no mercy; their voice resoundeth like the sea; they ride upon horses prepared as a man for war, against thee, O daughter of Zion” (vi. 3-6, 22, 23).

This treats of the falsification of the Word by those who are in self-intelligence; such are meant by “a people coming from the land of the north,” for such in the spiritual world dwell in the north, because they are in falsifications from which truths are not seen; but a church that is in genuine truths is meant by “the daughter of Zion.” The assault upon truth and destruction of the church by such is signified by “Sanctify ye the war against the daughter of Zion, and cast up a mound against Jerusalem,” “Jerusalem” meaning the church in respect to doctrine, and thus the doctrine of the church. An effort to destroy truths openly is signified by “arise, let us go up at noon;” and an effort to destroy them secretly is signified by “arise, let us go up in the night;” an effort to destroy the understanding of truth is signified by “let us destroy her palaces;” that they are wholly destitute of love of truth, but have a love of falsity, is signified by “a cruel people, and they have no mercy;” that they reason from knowledges (*scientiæ*) and from self-intelligence is signified by “their voice resoundeth like the sea, they ride upon horses;” that they fight against truth is signified by “they are prepared as a man for war.” [17.] In David:

“Deliver me . . . from the evil man, and preserve me from the man of violences, who think evils in the heart; all the day they gather together for war; they have sharpened their tongue like serpents” (*Psalms* cxl. 1-3).

“Evil man” and “man of violences” signify those who pervert the truths of the Word; he is called “a man of violences” who with a wicked purpose offers violence to the truths of the Word by perverting them. This wicked purpose is further described by “thinking evils in the heart,” and perverting the truths of the Word is meant by “gathering themselves together all the day for war;” the reasonings by which they prevail are signified by “wars,” and therefore it is added, “they have sharpened their tongue like serpents.” [18.] In *Zechariah*:

“They shall be as mighty men trampling down the mire of the streets in the war, and they shall fight because Jehovah is among them, and they that ride upon horses shall be ashamed” (x. 5).

This treats of the Lord’s coming and of those who are in truths

from good from Him; of these it is said that "they shall be as mighty men trampling down the mire of the streets in the war," which signifies that they will dissipate and wholly destroy falsities of doctrine, "the mire of the streets" signifying that falsity, because a "city" signifies doctrine, "streets of a city" its truths, and the "mire" in them falsity from truth falsified; "and they shall fight because Jehovah is with them" signifies that from the Lord they will attack and overcome such falsities; "and they that ride upon horses shall be ashamed" signifies that every thing of self-intelligence will yield; "to be ashamed" means to yield because it is said of those who are overcome, and "to ride upon horses" signifies to trust in self-intelligence. [19.] In *Hosea*:

"I will have mercy on the house of Judah, and will save them by Jehovah their God; and I will not save them by bow, nor by sword, nor by war, nor by horses, nor by horsemen" (i. 7).

"The house of Judah" signifies a celestial church; "to have compassion and to save them by Jehovah their God" signifies salvation from the Lord; "I will not save them by the bow, the sword, war, horses, or horsemen," signifies not by such things as are of self-intelligence; what "bow," "sword," "horses" and "horsemen," signify has been shown above in various places; "war" signifies combat from such things. [20.] In *Ezekiel*:

"Ye have not gone up into the breaches, neither made up the fence for the house of Israel, that ye stand in the war in the day of Jehovah" (xiii. 5).

This was said of "foolish prophets," that signify falsities of doctrine from the Word when it is falsified; that they were not able to correct the apostasies of the church, or amend anything of it, is signified by "Ye have not gone up into the breaches, neither made up the fence for the house of Israel," "the breaches of the house of Israel" meaning the apostasies of the church, and its "fence" what wards off the invasion of falsity, and thus amends; "not to stand in the war in the day of Jehovah" signifies not to fight against falsities from evil, which are from hell, in the day of the last judgment. [21.] In *Jeremiah*:

"How is the city of glory not forsaken, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day" (xlix. 25, 26; l. 30).

Doctrine of truth from the Word is meant by "the city of glory," and by "the city of the joy of Jehovah:" that this is turned into a doctrine of falsity by falsifications of truth is signified by "be-

ing forsaken (or deserted);" that all understanding of truth and thus all intelligence would perish is signified by "therefore her young men shall fall in her streets," "young men" meaning understanding of truth, and the "streets" of that city falsities of doctrine. That there will no longer remain any truths combating against falsities is signified by "all the men of war shall be cut off," "men of war" meaning those who are in truths and who fight from them against falsities, and in an abstract sense truths fighting against falsities. [22.] In *Isaiah*:

"Thy pierced are not pierced with the sword, neither are they killed in the war" (xxii. 2).

This is said of "the valley of vision," which signifies the sensual man that sees all things from the fallacies of the bodily senses; because it does not understand truths, and therefore siezes upon falsities instead, it is said "thy pierced are not pierced with the sword, neither are they killed in the war," which signifies that truths have not been destroyed by reasonings from falsities, neither by any combats of falsity against truths, but from themselves, because from fallacies from which truths are not seen. [23.] In the same,

"I will mingle Egypt against Egypt, that a man may fight against his brother, and a man against his companion, city against city, kingdom against kingdom" (xix. 2).

This is said of the natural man separated from the spiritual, which is signified by "Egypt;" the crowd of falsities in the natural man reasoning and fighting against the truths and goods of the spiritual man is signified by "I will mingle Egypt against Egypt, that a man may fight against his brother and a man against his companion," "man and brother" signifying truth and good, and in the contrary sense falsity and evil, and "man and companion" signifying truths among themselves, and in the contrary sense falsities among themselves; this division and combat take place when falsities prevail, since falsities continually contend with falsities, but truths do not contend with truths; that there will be like contentions of doctrines among themselves, that is, of the churches among themselves, is signified by "city shall fight against city, and kingdom against kingdom," "city" meaning doctrine, and "kingdom" the church therefrom.

[e.] [24.] From all this the signification of the Lord's words in the Gospels can be seen:

"Many shall come in My name, saying, I am the Christ, and shall lead many astray. But ye shall hear of wars and rumors of wars; see

that ye be not troubled; . . . for nation shall be stirred up against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes" (*Matt.* xxiv. 5-7; *Mark* xiii. 6-8; *Luke* xxi. 8-11).

This was said by the Lord to the disciples respecting the consummation of the age, which signifies the state of the church at its end, which is described in these chapters; so, too, it means the gradual perversion and falsification of the truth and good of the Word until there is nothing but falsity and its evil. Those who "shall come in His name and shall call themselves the Christ, and shall lead many astray," signify those who will come and say that this is Divine truth, when yet it is truth falsified, which in itself is falsity, "Christ" meaning the Lord in relation to Divine truth, but here in the contrary sense Divine truth falsified. "They shall hear of wars and rumors of wars" signifies that there shall be disputes and contentions about truths, and consequent falsifications: "nation shall be stirred up against nation, and kingdom against kingdom," signifies that evil will fight against evil and falsity against falsity, for evils never agree among themselves nor falsities among themselves; this is why churches are divided, and so many heresies have arisen; "nation" signifies those who are in evils, and "kingdom" those who are in falsities, of whom the church consists. "There shall be famines and pestilences and earthquakes" signifies that there will no longer be any knowledges of truth and good, and that the state of the church will be changed by the falsities that will corrupt it, "famine" meaning a lack of the knowledges of truth and good, "pestilences" corruptions by falsities, and "earthquakes" the changes in the church. [25.] Since "wars" signify in the Word spiritual wars, which are combats of falsity against truth and of truth against falsity, such combats are described by "the war between the king of the north and the king of the south," and by "the battle of the he-goat against the ram," in *Daniel*; the war between the king of the north and the king of the south in chapter eleven, and the battle of the he-goat against the ram in chapter eight; and there "the king of the north" means those who are in falsities, and "the king of the south" those who are in truths; the "he-goat" signifies those who are in falsities of doctrine because they are in evil of life, and the "ram" those who are in truths of doctrine because they are in good of life. [26.] This makes clear what is signified by "war" in other passages of the *Apocalypse*; as in the following:

When the witnesses "shall have finished their testimony the beast that

cometh up out of the abyss shall make war with them, and overcome them and kill them" (xi. 7).

Again,

"The spirits of demons doing signs to go forth unto the kings of the earth and of the whole world, to gather them together unto the war of that great day of God Almighty" (xvi. 14).

And again,

Satan "shall go forth to lead astray the nations, . . . Gog and Magog, to gather them together to war" (xx. 8).

In these passages also "war" signifies spiritual war, which is a war of falsity against truth and of truth against falsity. It is called a war of falsity against truth and of truth against falsity, but it is to be noted that those who are in falsities fight against truths, but those who are in truths do not fight against falsities, for it is always those who are in falsities that attack, while those who are in truths only defend; and in reference to the Lord, He never even resists, but merely protects truths. But more elsewhere respecting this.

735. "*Michael and his angels fought with the dragon, and the dragon fought and his angels,*" signifies *combat between those who are for a life of love and charity and for the Divine of the Lord in His Human, and those who are for faith alone or faith separate and are against the Divine of the Lord in His Human.*—This is evident from the signification of "Michael and his angels," as meaning those who are for the Divine of the Lord in His Human, and for a life of love and charity (of which presently); also from the signification of "the dragon," as meaning those who are for faith alone and separated from a life of love and charity, and are against the Divine of the Lord in His Human. That those who are in faith separated from charity, which is called faith alone, are meant by "the dragon," has been shown above (n. 714, 715, 716). The same are also against the Divine of the Lord in His Human, that is, the Divine Human, because most of those who have confirmed themselves in faith alone are merely natural and sensual, and the natural and sensual man separated from the spiritual can have no idea of the Divine in the Human, for such think of the Human of the Lord naturally and sensually, and not at the same time from any spiritual idea; therefore they think of the Lord in the same way as they think of an ordinary man wholly like themselves, and this they teach; consequently in the idea of their thought they set the Divine of the Lord above His Human, and thus they wholly

separate the two, the Divine and the Human of the Lord; and this they do although their doctrine, which is the doctrine of Athanasius respecting the Trinity, teaches otherwise, for this teaches that the Divine and Human are united in person, and that the two are one like soul and body. Let any one of them examine himself, and he will perceive that such is their idea respecting the Lord. All this makes clear what is meant by "Michael and his angels" who fought with the dragon, namely, those who acknowledge the Lord's Divine Human and are for a life of love and charity, for such cannot do otherwise than acknowledge the Divine Human of the Lord, and for the reason that otherwise they could not be in any love to the Lord nor thus in any charity towards the neighbor, since this charity and love are solely from the Lord's Divine Human, and not from a Divine separated from His Human, nor from a Human separated from His Divine; consequently, after the dragon was cast down into the earth with his angels a voice said out of heaven,

"Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ" (verse 10).

All this makes clear what is meant by "Michael and his angels." [2.] As to Michael in particular, it is believed from the sense of the letter that he is one of the archangels; but there is no archangel in the heavens. There are higher and lower angels, also wiser and less wise; and in the societies of angels there are governors who are set over the rest; and yet there are no archangels in obedience to whom others are held by any authority. Such government has no place in the heavens, for no one there acknowledges in heart any one above himself except the Lord only; this is what is meant by the Lord's words in *Matthew*:

"Be not ye called teacher, for one is your Teacher, the Christ, but all ye are brethren. And call no man your father on earth, for one is your Father, who is in the heavens. Neither be ye called masters, for one is your Master, the Christ. He that is greatest among you shall be your servant" (xxiii. 8-11).

But by those angels that are mentioned in the Word, as "Michael" and "Raphael," administrations and functions are meant, and in general, limited and specified departments of the administration and function of all the angels; so here "Michael" means that department of angelic function that has been referred to above, namely, the defence of that part of doctrine from the Word that teaches that the Lord's Human is Divine, and that man must

live a life of love to the Lord and of charity towards the neighbor that he may receive salvation from the Lord, consequently that department of function is meant that is for fighting against those who separate the Divine from the Human of the Lord, and who separate faith from a life of love and charity, and who even profess charity with the lips but not in the life. [3.] Moreover, in the Word "angels" do not mean angels in the spiritual sense, but Divine truths from the Lord (see above, n. 130, 302), for the reason that angels are not angels from what is their own (*proprium*), but from the reception of Divine truth from the Lord. It is the same in respect to archangels, who signify that Divine truth, as has been said above. Angels in the heavens do not have such names as men on earth have, but they have names expressive of their functions, and in general, to every angel a name is given according to his quality; this is why "name" signifies in the Word the quality of a thing and state. The name Michael means, from its derivation in the Hebrew, *who is like God*; therefore Michael signifies the Lord in relation to the Divine truth that the Lord is God even as to the Human, and that man must live from Him, that is, in love to Him from Him, and in love towards the neighbor. Michael is mentioned also in *Daniel* (x. 13, 21; xii. 1), and signifies there the same as here genuine truth from the Word, which will be for those who are of the church to be established by the Lord; for "Michael" means those who will favor the doctrine of the New Jerusalem, the two essentials of which doctrine are, that the Human of the Lord is Divine, and that there must be a life of love and charity. [4.] Michael is also mentioned in the *Epistle of Jude* in these words:

"Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not pronounce a sentence of reproach, but said, The Lord rebuke thee" (verse 9).

This the apostle Jude quoted from ancient books that were written by correspondences, and by "Moses" in those books the Word was meant, and by his "body" the sense of the letter of the Word; and as the same persons are meant here by "the devil" as are meant in the *Apocalypse* by "the dragon," which is called also "Satan" and "the devil," it is evident what is signified by "Michael, contending with the devil, disputed about the body of Moses," namely, that such falsified the sense of the letter of the Word; and because the Word in the letter is such that it can be distorted by the evil from its genuine sense, and yet can be received by the good according to its right meaning, it was said by

the ancient people, from whom these words of *Jude* were quoted, that "Michael durst not pronounce a sentence of reproach." (That in the spiritual sense "Moses" signifies the law, thus the Word, may be seen in the *A.C.*, n. 4859 at the end, 5922, 6723, 6752, 6827, 7010, 7014, 7089, 7382, 8787, 8805, 9372, 9414, 9419, 9429, 10234, 10563, 10571, 10607, 10614.)

736. [*Verse 8.*] "*And they prevailed not, and their place was not found any more in heaven,*" signifies that they were overcome, and that nowhere in the heavens henceforth does a place exist that corresponds to the state of their life, which is a state of thought alone, and of no affection for good and truth.—This is evident from the signification of "they prevailed not," as meaning that they were overcome in combat; also from the signification of "their place was not found any more in heaven," as meaning that in the heavens henceforth no place exists that corresponds to the state of their life (of which presently). This does not exist henceforth, because the state of their life which is meant by "the dragon and his angels" is a state of thought alone, and of no affection for good and truth; for those who place everything of the church and thus everything of salvation in faith alone cannot be in any affection for good and truth, since such affection belongs to life. Every man has two capacities for life, which are called understanding and will; the understanding is that which thinks, and the will that which is affected, thus thought belongs to the understanding and affection to the will; consequently those who separate faith from the life merely think that a thing is so, and by so thinking, and on account of it, they declare that they will be saved. And such, because they separate life from faith, can be in no other than a natural affection, which belongs to the love of self and of the world; consequently they conjoin the affections of these loves to the things of their faith, which conjunction does not constitute the heavenly marriage which is heaven, but adultery which is hell, for it is a conjunction of truth with an affection for evil; and such adultery corresponds to the adultery of a son with a mother, as is evident from correspondences known in the spiritual world. Nevertheless, the Lord provides that there shall be no conjunction of truth with evil, by allowing such to have no genuine truths but only truths falsified, which in themselves are falsities. And as such a conjunction pertains to faith separate, that is, of falsity with evil, "the dragon," by whom those who are in such a faith are meant, is called "Satan" and "the devil," "Satan" from falsity, and "devil" from evil, for as has been said above the conjunction of truth and good makes heaven in man, while the conjunction of

falsity and evil makes hell in him. Such have no genuine truths, because all things of their faith are from the sense of the letter of the Word, and they do not consider that the truths that belong to that sense of the Word are appearances of truth, and that to accept and defend appearances for truths themselves is to falsify the Word, according to what has been shown above (n. 715, 719, 720). This is why "the dragon with his angels was cast out of heaven to the earth." "Their place was not found any more in heaven" signifies that in the heavens henceforth no place exists that corresponds to the state of their life, for the reason that all places in the heavens correspond to the life of the angels, consequently "place" signifies state of life, as has been said above (n. 731). And because the life of all the angels in the heavens is a life of affection for good and truth, and those who are in faith alone (who are meant by "the dragon and his angels") have no affection for good and truth, so no place exists in the heavens corresponding to the state of their life. Moreover, all angels in the heavens are spiritual affections, and every one of them thinks from his own affection and according to it; from which it follows that those who place everything of the church and thus of heaven in thinking, and not in living, when they become spirits think from their affections, which are affections for evil and falsity, as has been said above, and in consequence their faith, which they made to be of the thought alone and not of life, is exterminated and dissipated. In a word, no one can have any spiritual affection, which is an affection for good and truth, except from a life of faith, which is charity; charity itself is an affection for good, and faith is an affection for truth, and both joined together into one are an affection for good and truth.

737. It is said in verse 3 that the dragon was seen "in heaven;" and now that war was made with him "in heaven;" and afterwards no place for him and his angels was found "in heaven;" and yet he is called in verse 9 "the old serpent," also "the devil" and "Satan;" and some may wonder how the dragon, who is the devil, could be in heaven and could have a place there until he was cast down; and yet there is never any place for the devil in heaven, but in hell only. This is how it is: "the dragon" does not mean such as have denied God and the Lord, and have rejected the Word, and made no account of the church and its doctrine, for those who are such and who do this are cast into hell immediately after death, and never appear in heaven, much less have any place

there. "The dragon and his angels" mean those who acknowledge God and the Lord, and declare the Word to be holy, and uphold the church and its doctrine, but only with the lips and not in heart. They do not do this in heart because they make no account of life, and those who make no account of life are inwardly devils, however much they may outwardly appear like angels. Thus it can be seen that by the acknowledgment of God and the Lord, and by reading the Word and preaching it, they have been outwardly conjoined with heaven; but because their lives have not been at all in accord with anything of the Lord in the Word, inwardly they have been conjoined with hell. Such are called "devil" and "Satan," because they have defiled the truths of the Word by a life of love of self and love of the world, and by evils that have gushed forth from those loves, like bubbling waters from their fountains, and because they have adapted the literal sense of the Word to confirm such a life. Such persons, more than all others, are serpents, since they are more noxious than others; for they have the ability to draw over to their side the simple good, who are in the lowest heaven, especially by means of such things as they extract from the sense of the letter of the Word and pervert. It is said that "they were seen in heaven," and there "fought with Michael and his angels," because they were conjoined with the heavens by the Word; for men are conjoined with the heavens by means of the Word; but when it was ascertained that they were in other than heavenly affections they were cast down out of heaven. Nevertheless, when the last judgment was accomplished it was provided and ordained by the Lord that henceforth only those who are in spiritual faith should have conjunction with heaven, and spiritual faith is acquired by a life according to the truths of the Word, which life is called charity. This, then, is what is signified by "the dragon with his angels was cast unto the earth," and "their place was not found any more in heaven."

VERSE 9.

738. "And that great dragon was cast out, that old serpent, called the devil and Satan, that seduceth the whole world; he was cast out into the earth, and his angels were cast out with him."

9. "And the great dragon was cast out, that old serpent," signifies that those who were in evils of life, and who had thus become sensual, and had perverted all things of the Word and thus of the church, were separated from heaven and were cast down into hell [n. 739]; "called the Devil and Satan" signifies because inwardly they were in evils and falsities

that are from hell [n. 740]; "*that seduceth the whole world*" signifies *that pervert all things of the church* [n. 741]; "*he was cast out into the earth, and his angels were cast out with him,*" signifies *that those evils and their falsities were condemned to hell* [n. 742].

739[a]. [Verse 9.] "*And that great dragon was cast out, that old serpent,*" signifies *that those who were in evils of life and who had thus become sensual, and had perverted all things of the Word and thus of the church, were separated from heaven and were cast down into hell.*—This is evident from the signification of "to be cast out," as meaning, in reference to the dragon, to be separated from heaven and to be cast down into hell. That these had been conjoined to heaven but were afterwards separated may be seen in a preceding article (n. 737). That they were cast down and condemned to hell is meant by "he was cast out into the earth" (of which presently). Also from the signification of "the great dragon," as meaning those who are in evils of life, and yet with the lips confess God and the Lord, and call the Word holy, and speak in favor of the church. (That such are meant by "the dragon," see above, n. 714, 715, 716, 718, 737.) This is why he is called "the great dragon," for "great" is predicated in the Word of good, and in the contrary sense, as here, of evil; while their falsities are signified by "his angels" (of which presently). Also from the signification of "the old serpent," as meaning those who are sensual, here that those who had perverted all things of the Word and of the church had thus become sensual. That "serpent" signifies the sensual may be seen above (n. 581, 715 at the end). The serpent is called "old," because in olden times there were those who perverted all things of the Word and the church. According to the historical sense of the letter "the old serpent" means the serpent that seduced Eve and Adam in paradise, but both by that serpent and by this all such are meant as seduce the whole world, as can be seen from what follows in this paragraph. All this makes clear that "that great dragon was cast out, that old serpent," signifies that those who were in evils of life, and who had perverted all things of the Word, and thus of the church, were separated from heaven and were cast down into hell. [2.] That all who are in evils of life become sensual, and that those who thus become sensual pervert all things of the church, can be seen from this, that there are in men three degrees of life, an inmost, a middle, and an outmost, and that these degrees in man are opened one after another as he becomes wise. Every man at his birth is absolutely sensual, so that even the five

senses of his body must be opened by use ; he next becomes sensual in thought, since he thinks from the objects that have entered through his bodily senses ; afterwards he becomes more inwardly sensual ; and then so far as by visual experiences, by knowledges (*scientiæ*), and especially by the practices of moral life, he acquires for himself natural light, he becomes inwardly natural. This is the first or outmost degree of man's life. [3.] And as at this time from parents, masters, and preachers, and from reading the Word and books respecting it, he imbibes knowledges of spiritual good and truth, and stores them up in his memory like other knowledges (*scientifica*), he lays the foundations of the church in himself ; and yet if he goes no further he continues natural. But if he goes on further, that is, if he lives according to these knowledges from the Word, the interior degree is opened in him and he becomes spiritual, but only so far as he is moved by truths, understands them, wills them, and does them ; and for the reason that evils and their falsities which by heredity have their seat in the natural and sensual man, are in this and in no other way removed and dispersed. For the spiritual man is in heaven and the natural in the world, and so far as heaven, that is, the Lord through heaven, can flow in through the spiritual man into the natural, so far evils and their falsities, which, as was said, have their seat in the natural man, are removed ; for the Lord removes them, as he removes hell from heaven. The interior degree in man can be opened in no other way, because the evils and falsities that are in the natural man keep it closed up ; for the spiritual degree, that is, the spiritual mind, contracts itself against evil and falsity of evil of every kind as a fibril of the body does at the touch of a sharp point ; for as the fibres of the body contract themselves at every harsh touch, so does man's interior mind, which is called the spiritual mind, at the touch or breath of evil or its falsity. But on the other hand, when things homogeneous, which are Divine truths from the Word that derive their essence from good, approach that mind, it opens itself ; yet the opening is effected solely by the reception of good of love flowing in through heaven from the Lord, and by its conjunction with the truths that man has stored up in his memory, and this conjunction is only effected by a life according to Divine truths in the Word, for when these truths come to be of the life they are called goods. This makes clear how the second or middle degree is opened. [4.] The third or inmost degree is opened in those who apply Divine truths at once to life, and do not stop to recall and reason about them,

and thus bring them into doubt. This is called the celestial degree. As there are these three degrees of life in every man, which yet are opened in diverse ways, so there are three heavens. In the third or inmost heaven are those in whom the third degree is opened; in the second or middle heaven those in whom the second degree only is opened; and in the first or outmost heaven those in whom the interior natural man, which is also called the rational man, is opened; for this man, if truly rational, receives influx from the Lord through heaven. All these come into heaven. But those who have received Divine truths in the memory only, and not at the same time in the life, continue natural and even become sensual; and for the reason that the evils into which man is born have their seat, as was said above, in the natural and sensual man; and in such these evils have not been removed and as it were dispersed by the influx of good from the Lord and its reception by man; consequently in such the loves of the body rule, which in general are love of self and love of the world, and the consequent love and pride of self-intelligence. These loves, with the evils and their falsities that flow from them, fill the interiors of the natural mind, although these are covered without by things respectable and becoming which pertain to a moral life, that is put on for the world's sake and in conformity to the laws enacted for the external man. Such may have filled their memory with knowledges from the Word, from the dogmas of their several religions and from the sciences, and yet they are natural and even sensual; for the interiors of their natural mind, which are nearest to the spiritual mind, are closed up by confirmations, even from the Word, against the spiritual life, which is a life according to Divine truths and is called charity towards the neighbor. Such, because they are sensual, are meant by "the dragon," and are called "serpents," for "serpent" signifies the sensual, because the sensual is the lowest part of man's life, and as it were creeps upon the ground and licks the dust like a serpent.

[b.] [5.] To make this clear I will quote what is related in *Genesis* respecting "the old serpent" that seduced Eve and Adam, and will explain what it signifies in the spiritual sense.

"Out of the ground Jehovah God made to grow every tree that is pleasant to the sight and good for food, and the tree of lives in the midst of the garden, and the tree of the knowledge of good and evil. . . . And Jehovah God commanded the man, saying, Of every tree of the garden eating thou mayst eat, but of the tree of the knowledge of good and evil thou mayst not eat, because in the day thou shalt eat of it dying thou shalt die. . . . And the serpent was more crafty than any wild beast of the field

which Jehovah God made ; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, Of the fruit of the tree of the garden we shall eat, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said, . . . Dying ye shall not die ; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence, and she took of the fruit thereof and did eat, and she gave also to her husband with her and he did eat. And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together and made themselves girdles. . . . And Jehovah said unto the serpent, Because thou hast done this, cursed art thou above every beast and above every wild beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman and between thy seed and her seed ; he shall trample on thy head, and thou shalt wound his heel. . . . And Jehovah God sent forth the man from the garden of Eden, . . . and made to dwell at the east of the garden of Eden cherubim, and the flame of a sword turning itself to guard the way of the tree of lives" (*Gen.* ii. 8, 9, 16, 17 ; iii. 1-7, 14, 15, 23, 24).

How the historical narratives of the creation of heaven and earth that are given in the first chapters of *Genesis* down to the story of the Flood, are to be understood, no one can know except from the spiritual sense that is contained in every particular of the sense of the letter of the Word. These historical narratives of the creation of heaven and earth, and of the garden in Eden, and of the posterity of Adam even to the Flood, are composed histories ; and yet they are most holy, because every particular idea and every particular expression therein is correspondential, and thus signifies something spiritual. Any one of clear intelligence might discover this from the history of the creation in the first chapter, which began with light when the sun did not yet exist, and from various other things there ; also from the creation of Eve the wife of Adam out of one of his ribs ; also from the two trees in Paradise, and the prohibition to eat of the tree of the knowledge of good and evil, yet, although they were the wisest of human beings they were seduced by a serpent and did eat ; and still further from this, that Jehovah should place such trees in the midst of the garden and suffer them to be seduced by a serpent to eat of the forbidden tree, which He might have averted ; and finally that the whole human race was condemned to eternal death merely because they ate of that tree. Who cannot see that these things, with other like things which an obscure understanding might believe in simplicity, would be contrary to the Divine love and contrary to the Divine provid-

ence and foresight? And yet children and the simple may without harm believe these things according to the literal history, since they serve, as well as the rest of the Word, to conjoin human minds to angelic minds, for angels are in the spiritual sense when men are in the natural sense. But what is implied in these accounts in the spiritual sense shall be told in a few words.

[6.] The first chapter treats of the new creation or establishment of a church, which was the Most Ancient church on this globe, as well as the most excellent of all, for it was a celestial church, because it was in love to the Lord; and consequently the men of that church were most wise, having almost immediate communication with angels of heaven, through whom they received wisdom from the Lord. Because they were in love to the Lord, and had revelations from heaven, and at once applied to life the Divine truths revealed to them, they were in the same state as the angels of the third heaven; consequently that heaven consists chiefly of the men of that church. That church is meant by "Adam and his wife." "The garden in Eden" signifies their intelligence and wisdom, and this is described by all that is told about that garden understood in the spiritual sense. Also how wisdom was lost in their posterity is described by "eating of the tree of knowledge." For the two trees placed in the midst of the garden mean perception from the Lord and perception from the world, "the tree of lives" perception from the Lord, and "the tree of the knowledge of good and evil" perception from the world, which in itself is mere knowledge (*cognitio et scientia*). But "the serpent" that seduced them signifies the sensual of man, which communicates immediately with the world, therefore their seduction by the "serpent" means their seduction by the sensual, which derives all it has from the world and nothing from heaven. For men of the celestial church are such that they perceive all the truths and goods of heaven from the Lord by influx into their interiors, whence they see goods and truths inwardly in themselves as if they were innate, and they do not need to acquire them by a posterior way, or to enrich the memory with them. So neither do they reason about truths whether they are so or not; for those who seek truths in themselves do not reason, since reasoning implies a doubt whether a thing is true. For the same reason they never make mention of faith, for faith implies something unknown which must be believed although it is not seen. That the men of the Most Ancient church were such has been revealed to me from heaven, for it has been granted me to talk with them and to be informed,

as can be seen from the various things related concerning the men of that church in the *Arcana Caelestia*. [7.] But it is to be noted that they were never forbidden to acquire for themselves knowledges of good and evil from heaven, for by these their intelligence and wisdom was perfected; neither were they forbidden to acquire for themselves knowledges of good and evil from the world, for from this source their natural man had its knowledge (*scientia*). But they were forbidden to view these knowledges by a posterior way, because it was granted them to look upon all things that appeared before their eyes in the world by a prior way. To view the world and the things in it and to deduce knowledges from it by a prior way is to view them from the light of heaven, and to know in that way what they are. Therefore they were able by knowledges from the world to confirm heavenly things, and thus to strengthen their wisdom. But they were forbidden to view knowledges from the world by a posterior way, which is done when conclusions are drawn from them respecting heavenly things, which is an inverted order that is called by the learned the order of physical or natural influx, and this is in no way applicable to things heavenly. Such did the men of the Most Ancient church become when they began to love things worldly more than things heavenly, and to exalt themselves and to boast of their own wisdom; from this their posterity became sensual, and then their sensual, which is meant by "the serpent," seduced them; and the sensual is not willing to advance by any other than a posterior way. This, therefore, is the signification of "the tree of the knowledge of good and evil," of which they were forbidden to eat. [8.] That they were permitted to acquire knowledges from the world and to view them by a prior way is signified by "out of the ground Jehovah God made to grow every tree that is pleasant to the sight and good for food;" for "trees" signify knowledges and perceptions, "pleasant to the sight" signifies what the understanding longs for, and "good for food" signifies what conduces to the nourishment of the mind. Knowledges of good and evil from the Lord which constitute wisdom, and knowledges of good and evil from the world which constitute science, were represented by "the tree of lives" and by "the tree of the knowledge of good and evil" in the midst of the garden. That they were permitted to appropriate to themselves knowledges from every source, not only from heaven but also from the world, provided they did not proceed in the inverted order, by reasoning about heavenly things from worldly knowledges, instead of thinking about worldly

things from heavenly things, is signified by "Jehovah God commanded them to eat of every tree of the garden, but not of the tree of the knowledge of good and evil;" that if they did, heavenly wisdom and the church would perish in them is signified by "in the day that thou shalt eat of it dying thou shalt die," "to eat" signifying in the spiritual sense to appropriate to oneself. [9.] That they were seduced by the sensual, because it stands next to the world and thus is sensitive to every pleasure and delight from the world, and from these is in fallacies and is ignorant of and rejects heavenly things, is signified by "the serpent;" "the serpent" means the sensual, and no other sensual than the sensual of such. The serpent is "the devil and Satan," because the sensual communicates with hell and makes one with it, for in it resides all the evil of man in the complex. And because man from the sensual reasons from fallacies and from the delights of the loves of the world and of the body, and indeed skilfully and cunningly, it is said that "the serpent was more subtle than any wild beast of the field which Jehovah God had made," "wild beast of the field" signifying in the spiritual sense the affection of the natural man. [10.] As the sensual supposes that wisdom is acquired by means of knowledges from the world and natural knowledges (*scientiae*), and not by any influx out of heaven from the Lord, so from such ignorance and fallacy the serpent said to the woman, "Ye shall not die; for God doth know that in the day ye eat thereof then your eyes are opened and ye are as God, knowing good and evil;" for the sensual man believes that he knows all things, and that nothing is concealed from him; but not so the celestial man, who knows that he knows nothing from himself but only from the Lord, and that what he does know is so little as to be scarcely anything as compared with what he does not know. In fact, their posterity believed themselves to be gods, and that they knew all good and all evil; but from evil they were not capable of knowing heavenly good, but only worldly and corporeal good, and this in itself is not good; yet from heavenly good man is able to know what is evil. [11.] That the affection of the natural man persuaded by its sensual believes that intelligence in things of heaven and the church may be acquired through a knowledge (*scientia*) of knowledges from the world is signified by, "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence," "woman" here signifying the affection of the natural man, which draws its desires from the sensual, and that affection is such. That that affection

seduced also the rational is signified by “the woman took of the fruit of the tree and did eat, and gave to her husband with her and he did eat,” “the husband of the woman” signifying the rational. That they then saw themselves to be without truths and goods is signified by “then the eyes of them both were opened, and they knew that they were naked,” the “nakedness” that is ashamed signifying the loss of heavenly love, and thus of good and truth. That they then clothed themselves with natural truths, that they might not appear to be lacking in heavenly truths, is signified by “they sewed fig leaves together and made themselves girdles,” the “fig tree” signifying the natural man, and “its leaf” true knowledge (*scientificum*). [12.] Afterwards what their sensual became, namely, that it turned itself entirely away from heaven and turned itself to the world, and thus received nothing Divine, is described by the curse of the serpent; for the sensual in man cannot be reformed, consequently when man is reformed it is simply removed, since it clings to the body and is evident before the world, and thus enjoyments from it it calls goods, as it feels them to be. For this reason it is said that “the seed of the woman shall crush its head, and that it shall hurt His heel; “the seed of the woman” meaning the Lord, “the head of the serpent” all evil, and “the Lord’s heel” Divine truth in outmosts, which with us is the sense of the letter of the Word; this the sensual man, or the sensual of man, perverts and falsifies and thus hurts. That the sense of the letter is a guard that the Lord be not approached except through appearances of truth, and not through genuine truths, by those who are in evils, is signified by “the cherubim” which with the flame of a sword turning itself were placed at the garden of Eden to guard the way of the tree of lives. (But this and the rest of these chapters may be seen explained in the *Arcana Caelestia*.)

740[a]. “*Called the devil and Satan*” signifies *because inwardly they were in evils and in falsities that are from hell.*— This is evident from the signification of “the devil and Satan,” as meaning hell in respect to evils and falsities (of which presently). It means those who were inwardly in evils and their falsities, since those who are here meant by “the dragon” and are called “the devil and Satan,” are not outwardly such, but inwardly; outwardly they talk like men of the church, and some like angels of heaven, about God, the Lord, faith in and love to Him, and heaven and hell, and they gather many things from the Word by which they prove their dogmas; thus by these exteriors they are conjoined to heaven; and yet inwardly they are

not affected by them, much less delighted with them, but are affected and delighted only with bodily and worldly things, and even regard heavenly things as comparatively of no account. In a word, they love above all things the things of the body and of the world, and heavenly things only as things serviceable; thus they make things of the body and of the world the head, and heavenly things the feet. They are such because they make the life to be of no account, saying that faith alone saves, and not any good of life. Therefore they are devils and satans, for a man is such as he is inwardly, and not such as he is merely outwardly, except when he speaks and acts outwardly from the interior. Moreover, a man continues such after death; for such as a man is inwardly, such he is in respect to the spirit, and the spirit of man is the affection from which is the will and the life therefrom. From this it follows that those who make no account of the life are inwardly devils and satans, and they become devils and satans when their life in the world is ended and they become spirits. [2.] Such are called "the devil and Satan" because both "the devil" and "Satan" signify hell, "the devil" signifying the hell that is the source of evils, and "Satan" the hell that is the source of falsities; this hell is called "Satan" because all who are in it are called satans, and the other hell is called "the devil" because all who are in it are called devils. Before the creation of the world there was no devil or satan who had been an angel of light and was afterwards cast down with his crew into hell, as can be seen from what has been said in *Heaven and Hell* (n. 311-316, under the head, Heaven and Hell are from the Human Race). [3.] It is to be noted that there are two kingdoms into which the heavens are divided, namely, a celestial kingdom and a spiritual kingdom (on which see *Heaven and Hell*, n. 20-28). To these two kingdoms correspond by opposition the two kingdoms into which the hells are divided; to the celestial kingdom corresponds by opposition the infernal kingdom that consists of devils and is therefore called "the devil," and to the spiritual kingdom corresponds by opposition the infernal kingdom that consists of satans and is therefore called "Satan." And as the celestial kingdom consists of angels who are in love to the Lord, so the infernal kingdom corresponding by opposition to the celestial kingdom consists of devils, who are in love of self; consequently from that hell evils of every kind flow forth. And as the spiritual kingdom consists of angels who are in charity towards the neighbor, so the infernal kingdom that corresponds by opposition to the spiritual kingdom consists of satans, who are in falsities from love of

the world, consequently from that hell falsities of every kind flow forth.

[*b*.] [4.] All this makes clear what “the devil” and “Satan” signify in the following passages. In the Gospels:

“Jesus was led into the desert. . . to be tempted of the devil” (*Matt.* iv. 1, seq.; *Luke* iv. 1–13).

What is signified by a “desert,” and by the Lord’s “temptations” for forty days and forty nights, has been shown above (n. 730[*e*]). He is said to have been tempted “by the devil” to signify that He was tempted by the hells that are the sources of evils, thus the worst of the hells, for these were the hells that chiefly fought against the Lord’s Divine love, since the love that was reigning in those hells was the love of self, and this love is the opposite of the Lord’s love, thus of the love that is from the Lord. [5.] In *Matthew*:

“The tares are the sons of the evil one; the enemy that soweth. . . is the devil” (xiii. 38, 39).

“Tares” signify falsities of doctrine, of religion, and of worship, which are from evil, therefore they are called “the sons of the evil one;” and as evil brings them forth it is said that it is “the devil” that soweth them. [6.] In *Luke*:

“Those upon the way are they that hear; then cometh the devil and taketh away the word from their heart, that they may not believe and be saved” (viii. 12).

And in *Mark*:

“These are they upon the way, where the word is sown; and when they have heard, straightway cometh Satan and taketh away the word which hath been sown in their hearts” (iv. 15).

Respecting this the term “devil” is used in *Luke*, and “Satan” in *Mark*, for the reason that “the seed that fell upon the way” signifies truth from the Word that is received in the memory only and not in the life, and as this is taken away both by evil and by falsity, both “the devil” and “Satan” are mentioned; and in *Luke* it is said that “the devil cometh and taketh away the word from their heart, that they may not believe and be saved;” and in *Mark* that “Satan cometh and taketh away the word which hath been sown in their hearts.” [7.] In *Matthew*:

“The king shall say to them on the left hand, Depart from me, ye cursed, into eternal fire prepared for the devil and his angels” (xxv. 41).

Here the term “devil” is used because this was said of those

who did not do good works, and therefore did evil works, for those who do not do good works do evil works; and the works they did not do are recounted in the preceding verses, for when goods are lightly esteemed evils are loved. [8.] The Lord calls Judas Iscariot

“A devil” (*Joh.* vi. 70); and it is said that “the devil put into his heart” (*John* xiii. 2); and that after he had taken the sop “Satan entered into him” (*John* xiii. 27; *Luke* xxii. 3).

It is so said because Judas Iscariot represented the Jews, who were in falsities from evil, and therefore from evil he is called a “devil,” and from falsities “Satan.” So it is said that “the devil put into his heart,” “to put into the heart” meaning into the love that is of his will. Also it is said that “after he had taken the sop Satan entered into him,” “to enter into him with the sop” meaning into the belly, which signifies into the thought, and falsities from evil belong to the thought. [9.] In *John*:

Jesus said to the Jews, “Ye are of your father the devil, and the lusts of your father ye will to do; he was a murderer from the beginning, and stood not in the truth because there is no truth in him; when he speaketh a lie he speaketh from his own” (viii. 44).

This describes the Jewish nation, what it had been from the beginning, that is, that it was in evil and in falsities therefrom. “Their father the devil” means evil from hell, in which their fathers were in Egypt and afterwards in the desert; that they were determined to remain in the evils of their cupidities is signified by “the lusts of your father ye will to do;” that they destroyed every truth of the understanding is signified by “he was a murderer from the beginning, and stood not in the truth because there was no truth in him;” as “man” signifies the truth of intelligence, so “murder” signifies its destruction. Their falsities from evil are signified by “when he speaketh a lie he speaketh from his own,” “his own” signifying evil of the will, and “lie” falsity therefrom. [10.] In *Matthew*:

The Pharisees said of Jesus, “He doth not cast out demons but by Beelzebub the prince of the demons. Jesus, knowing their thoughts, said unto them, . . . If Satan casteth out Satan he is divided against himself; how then shall his kingdom stand? . . . But if I in the spirit of God cast out demons, then is the kingdom of God come unto you” (xii. 24-26, 28).

Here the term “Satan,” and not devil, is used, because “Beelzebub,” who was the god of Ekron, means the god of all falsities, for *Beelzebub* by derivation means the lord of flies, and

“flies” signify the falsities of the sensual man, thus falsities of every kind. This is why Beelzebub is called Satan. So, too, the Lord said, “If I in the spirit of God cast out demons, then is the kingdom of God come unto you,” “the spirit of God” meaning Divine truth going forth from the Lord, and “the kingdom of God” signifying heaven and the church that is in Divine truths. [11.] In the Gospels :

Peter rebuking Jesus for His purpose to suffer, Jesus “turned and said unto Peter, Get thee behind me, Satan, thou art a stumbling-block, . . . because thou savorest not the things which are of God, but the things which are of men” (*Matt.* xvi. 22, 23; *Mark* viii. 32, 33).

The Lord said this to Peter because in a representative sense “Peter” signified faith; and as faith is of truth, and also, as here, of falsity, Peter is called Satan, for as has been said “Satan” means the hell that is the source of falsities. “Peter” represented faith in both senses, namely, faith from charity, and faith without charity; and faith without charity is faith in falsity. Moreover, those who are in faith without charity find a stumbling-block in the Lord’s suffering Himself to be crucified; therefore this is called a “stumbling-block.” As the passion of the cross was the Lord’s last temptation and complete victory over all the hells, and also the complete union of His Divine with the Divine Human, and this is unknown to those who are in a faith in falsity, the Lord said “thou savorest not the things which are of God, but the things which are of men.” [12.] In *Luke* :

Jesus said to Simon, “Behold, Satan demanded you that he might sift you as wheat. But I prayed for thee that thy faith fail not; when, therefore, thou shalt have turned, strengthen thou thy brethren” (xxii. 31, 32).

Here, too, “Peter” represents faith without charity, which faith is a faith in falsity, for this was said to him by the Lord just before he thrice denied Him. Because he represented faith the Lord says, “I prayed for thee that thy faith fail not;” that he represented faith in falsity is evident from the Lord’s saying to him, “when, therefore, thou shalt have turned, strengthen thou thy brethren.” As a faith in falsity is like chaff before the wind, it is said that “Satan demanded them that he might sift them as wheat,” “wheat” meaning good of charity separated from chaff. This makes clear why the name “Satan” is here used. [13.] In the same,

“I beheld Satan as lightning falling from heaven” (x. 18).

Here "Satan" has the same signification as "the dragon" who was also seen in heaven and was cast out of heaven; but strictly it is the "dragon" that is meant by the "devil," and "his angels" that are meant by "Satan." That "the angels of the dragon" mean falsities of evil will be seen in a subsequent paragraph. "Satan falling down from heaven" signifies that the Lord by Divine truth, which He then was, thrust all falsities out of heaven and subjugated those hells that are called "Satan," the same as is meant by Michael's casting down "the dragon and his angels" (of which above, n. 737).

[c.] [14.] In *Job*:

"There was a day when the sons of God came to stand near Jehovah, and Satan came in the midst of them. And Jehovah said unto Satan, Whence comest thou? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking through it." And Jehovah gave into the hand of Satan all things belonging to Job, but he was not to put forth his hand upon Job; although afterwards he might to touch his bone and his flesh (i. 6-12; ii. 1-7).

That this is composed in the form of history is evident from many things in this book. The book of *Job* is a book of the Ancient church, full of correspondences, according to the mode of writing at that time, and yet it is a book of great excellence and use. The angels at that time were called "sons of God," because "sons of God," the same as "angels," mean Divine truths, and "Satan" infernal falsities. And as the hells tempt men by falsities, as Job was afterwards tempted, and as infernal falsities are dispersed by Divine truths, it is said that "Satan stood in the midst of the sons of God." What the rest signifies will not be explained here, since it must be made clear by its connection. [15.] In David:

"They lay upon me evil for good, and hatred for my love; set thou a wicked one over him, and let Satan stand at his right hand" (*Psalms* cix. 5, 6).

This, like most things in the *Psalms* of David, is a prophecy respecting the Lord and His temptations; for He above all others endured the most cruel temptations; and as He in His temptations fought from Divine love against the hells, which were most hostile to Him, it is said "they lay upon me evil for good, and hatred for my love;" and as infernal evil and falsity prevail in the hells it is said "set thou a wicked one over him, and let Satan stand at his right hand," "to stand at the right hand" signifying to be wholly possessed, and "Satan" signi-

fyng infernal falsity with which he was possessed. [16.] In *Zechariah*:

“Afterwards he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary; and Jehovah said unto Satan, Jehovah rebuke thee, . . . even He who chooseth Jerusalem; is not this a brand plucked out of the fire? And Joshua was clothed in filthy garments, and thus stood before the angel” (iii. 1-3).

What this involves can be seen only from the connection of things that precede and follow; from these it can be seen that this represented how the Word was falsified. “Joshua the high priest” signifies here the law or the Word, and “he stood before the angel clothed in filthy garments” signifies its falsification. This shows that “Satan” here means falsity of doctrine from the Word when it is falsified; and as this began to prevail at that time, Zechariah saw “Satan standing at his right hand,” “to stand at the right hand” signifying to fight against Divine truth. Because it is the sense of the letter of the Word only that can be falsified, for the reason that the things in that sense are truths in appearance only, and those who interpret the Word according to the letter cannot easily be convinced of falsities, so Joshua said, “Jehovah rebuke thee,” as above (n. 735), where what is signified by “Michael disputed with the devil about the body of Moses, and Michael said to the devil, The Lord rebuke thee” (*Jude*, verse 9), is explained. Because truth of doctrine from the Word which has been falsified is here meant it is said, “Jehovah who chooseth Jerusalem; is not this a brand plucked out of the fire?” “Jerusalem” signifying the doctrine of the church, and “a brand plucked out of the fire” that there was but little of truth left. [17.] In these passages in the Old Testament “Satan” only, and in no place the devil, is mentioned, but instead of the devil the terms “foe,” “enemy,” “hater,” “adversary,” “accuser,” “demon,” also “death” and “hell,” are made use of. All this makes clear that “the devil” signifies the hell which is the source of evils, and “Satan” the hell which is the source of falsities; as also in the following passage in the *Apocalypse*:

“Afterwards I saw an angel coming down out of heaven having the key of the abyss and a great chain upon his hand, and he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him a thousand years. . . . And when the thousand years are finished, Satan shall be loosed out of his prison, and shall lead the nations astray. . . . And the devil that led them astray was cast into the lake of fire and brimstone” (xx. 1, 2, 7, 8, 10).

But what "demon" and "spirit of a demon" signify may be seen above (n. 586).

741[α]. "*That seduceth the whole world*" signifies *that pervert all things of the church.*—This is evident from the signification of "the whole world," as meaning all things of the church (of which presently); and as all things of the church are signified by "the whole world," so "to seduce it" signifies to pervert those things; for all things of the church are perverted when good of charity, which is good of life, is separated and removed from faith as not contributing anything to salvation, or having anything to do with it. This is how all things of the Word and thus all things of the church are falsified, for the Lord says that the law and the prophets hang on these two commandments, To love God above all things, and the neighbor as thyself. These two commandments signify to live and act according to the commandments of the Word; for to love is to will and to do, since what a man interiorly loves, that he wills, and what he wills that he does. "The law and the prophets" signify all things of the Word. [2.] There are two principles of evil and falsity into which the church successively falls. One is dominion over all things of the church and of heaven, which dominion is meant in the Word by "Babel" or "Babylon;" into this the church falls by reason of evil; the other is the separation of faith from charity, in consequence of which all the good of life perishes; this is meant in the Word by "Philistea," and is signified by "the he-goat" in *Daniel*, and by "the dragon" in the *Apocalypse*; into this the church falls by reason of falsity. But since this chapter treats of "the dragon," which especially signifies the religion of faith separate from charity, I will mention in passing some things whereby the defenders of faith separate seduce the world. They especially seduce by teaching that as from oneself no one can do good that is in itself good, or can do good without placing merit in it, so good works can contribute nothing to salvation; nevertheless, goods should be done on account of the public good; and these are the goods that are meant in the Word and in preachings therefrom, and in some of the prayers of the church. How great an error this is shall now be told. When a man does good from the Word, that is, because it is commanded by the Lord in the Word, he does it not from himself but from the Lord, for the Lord is the Word (*John* i. 1, 14), and the Lord is in those things that man has from the Word, as he teaches in these words in *John*:

He that keepeth My word, I will come unto him and will make My abode with him (xiv. 23).

This is why the Lord so often teaches that His words and commandments must be done; and that those who do them shall have eternal life; also that every one will be judged according to his works. From this it follows that those who do good from the Word do good from the Lord, and good from the Lord is truly good, and so far as it is from the Lord there is no sense of merit in it. [3.] That good from the Word, thus from the Lord, is truly good is evident also from these words in the *Apocalypse*:

“I stand at the door and knock; if any one hear My voice and open the door, I will come in to him and will sup with him and he with Me” (iii. 20).

This shows that the Lord is always and unceasingly present and bestows the effort to do good, but that man must open the door, that is, must receive the Lord; and he receives Him when he does good from His Word. Although this appears to man to be done as of himself, yet it is not of man but of the Lord in him. It so appears to man because he has no other feeling than that he thinks from himself and acts from himself; and yet when he thinks and acts from the Word he does it as if of himself, therefore he then believes that he does it of the Lord. [4.] From all this it can be seen that the good that a man does from the Word is spiritual good, and that it conjoins man to the Lord and to heaven. But the good that a man does for the world's sake and for the sake of communities in the world, which is called civil and moral good, conjoins him to the world and not to heaven. Moreover, the conjunction of the truth of faith is with spiritual good, which is the good of charity towards the neighbor, because faith in itself is spiritual, and what is spiritual cannot be conjoined with any other good than what is equally spiritual. But civil and moral good, separate from spiritual good, is not good in itself, because it is from man; in fact, so far as self and the world lie concealed in it it is evil; this good, therefore, cannot be conjoined with faith, and if it were to be conjoined faith would be dissipated.

[b.] [5.] “To seduce the whole world” signifies to pervert all things of the church, because “the world” signifies in general the church as to all things of it, both goods and truths; but in particular it signifies the church in respect to good; this is the signification of “world” when “the earth” also is mentioned. That “the earth” in the Word signifies the church has been

shown above (n. 304, 697); but when "the world" is also mentioned "the earth" signifies the church in respect to truth. For there are two things that constitute the church, namely, truth and good, and these two are signified by "earth" and "world" in the following passages. [6.] In *Isaiah*:

"With my soul have I desired thee in the night; yea, with my spirit in the midst of me have I waited for Thee in the morning; for when Thou teachest the earth Thy judgments the inhabitants of the world learn righteousness" (xxvi. 9).

"Night" signifies a state in which there is no light of truth, and "morning" a state in which there is light of truth; the latter state is from love, but the former is when there is as yet no love. So "the soul that desired Jehovah in the night" signifies a life that is not yet in the light of truth; and "the spirit in the midst of him with which he waited for Jehovah in the morning" signifies a life that is in the light of truth; so it is added, "for when Thou teachest the earth Thy judgments the inhabitants of the world learn righteousness," which signifies that the church is in truths from the Lord, and by means of truths is in good, "earth" signifying the church in respect to truths, and "world" the church in respect to good, for "judgment" in the Word is predicated of truth, and "righteousness" of good, and "inhabitants" signify men of the church who are in goods of doctrine and thus of life. (That "judgment" in the Word is predicated of truth, and "righteousness" of good, may be seen in the *Arcana Caelestia*, n. 2235, 9857; and that "to inhabit" signifies to live, and thus "inhabitants" those who are in the good of doctrine and thus of life, may be seen above, n. 133, 479, 662.) [7.] In *Lamentations*:

"The kings of the earth believed not, and all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Jerusalem" (iv. 12).

"The kings of the earth" signify men of the church who are in truths, and "the inhabitants of the world" men of the church who are in good; that "kings" signify those who are in truths may be seen above (n. 31, 553, 625); and that "inhabitants" signify those who are in good has been shown just above. This makes clear that the "earth" signifies the church in respect to truths, and the "world" the church in respect to good. And as all things of doctrine of the church were destroyed by falsities and evils, it is said that "they believed not that the adversary and the enemy would enter into the gates of Jerusalem," "adversary" signifying the falsities that destroyed the truths of the church, which are meant by "the kings of the earth," and "enemy" signifying the evils that destroyed the goods of the church,

which are meant by “the inhabitants of the world,” “Jerusalem” meaning the church in respect to doctrine. [8.] In David:

“Let all the earth fear Jehovah, let all the inhabitants of the world stand in awe of Him” (*Psalms* xxxiii. 8).

Here, too, the “earth” signifies those who are in the truths of the church, and “inhabitants of the world” those who are in the goods of the church. In the same,

“The earth is Jehovah’s and the fulness thereof, the world and they that dwell therein; He hath founded it upon the seas, and established it upon the rivers” (*Psalms* xxiv. 1, 2).

Here, again, the “earth” signifies the church in respect to truth, and “fulness thereof” signifies all truths in the complex; and the “world” signifies the church in respect to good, and “they that dwell” signify goods in the complex. What is signified by “founding it upon the seas and establishing it upon the rivers” may be seen above (n. 275[*a*], 518[*d*]). [9.] In *Isaiah*:

“We have conceived, we have travailed, we have as it were brought forth wind; we have not wrought salvation in the earth, and the inhabitants of the world have [not] fallen” (xxvi. 18).

Here, again, “the earth” stands for the church in respect to truths, and the “world” the church in respect to goods. (The rest may be seen explained above, n. 721[*a*].) In the same,

“Come near, ye nations, to hear, and hearken, ye peoples; let the earth hear and the fulness thereof, the world and all its offspring” (xxxiv. 1.)

That “nations” mean those who are in goods, and “peoples” those who are in truths, may be seen above (n. 175, 331, 625); therefore it is added, “let the earth hear and the fulness thereof, the world and all its offspring,” “the earth and the fulness thereof” signifying the church in respect to all truths, and “the world and all its offspring” the church in respect to all goods. [10.] In the same,

“All ye inhabitants of the world and ye dwellers on the earth, when the ensign of the mountains shall be lifted up see ye, and when the trumpet shall be sounded hear ye” (xviii. 3).

“The inhabitants of the world and dwellers on the earth” signify all in the church who are in goods and truths, as above; the Lord’s coming is signified by “when the ensign of the mountains shall be lifted up see ye, and when the trumpet shall be sounded hear ye,” “the ensign upon the mountains,” as well as “the sounding of the trumpet,” signifying a calling together to the church.

[c.] [11.] In David :

“ Before Jehovah, for He cometh, for He cometh to judge the earth ;
He shall judge the world in righteousness and the peoples in truth ”
(*Psalms* xcvi. 13 ; xcvi. 9).

This treats of the Lord's coming, and the last judgment at that time. Because the “ world ” signifies those of the church who are in good, and “ peoples ” those who are in truths, it is said that “ He shall judge the world in righteousness and the peoples in truth ; ” “ righteousness ” as well as the “ world ” refers to good. In the same,

“ Before the mountains were brought forth, and before the earth and the world were formed, from everlasting and even to everlasting Thou art God ” (*Psalms* xc. 2).

“ Mountains ” signify those who dwell upon mountains in the heavens, who are such as are in celestial good, while “ the earth and the world ” signify the church consisting of those who are in truths and in goods. [12.] In the same,

“ Jehovah reigneth, He is clothed in majesty, Jehovah is clothed in strength, He girdeth Himself ; the world also shall be established, nor shall it be moved ; Thy throne is established from then, Thou art from eternity ” (*Psalms* xciii. 1, 2).

This is said of the Lord when about to come into the world ; and as He has glory and power from the Human that He united to His Divine, it is said that “ He is clothed in majesty and strength,” and that “ He girdeth Himself ; ” for the Lord assumed the Human that He might have power to subjugate the hells. The church that He was about to establish and to protect for ever is signified by “ the world that shall be established and shall not be moved,” and “ the throne that shall be established ; ” for the “ world ” signifies heaven and the church as to reception of Divine good, and “ throne ” heaven and the church as to reception of Divine truth. [13.] In the same,

“ Say among the nations, Jehovah reigneth ; the world also shall be established, neither shall it be moved ; He shall judge the peoples in uprightness ; the heavens shall be glad and the earth shall rejoice ” (*Psalms* xcvi. 10, 11).

This, too, is said of the Lord about to come, and of the church to be established by Him and protected to eternity, which is signified by “ the world that shall be established and not moved,” as above ; and as the “ world ” signifies the church in respect to good it is added that “ He shall judge the peoples in uprightness,” the “ peoples,” the same as “ earth,” signifying those who are in the truths of the church, therefore it is said “ peoples of the earth,” but “ inhabitants of the world ; ” “ uprightness ” also

means truths. The joy of those who are in the church in the heavens and in the church on earth is signified by "the heavens shall be glad and the earth shall rejoice." [14.] In the same,

Jehovah "shall judge the world in righteousness, He shall judge the peoples in uprightness" (*Psalms* ix. 8).

Because the "world" means the church in respect to good, and "righteousness" is predicated of good, it is said "Jehovah shall judge the world in righteousness;" and as those are called "peoples" who are in truths, and "uprightness" means truths, as above, it is said, "He shall judge the peoples in uprightness." In *Jeremiah*:

"Jehovah maketh the earth by His power, and prepareth the world by His wisdom, and by His understanding He spreadeth out the heavens" (x. 12; li. 15).

"Jehovah maketh the earth by His power" signifies that the Lord establishes the church by the power of Divine truth; "He prepareth the world by His wisdom" signifies that He forms the church that is in good from Divine good by means of Divine truth; "by His understanding He spreadeth out the heavens" signifies that thus He enlarges the heavens. [15.] In David:

"The heavens and the earth are Thine, the world and the fulness thereof Thou hast founded" (*Psalms* lxxxix. 11).

"The heavens and the earth" signify the church in the heavens and in the earths, both in respect to truths, and "the world and the fulness thereof" signifies the church in the heavens and in the earths, both in respect to goods, "fulness" meaning goods and truths in the whole complex. In the same,

"If I were hungry I would not tell thee, for the world is Mine and the fulness thereof" (*Psalms* l. 12).

This is said of sacrifices, that the Lord does not delight in them, but in confession and works, for it is added,

"Should I eat the flesh of the mighty, or drink the blood of he-goats? Offer unto God the sacrifice of confession, and pay thy vows to the Most High" (verses 13, 14).

So "if I should be hungry" signifies if I should desire sacrifices; but as the Lord desires worship from goods and truths it is said "for the world is Mine and the fulness thereof." "fulness" signifying goods and truths in the whole complex, as above. This is said of the beasts that were sacrificed, but these signify in the spiritual sense various kinds of good and truth. [16.] In *Matthew*:

“These good tidings of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come” (xxiv. 14).

Because the “world” signifies the church in respect to good it is said that “these good tidings shall be preached unto all nations,” for the “nations” who are to hear and receive signify all who are in good. Moreover, “nations” signify all who are in evils, who also will hear; and then the “world” signifies the whole church when it is in evils; therefore it is said that “then shall the end come.” [17.] In the *First Book of Samuel*:

Jehovah “raiseth up the humbled out of the dust, He raiseth the needy from the dunghill, to make them sit with princes, and He shall make them to inherit a throne of glory; for the bases of the earth are Jehovah’s, and He hath set the world upon them” (ii. 8).

This is the prophecy of Hannah the mother of Samuel. “To raise up the humbled out of the dust and the needy from the dunghill” signifies the instruction of the nations, and enlightenment in interior truths which would be revealed by the Lord, and thus removal from evils and falsities. “The bases of the earth” signify exterior truths, such as those of the sense of the letter of the Word, for on these truths interior truths have their foundation; so the “world” which He hath set upon them signifies the church in respect to all its goods and truths. (But see above, n. 253[*b*], 304[*c*].)

[*d.*] [18.] In *Isaiah*:

“Jacob shall cause them that are to come to take root, Israel shall blossom and bud, so that the faces of the world shall be filled with the produce” (xxvii. 6).

“Jacob” means an external church, and “Israel” an internal church; and as the internal of the church is founded upon its externals, and internals are thus multiplied and made fruitful, it is said that “Jacob shall cause them that are to come to take root, and Israel shall blossom and bud;” the consequent fructification of the church is signified by “the faces of the world shall be filled with the produce.” [19.] In the same,

“Is this the man that moveth the earth, that maketh the kingdoms tremble, that hath made the world a desert and destroyed the cities thereof? . . . Prepare slaughter for his sons for the iniquity of their fathers, that they rise not up and possess the earth and the faces of the world be filled with cities” (xiv. 16, 17, 21).

This is said of Lucifer, by whom “Babylon” is meant, that is, a love of ruling over heaven and over the earth; therefore “to move the earth, to make kingdoms to tremble, to make the world

a desert and destroy the cities thereof," signifies to destroy all things of the church, the "earth" meaning the church in respect to truth, "kingdoms" churches distinguished according to truths, the "world" the church in respect to good, and "cities" doctrinals. "To prepare slaughter for the sons for the iniquity of their fathers" signifies the destruction of the falsities that arise from their evils; "that they possess not the earth and fill the faces of the world with cities" signifies lest falsities and evils, and doctrinals from them, take possession of the whole church. [20.] In the same,

"The earth shall mourn and be confounded, the world shall languish and be confounded, the loftiness of the people of the earth shall languish, and the earth itself shall be polluted under its inhabitants" (xxiv. 4, 5).

This describes the desolation of the church in respect to its truths and goods by reason of the pride of self-intelligence, and the profanation of truths that are from good. The desolation is described by "mourning, being confounded, and languishing;" the church in respect to truths and goods is signified by "the earth and the world;" the pride of self-intelligence by "the loftiness of the people of the earth," and the profanation of truths that are from good by "the earth shall be polluted under its inhabitants." [21.] In *Nahum*:

"The mountains shall quake before Him, and the hills shall melt; the earth shall be burnt up before Him, and the world and all that dwell therein" (i. 5).

What is signified by the "mountains" that shall tremble, and the "hills" that shall melt, may be seen above (n. 400[δ], 405). But "the earth and the world and all that dwell therein shall be burnt up" signifies that the church in respect to all its truths and goods will be destroyed by infernal love. [22.] In David:

"The channels of waters appeared and the foundations of the world were disclosed at Thy rebuke, O Jehovah, at the breath of the spirit of Thy nostrils" (*Psalms* xviii. 15; 2 *Sam.* xxii. 16).

That all things of the church in respect to its truths and goods were overturned from the foundation is signified by "the channels of waters appeared and the foundations of the world were disclosed," "channels of waters" meaning its truths, and "the foundations of the world" its goods, and "to appear" and "to be disclosed" meaning to be overturned from the foundation. That this destruction is from the hatred and fury of the evil against Divine things is signified by "at Thy rebuke, O Jehovah, at the breath of the spirit of Thy nostrils;" the "rebuke"

and "the spirit of Jehovah's nostrils" have the same signification as "His anger and wrath" mentioned elsewhere in the Word. The Lord has no anger or wrath against the evil, but the evil have against the Lord, and as anger and wrath appear to the evil when they perish to be from the Lord, this is so said according to that appearance. "The breath of the spirit of Jehovah's nostrils" means also the east wind, which destroys by drought, and overturns by its penetrating power. [23.] In the same,

"The voice of Thy thunder is in the world, the lightnings lightened the world, the earth trembled and shook" (*Psalm lxxvii. 18*).

"His lightnings shall lighten the world; the earth shall see and fear, the mountains shall melt like wax before Jehovah, before the Lord of the whole earth" (*Psalm xcvi. 4, 5*).

This describes the state of the wicked because of the Lord's presence in His Divine truth, which state is like that of the sons of Israel when the Lord appeared to them upon mount Sinai. That they then heard thunders, saw lightnings, and that the mountain appeared to be on fire burning like a furnace, and they eared exceedingly, is known from the Word. This was because they were evil in heart; for the Lord appears to every one according to what he is, to the good as a recreating fire, and to the evil as a consuming fire. This makes clear what is signified by "the voice of Thy thunder is in the world, the lightnings lightened the world, the earth trembled and shook," and "the mountains shall melt before Jehovah, the Lord of the whole earth," the "world" meaning all that are of the church who are in goods, but here who are in evils, and the "earth" all that are of the church who are in truths, but here who are in falsities. [24.] In *Isaiah*:

"I will visit malice upon the world, and upon the wicked their iniquity" (*xiii. 11*).

Here, too, the "world" means those that are of the church who are in evils, and the "wicked" those who are in falsities, therefore it is said "I will visit malice upon the world, and upon the wicked their iniquity," "malice" means evil, and "iniquity" is predicated of falsities. [25.] In *Job*:

"They shall drive him from light into darkness, and chase him out of the world" (*xviii. 18*).

Because "light" signifies the truth, and the "world" the good of the church, and when the wicked man goes from truth into falsity he also casts himself from good into evil, it is said "they

shall drive him from light into darkness, and chase him out of the world," "darkness" meaning falsities, and "to chase out of the world" meaning to cast out from the good of the church. [26.] In *Luke*:

"Men panicstruck for fear and for expectation of the things coming upon the whole world; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud of the heavens "with power and much glory" (xxi. 26, 27).

This is said of the consummation of the age, which is the last time of the church, when there is no longer any truth because there is no good; the state of heaven at that time is described by these words, that "men shall be panicstruck for fear and for expectation of the things coming upon the whole world;" this describes the fear of those who are in the heavens, that every thing of the church in respect to its good and thus in respect to its truths would perish, and the expectation of help from the Lord. The overthrow of the power of Divine truth is signified by "the shaking of the powers of the heavens," "the powers of the heavens" meaning Divine truths in respect to power; that the Lord will then make evident Divine truth, which has power and from which is intelligence, is signified by "then shall they see the Son of man coming in a cloud of the heavens, with power and much glory." [27.] "The earth and the world" have a like signification in the following passage in the *Apocalypse*:

"They are the spirits of demons doing signs to go forth unto the kings of the earth and of the whole world, to gather them together unto the war" (xvi. 14).

It is said "unto the kings of the earth and of the whole world," because one thing of the church is signified by "earth," and another by "world." As the "world" signifies the church in respect to good it also signifies all things of the church, for good is the essential of the church; therefore where there is good there is also truth, for every good desires truth and wishes to be conjoined to truth and to be spiritually nourished by it, thus also reciprocally.

742. "He was cast out into the earth, and his angels were cast out with him," signifies that those evils and their falsities were condemned to hell.—This is evident from the signification of "cast out into the earth," as meaning to be separated from heaven and to be condemned to hell (of which presently); also from the signification of the dragon's "angels," as meaning falsities

from the evil that is signified by "the dragon;" for "the angels of heaven" signify in the Word Divine truths because they are recipients of them (see above, n. 130, 302); therefore the dragon's "angels" signify the infernal falsities that go forth from the evil that is signified by "the dragon." The falsities signified by the dragon's "angels" are for the most part truths falsified, which in themselves are falsities, as has been said above. [2.] "To be cast out into the earth" means to be condemned to hell, because this is signified by the expression "to be cast out of heaven." In the spiritual world there are earths as in the natural world, full of mountains and hills, likewise of valleys and rivers; when these taken together are called the earth, the "earth" signifies the church; but when the lowest parts of the earth are meant, as is meant in the expression "to be cast out of heaven into the earth," then the "earth" signifies what is damned, because under those lowest parts are the hells, and in the hells also there are earths, but such as are damned. For this reason no angel goes about ordinarily with his head bent forward or bowed down or looking to the earth, still less lying upon it in its lowest parts, or taking up any of its dust. From this it comes that those who condemned others to hell in the world make a practice of taking the dust of that earth and casting it upon another, because this corresponds to such condemnation. Furthermore, no one is permitted to walk with naked feet upon those earths. The earths (or lands) there that are damned are easily distinguished from those that are not damned, because the damned land is utterly barren and mere dust, but is here and there covered with thorns and briars, while the land not damned is fertile and full of herbs, shrubs, trees, and cultivated fields. [3.] From this came the established rite in the Jewish representative church to cast themselves to the earth, to roll themselves upon it, and to sprinkle dust from it upon their heads, when they were in great grief on account of defeat by enemies or violence offered to their sanctuaries; and by this they represented that they acknowledged themselves to be of themselves damned; thus in this most humble posture they begged that their sins might be forgiven. That those meant by "the dragon and his angels" were separated from heaven and condemned to hell when and after the last judgment was executed, it was granted me to see as an eye witness, about which more will be told at the end of this work. From all this it can be seen that "to be cast out of heaven into the earth" signifies to be condemned to hell.

VERSES IO-I2.

743. "And I heard a great voice saying in heaven, Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ; for the accuser of our brethren is cast down, that accuseth them before our God day and night. And they overcame him through the blood of the Lamb, and through the word of their testimony; and they loved not their life, even unto death. For this rejoice, ye heavens and ye that dwell in them. Woe to those that inhabit the earth and the sea, for the devil is come down unto you having great anger, knowing that he hath little time."

- IO.** "And I heard a great voice saying in heaven" signifies the joy of the angels of heaven because of the light and wisdom they then had [n. 744]; "Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ," signifies that now the Lord has power by His Divine truth to save those who are of His church who receive Divine truth in heart and soul [n. 745]; "for the accuser of our brethren is cast down" signifies when those have been separated from heaven and condemned to hell who have fought against a life of faith, which is charity [n. 746]; "that accuseth them before our God day and night" signifies and who have denounced them and disputed with them continually from the Word [n. 747].
- II.** "And they overcame him through the blood of the Lamb" signifies resistance and victory by Divine truth going forth from the Lord's Divine Human [n. 748]; "and through the word of their testimony" signifies and through the confession and acknowledgment of the Divine in His Human [n. 749]; "and they loved not their life, even unto death," signifies the faithful who have endured temptations on account of these truths, and who have regarded the life of the world as of no account in comparison with the life of heaven [n. 750].
- 12.** "For this rejoice, ye heavens and ye that dwell in them," signifies the salvation and consequent joy of those who become spiritual by the reception of Divine truth [n. 751]; "Woe to those that inhabit the earth and the sea" signifies lamentation over those who become merely natural and sensual [n. 752]; "for the devil is come down unto you" signifies because they receive evils from hell [n. 753]; "having great anger" signifies hatred against spiritual truths and goods, which are of faith and life from the Word, consequently against those who are in them [n. 754]; "knowing that he hath little time" signifies because the state is changed [n. 755].

744. [Verse 20.] "And I heard a great voice saying in heaven" signifies the joy of the angels of heaven because of the light and wisdom they then had.—This is evident from the signification of "a great voice saying," as meaning attestation of joy from the heart (of which presently); also from the signification of "in heaven," as meaning in angels of heaven. That this is because of the light and wisdom they then have, follows for the reason that when the "dragons" (by whom are meant those who have some knowledge (*scientia*) of knowledges of truth and good from the Word, and yet are not in truths and goods because they are not in a life from truths and goods) had been cast out, and thus were no longer in conjunction with heaven, the angels came into light and wisdom, and from this was their joy. The angels then came into light and wisdom because there is a connection of all in the

Heavens, from the first there to the last, that is, from those who are in the inmost or third heaven, who are first, to those who are in the outmost or first heaven, who are last; for the Lord flows in through the third heaven into the outmost, and by influx conjoins the heavens. Because of this the whole heaven is in the sight of the Lord as one Man. When, therefore, the outmost parts of the heavens have connection with those who are conjoined to hell, thus with those who are signified by "the dragon and his angels," then in the degree in which the outmost heaven is conjoined with such, the light and intelligence of angels of heaven are lessened. [2.] It is the same as with the outmost things in man, which are the outermost skins that invest the body in general and in particular, also the muscles within those skins, also the nerves in their outmost parts, from which bands and membranes are spread over the interiors; if these most external parts are injured, or in any way infected, or if they become stiffened, then in the same degree the life of acting and feeling of the interiors that are invested and enclosed by these most external parts perishes. This shows that the health of the body depends upon the condition of the most external parts as a house does upon its foundation. This comparison especially applies to men worn out with age, whose most external parts first become hardened, and thus they lose the ability to act and feel, and by degrees this extends to the interiors, which causes death. The same reasoning applies to the heavens, which are as one Man in the sight of the Lord, when the outermost parts become callous as it were, which takes place when those parts have conjunction with the hells. Thus it was with the heavens so long as "the dragons" were seen there, for "the dragons," as has been said, had conjunction with the outmosts of heaven externally, but with the hells internally. This is why it was said that "the dragon was seen in heaven, and that there was a combat between him and Michael in heaven, and afterwards that "he was cast out of heaven," which signifies that he was separated. From this it is that "the great voice heard in heaven" signifies attestation of joy from the heart with the angels of heaven. That they had this joy because of the light and wisdom they then had follows from what has been said before, namely, that as a man is in his active and sensitive life from the interiors when his most external parts are in their integrity, so too are the lower and the higher heavens in their intelligence and wisdom, and in consequent joy of their heart; therefore the same words mean that the angels had joy from the light and wisdom they then had.

745. "Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ," signifies that now the Lord has power by His Divine truth to save those who are of His church, who receive Divine truth in heart and soul.—This is evident from the signification of "salvation," as meaning to be saved; and from the signification of "power," as meaning to have ability, thus possibility (of which presently); from the signification of "kingdom," as meaning heaven and the church (see above, n. 48, 685); from the signification of "our God," as meaning the Lord in relation to His Divine; and from the signification of "the authority of His Christ," as meaning the efficacy of Divine truth, thus by means of Divine truth. That "the Christ" means the Lord in relation to Divine truth may be seen above (n. 684, 685); and that "authority" signifies, in reference to the Lord, the salvation of the human race, may be seen above (n. 293); and that the Lord has power to save by means of His Divine truth (n. 333, 726); and because the Lord can save only those who receive Divine truth from Him in heart and soul, this too is signified. This makes clear that "Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ," signifies that now the Lord has power by His Divine truth to save those who are of His church who receive Divine truth in heart and soul. [2.] It is said *who receive in the heart and soul*, meaning in love and faith, likewise in will and understanding; for in the Word when "soul and heart" are both mentioned "soul" signifies faith, likewise understanding, and "heart" signifies love, likewise will; for soul (*anima*) means there in the lowest sense the respiration of man, which is also called his *spirit* (or breath), and the verb *animare* means to respire; also when a man dies he is said "to give up the ghost" (*emittere animam et spirituum*). Moreover, it is from correspondence that "soul" signifies faith, also understanding, and that "heart" signifies love, also the will; for faith and understanding correspond to the breathing (*animatio*) or respiration of the lungs, and the love and will correspond to the motion and pulsation of the heart (on which correspondence see above, n. 167; and the *Arcana Caelestia*, n. 2930, 3883-3896, 9050). [3.] "Now is come the salvation and the power of our God" signifies that the Lord is now able to save; so "power" here signifies to have ability, thus possibility, because the Lord could not save those who were of His church until the dragon with his angels had been driven out, that is, separated from heaven. One who is ignorant of the laws of Divine order might conclude that the Lord can save any one He

pleases, thus the evil as well as the good; and for this reason some are of the opinion that in the end all who are in hell will be saved. But that no one can be saved by immediate mercy, but only by mediate, and that still it is from pure mercy that those who receive Divine truth from the Lord in heart and soul are saved, may be seen in *Heaven and Hell* (n. 521-527). [4.] This is meant by these words in *John*:

“His own received Him not; but as many as received Him, to them gave He power to become sons of God, to them that believe on His name; who were born not of bloods nor of the will of the flesh nor of the will of man, but of God” (i. 11-13).

“His own” who received Him not mean those who are of the church where the Word is, and to whom the Lord could be known through the Word; therefore those who were of the Jewish church are here meant by “His own.” That the Lord would “give to those that believe on His name power to become sons of God” signifies that He gives heaven to those who receive Divine truths from Him in soul and heart, or in faith and life, “to believe on His name” meaning to receive the Lord in faith and life, for “the name of the Lord” signifies every thing through which He is worshipped; “sons of God” mean those who are regenerated by the Lord; “who are born not of bloods” signifies who have not falsified and adulterated the Word; “nor of the will of the flesh” signifies who are not in evils from what is their own (*proprium*); “nor of the will of man” signifies who are not in falsities from what is their own (*proprium*), for the “will” signifies what is man’s own (*proprium*), “flesh” signifies evil, and “man” signifies falsity; “but of God” signifies who have been regenerated by truths from the Word and by a life according to them. From all this it can be seen that those who are not willing to be reformed and regenerated by the Lord, which is effected by the reception of Divine truth in faith and life, cannot be saved.

746[a]. “*For the accuser of our brethren is cast down*” signifies when those have been separated from heaven and condemned to hell who have fought against a life of faith, which is charity.—This is evident from the signification of “cast down,” as meaning, in reference to the dragon, that those who are meant by “the dragon” have been separated from heaven and condemned to hell (of which above, n. 739[a], 742); also from the signification of “the accuser of our brethren,” as meaning those who have fought against a life of faith, which is charity, for an “accuser” signifies one who attacks, denounces, and reproaches, for

he that accuses also attacks, denounces, and reproaches. Moreover, the same term in the original means an antagonist and one who reproaches; and what is wonderful, those who are "dragons," although they make no account of life, yet in the spiritual world they accuse the faithful if they observe any evil of ignorance even, for they inquire into their life for the purpose of arraigning and condemning, and thus they are called accusers. [2.] But "the brethren" whom they accuse mean all who are in the heavens as well as all on the earth who are in good of charity; such are called "brethren" because they have all one Father, namely, the Lord, and those who are in the good of love to the Lord and in the good of charity towards the neighbor are His sons, and are called "sons of God," "sons of the kingdom," and "heirs." It follows, therefore, that as they are the sons of one Father they are brethren. Moreover, it is the chief commandment of the Lord the Father that they should love one another, consequently it is love that constitutes them brethren; and love is spiritual conjunction. From this it came that with the ancient people in the churches in which charity was the essential, all were called brethren, it was the same in our Christian Church at its beginning. This is why "brother" in the spiritual sense signifies charity. That formerly all who were of one church called themselves brethren, and that the Lord calls those brethren who are in love to Him and in charity towards the neighbor, can be seen from many passages in the Word. But in order that what is signified by "brother" may be distinctly seen it shall be made clear from the Word.

[b.] (i.) [3.] *That all who are of the Israelitish church called themselves "brethren"* can be seen from the following passages. In *Isaiah*:

"Then shall they bring all your brethren out of all nations a gift unto Jehovah" (lxvi. 20).

In *Jeremiah*:

"No one shall cause a Jew his brother to serve" (xxxiv. 9).

In *Ezekiel*:

"Son of man, thy brethren, thy brethren, the sons of thy kindred, and the whole house of Israel" (xi. 15).

In *Micah*:

"Until the remnant of his brethren return unto the sons of Israel" (v. 3).

In *Moses*:

"Moses went out unto his brethren that he might see their burdens"
(*Exod. ii. 11*).

Moses said unto Jethro his father-in-law, "Let me return to my brethren that are in Egypt" (*Exod. iv. 18*).

"When thy brother shall be waxen poor" (*Lev. xxv. 25, 35, 47*).

"But in reference to your brethren, the sons of Israel, a man shall not rule over his brother with rigor" (*Lev. xxv. 46*).

"Would that we had died when our brethren died before Jehovah"
(*Num. xx. 3*).

"Behold a man of the sons of Israel came and brought unto his brethren a Midianitish woman" (*Num. xxv. 6*).

"Thou shalt open thine hand to thy brother; . . . when thy brother, a Hebrew man or Hebrew woman, shall be sold to thee he shall serve thee six years" (*Deut. xv. 11, 12*).

"If any one shall steal a soul of his brethren. . . and he shall make complaint against him" (*Deut. xxiv. 7*).

"Forty times he shall strike him, and he shall not add, . . . lest thy brother he accounted vile in thine eyes" (*Deut. xxv. 3*; and elsewhere).

From all this it can be seen that all the sons of Israel were called brethren among themselves; the primary reason of their being so called was that they were all descendents of Jacob, who was their common father; but the remote reason was that "brother" signifies good of charity, and as this good is the essential of the church, all are spiritually conjoined by it. Another reason is that "Israel" in the highest sense signifies the Lord, and thus "the sons of Israel" signify the church.

[c.] (ii.) [4.] *They also called themselves "man and brother," likewise "companion and brother,"* as in the following passages. In *Isaiah*:

"The land has been darkened, and the people have become as fuel of the fire; they shall not spare a man his brother; . . . they shall eat every man the flesh of his own arm, Manasseh Ephraim, and Ephraim Manasseh" (ix. 19-21).

"Man and brother" signify truth and good, and in the contrary sense falsity and evil, therefore it is said "Manasseh shall eat Ephraim, and Ephraim Manasseh," for "Manasseh" signifies voluntary good, and "Ephraim" intellectual truth, both of the external church, and in the contrary sense evil and falsity. (But this may be seen explained above, n. 386[b], 440[b], 600[b], 617[e].) [5.] In the same,

"I will mingle Egypt with Egypt, that they may fight a man against his brother and a man against his companion, city against city, and kingdom against kingdom" (xix. 2).

"Egypt" here signifies the natural man separated from the spiritual; and because this is in no light of truth it is continually contending about good and evil and truth and falsity, and such contention is signified by "I will mingle Egypt with Egypt, that

they may fight a man against his brother and a man against his companion," "brother and companion" signifying good from which is truth and truth from good, and in the contrary sense evil from which is falsity and falsity from evil; therefore it is added, "city against city, and kingdom against kingdom," "city" signifying doctrine, and "kingdom" the church from doctrine, which will contend in like manner. [6.] In the same,

"They help a man his companion, and he saith to his brother, Be strong" (xli. 6).

"Companion and brother" have here the same signification as above. In *Jeremiah*:

"Take ye heed a man of his companion, and trust ye not in any brother; for every brother . . . supplanteth, and every companion doth slander" (ix. 4).

In the same,

"I will scatter them, a man with his brother" (xiii. 14).

In the same,

"Thus shall ye say a man to his companion and a man to his brother, What hath Jehovah answered?" (xxiii. 35.)

In the same,

"Ye have not hearkened unto Me, to proclaim liberty a man to his brother and a man to his companion" (xxxiv. 9, 17).

In *Ezekiel*:

"A man's sword shall be against his brother" (xxxviii. 21).

In *Joel*:

"They shall not thrust forward a man his brother" (ii. 8).

In *Micah*:

"They all lie in wait for bloods, they hunt a man his brother with a net" (vii. 2).

In *Zechariah*:

"Do kindness and compassion a man to his brother" (vii. 9).

In *Malachi*:

"Wherefore do we deal treacherously a man against his brother?" (ii. 10.)

In *Moses*:

"There was a thick darkness of darkness over all the land of Egypt . . . a man saw not his brother" (*Exod.* x. 22, 23).

In the same,

"At the end of seven years . . . every creditor shall withhold his hand

when he hath loaned anything to his companion, and he shall not urge his companion or his brother" (*Deut.* xv. 1, 2);

and elsewhere. In the nearest sense a "man" means every one, and "brother" one of the same tribe because in blood-relationship, and "companion" one of another tribe because allied only by marriage; but in the spiritual sense "man" signifies any one who is in truths or any one who is in falsities; "brother" signifies any one who is in good of charity, and in an abstract sense that good itself, and "companion" any one who is in truth from that good, and in an abstract sense that truth itself; and in the contrary sense these signify the evil opposite to good of charity and the falsity opposite to the truth from that good. Both terms, "brother" and "companion," are used because there are two things, charity and faith, that constitute the church, as there are two things that make up the life of man, will and understanding; so there are two parts that act as one, as the two eyes, two ears, two nostrils, two hands, two feet, two lobes of the lungs, two chambers of the heart, two hemispheres of the brain, and so on, of which one has reference to good from which is truth, and the other to truth from good. This is why it is said "brother and companion," and why "brother" signifies good, and "companion" its truth.

[*d.*] (iii.) [7.] *The Lord calls those of His church "brethren" who are in good of charity,* as can be seen from the following passages. In the Gospels,

Jesus "stretching out His hand over His disciples said, Behold My mother and My brethren; whosoever shall do the will of My Father, . . . he is My brother and sister and mother" (*Matt.* xii. 49, 50; *Mark* iii. 33-35).

The "disciples" over whom the Lord stretched out his hand signify all who are of His church; "His brethren" signify those who are in good of charity from Him, "sisters" those who are in truths from that good, and "mother" the church constituted of such. [8.] In *Matthew*:

Jesus said to Mary Magdalen and to the other Mary, "Fear not; go tell My brethren to go into Galilee, and there shall they see Me" (xxviii. 10).

Here, too, "brethren" mean the disciples, by whom are signified all those of the church who are in good of charity. In *John*:

Jesus said to Mary, "Go to My brethren, and say unto them, I ascend unto My Father" (xx. 17).

The disciples are here again called "brethren," because "disciples," the same as "brethren," signify all those of His church who are in good of charity. [9.] In *Matthew* :

"The King answering said unto them, I say unto you, Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me" (xxv. 40).

It is evident from what precedes that those whom the Lord here calls "brethren" are such as have done the good works of charity; but let it be noted that although the Lord is their Father He still calls them "brethren;" He is their Father from Divine love, but brother from the Divine that goes forth from Him. This is because all in the heavens are recipients of the Divine that goes forth from Him; and the Divine that goes forth from the Lord, of which they are recipients, is the Lord in heaven and in the church; and this is not of angel or man, but is of the Lord in them; consequently the essential good of charity in them, which is the Lord's, He calls brother, as He does also angels and men, because they are the recipient subjects of that good. In a word, the Divine that goes forth, which is the Divine of the Lord in the heavens, is a Divine born of the Lord in heaven; from that Divine, therefore, angels who are recipients of it are called "sons of God," and as these are brethren because of that Divine received in themselves, it is the Lord in them who says "brother," for when angels speak from good of charity they speak not from themselves but from the Lord. This, then, is why the Lord says, "Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me." So in the spiritual sense the brethren of the Lord are the goods of charity that are enumerated in the verses preceding, and these are called by the Lord "brethren" for the reason just given. Moreover, "the King," who so calls them, signifies the Divine going forth, which in one word is called Divine truth or the Divine spiritual, which in its essence is good of charity. [10.] It is therefore to be kept in mind that the Lord did not call them "brethren" because He was a man like them, according to an opinion that is accepted in the Christian world; and for this reason it is not allowable for any man to call the Lord "brother," for He is God even in respect to the Human, and God is not a brother, but a Father. In the churches on the earth the Lord is called brother, because the idea of His Human they have adopted is the same as their idea of any other man's human, nevertheless the Lord's Human is Divine. [11.] As "kings" formerly represented the Lord in

relation to Divine truth, and as Divine truth received by angels in the Lord's spiritual kingdom is the same as Divine spiritual good, and as spiritual good is good of charity, so the kings appointed over the sons of Israel called their subjects "brethren," and yet on the other hand the subjects were not permitted to call their king "brother," still less should the Lord, who is King of kings and Lord of lords, be so called. So in David :

"I will declare Thy name to my brethren ; in the midst of the congregation will I praise thee" (*Psalms* xxii. 22).

In the same,

"I am become an alien to my brethren, and a stranger to my mother's sons" (*Psalms* lxi. 8).

In the same,

"For the sake of my brethren and companions I will say, . . . Peace be in thee" (*Psalms* cxxii. 8).

This was said by David as if respecting himself, and yet in the representative spiritual sense David here means the Lord. In Moses :

"One from among thy brethren shalt thou set king over them ; thou mayest not put a man that is a stranger over them, who is not thy brother ; . . . but let him not lift up his heart above his brethren" (*Deut.* xvii. 15, 20).

The "brethren" from whom a king might be set over them signify all who are of the church, for it is said, "Thou mayest not put over them a man that is a stranger," "a man that is a stranger" signifying one who is not of the church. [12.] In the same,

"Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me ; unto him shall ye hearken" (*Deut.* xviii. 15, 18).

This is a prophecy respecting the Lord, who is meant by "the prophet" that Jehovah God will raise up of the brethren. They are called "thy brethren," that is, of Moses, because "Moses" means in a representative sense the Lord in relation to the Word, and a "prophet" means one who teaches the Word ; thus the Word and doctrine from the Word are meant, and this is why it is said, "like unto me." (That "Moses" represented the Lord in relation to the law, thus in relation to the Word, may be seen in the *Arcana Caelestia* n. 4859 at the end, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 9372, 10234.)

[e.] (iv.) [13.] *That all those are called "brethren" by the Lord who acknowledge Him and are in good of charity from Him*, follows from this, that the Lord is the Father of all and the Teacher of all, and from Him as a Father is every good of charity, and from Him as Teacher is every truth of that good. So the Lord says in *Matthew*:

"Be not ye called teacher, for one is your Teacher, the Christ; but all ye are brethren. And call no man your father upon earth, for one is your Father who is in the heavens" (xxiii. 8, 9).

This makes it clearly evident that the words of the Lord must be understood spiritually; for who that is a teacher may not be called teacher? or who that is a father is not called father? But as "father" signifies good, and "the Father in the heavens" Divine good, and as "teacher (or rabbi)" signifies truth, and "the Teacher, the Christ," Divine truth, so on account of the spiritual sense in all things of the Word it is said, "Call no man your father upon earth, nor any one teacher," that is, in the spiritual sense, not in the natural sense. In the natural sense men may be called fathers and teachers, but representatively; that is to say, teachers in the world teach truths indeed, but from the Lord, not from themselves, and fathers in the world are good, and lead their children to good, but from the Lord, not from themselves. From this it follows that although they are called teachers and fathers they are not teachers and fathers, but the Lord alone is Teacher and Father. "To call" or "to call by a name" signifies in the Word to recognize the quality of any one. Because all in heaven and in the church are disciples and sons of the Lord, who is their Teacher and their Father, the Lord says, "all ye are brethren;" for the Lord calls all in heaven and in the church "sons and heirs" from their consociation by love from Him, and thus by mutual love, which is charity; therefore it is from the Lord that they are brethren. In this way the common saying that all are brethren in the Lord must be understood.

[f.] [14.] All this makes clear whom the Lord means by "brethren," namely, all who acknowledge Him and are in good of charity from Him, consequently who are of His church. Such are meant by the Lord by "brethren" in the following passages. In *Luke*:

Jesus said to Peter, "When thou shalt have turned strengthen thy brethren" (xxii. 32).

The term "brethren" here does not mean the Jews, but it means all who acknowledge the Lord and are in good from charity and faith, thus all who were to receive the gospel through Peter, both Jews and Gentiles, for "Peter" in the Word of the Gospels means truth from good, thus also faith from charity; but here "Peter" means faith separated from charity, for just before it is said of him,

"Simon, behold Satan demanded you that he might sift you as wheat. But I prayed for thee that thy faith fail not" (verses 31, 32);

and afterwards it is said to him,

"I tell thee, Peter, the cock shall not crow this day until thou hast thrice denied that thou knowest Me" (verse 34).

Such is faith without charity. But "Peter turned" signifies truth from good, which is from the Lord, or faith from charity, which is from the Lord; therefore it is said, "When thou shalt have turned strengthen thy brethren." [15.] In *Matthew* :

"Peter said, . . . Lord, how oft shall my brother sin against me and I should forgive him?" (xviii. 2).

In the same,

"So also shall My heavenly Father do to you if ye from your hearts forgive not every one his brother their trespasses" (xviii. 35).

In the same,

"If thy brother hath sinned against thee go and show him between thee and him alone; if he hear thee thou hast gained thy brother" (xviii. 15).

Here "brother" means the neighbor in general, thus every man; but in particular it means one who is in good of charity and thus in faith from the Lord, whoever he may be; for these passages treat of the good of charity, since to forgive one who sins against you is of charity; also it is said, "if he hear thou hast gained thy brother," which signifies, if he acknowledges his trespasses and is converted. [16.] In the same,

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say unto thy brother, Let me cast out the mote out of thine eye, when yet there is a beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" (vii. 3-5).

Because this treats of charity the term "brother" is used, for "to cast out the mote out of a brother's eye" signifies to instruct re-

specting falsity and evil, and to reform. It is said by the Lord, "a mote out of the brother's eye," and "a beam out of one's own eye," because of the spiritual sense in every particular of what the Lord said; for without that sense of what consequence would it be to see a mote in the eye of another and not consider a beam in one's own eye, or to cast a beam out of one's own eye before he casts a mote out of another's eye? A "mote" signifies a slight falsity of evil, and a "beam" a great falsity of evil, and the "eye" signifies the understanding and also faith. "Mote (and beam)" signify falsity of evil, because "wood" signifies good; thus a "beam" signifies truth of good, and in the contrary sense falsity of evil, and the "eye" signifies the understanding and faith. This shows what is signified by "seeing the mote and the beam," and by "casting them out of the eye." (That "wood" signifies good, and in the contrary sense evil, may be seen in the *Arcana Caelestia*, n. 643, 3720, 4943, 8354, 8740; and that the "eye" signifies the understanding, and also faith, n. 2701, 4403-4421, 4523-4534, 9051, 10569; also above, n. 37, 152.) Moreover, in some passages "beam" is mentioned, and it signifies falsity of evil

(as in *Gen.* xix. 8; 2 *Kings* vi. 2, 5, 6; *Hab.* ii. 11; *Cant.* i. 17).

[17.] In the same,

"Whosoever doeth and teacheth, he shall be called great in the kingdom of the heavens. I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shalt not enter into the kingdom of the heavens. Ye have heard that it was said to them of old time, Thou shalt not kill, but whosoever shall kill shall be liable to the judgment. But I say unto you, that whosoever is angry with his brother without cause shall be liable to the judgment; but whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable to the hell of fire. If thou offer thy gift upon the altar, and shalt there remember that thy brother hath aught against thee, leave there the gift before the altar, and go, first be reconciled to thy brother, and then coming offer thy gift" (v. 19-24).

This whole chapter treats of the interior life of man, which is the life of his soul, consequently of his will and thought therefrom; thus it treats of the life of charity, which is the spiritual moral life. This life the sons of Jacob knew nothing about before, because from their fathers down they were external men. For this reason they were kept in the observance of external worship, according to statutes that were external, representing the internal things of worship and of the church. But in this chapter the Lord teaches that the interior things of the church must not only be represented by external acts, but must also be loved and done from the soul and heart; therefore "whosoever doeth and teacheth, he shall be called great in the kingdom of the heavens," sig-

nifies that he will be saved who from interior life does and teaches the external things of the church. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall not enter into the kingdom of the heavens," signifies that unless the life is internal, and from that is external, heaven is not in man and man is not received into heaven; "righteousness" signifies good of life from good of charity, and "to exceed that of the scribes and Pharisees" signifies that the life must be internal, and not external without internal. The scribes and Pharisees were only in representative externals, and not in internals. External life from the internal is taught in the commandment of the decalogue, "Thou shalt not kill;" but they did not know that wishing to kill a man is the same as killing him; therefore it is now said, "Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be liable to the judgment;" for the doctrine had prevailed with the Jews from ancient time, that it was admissible to kill those who injured them, especially Gentiles, and that they were to be punished for it lightly or grievously according to the circumstances of the hostility, consequently in reference to the body only and not to the soul; this is meant by "he shall be liable to the judgment." [18.] That one who thinks ill of his neighbor without adequate cause, and turns himself away from good of charity, will have his soul punished lightly, is signified by "Whosoever is angry with his brother without cause shall be liable to the judgment," "to be angry" signifies to think ill, for it is distinguished from "saying Raca," and "saying Thou fool." "Brother" means the neighbor, also good of charity, and "to be liable to the judgment" means to be examined and to be punished according to circumstances. That one who from wrong thought slanders the neighbor, and thus despises the good of charity as of no account, will be punished grievously, is signified by "whosoever shall say to his brother, Raca, shall be liable to the council," for "to say Raca" signifies to slander the neighbor from wrong thought, thus to hold good of charity to be of no account, for "to say Raca" means to hold as useless and as of no account, and "brother" means good of charity. That one who hates the neighbor, that is, one who has wholly turned away from good of charity, is condemned to hell, is signified by "whosoever shall say, Thou fool, shall be liable to the hell of fire," to say "Thou fool" meaning to wholly turn away from, "brother" meaning good of charity, and "the hell of fire" the hell where those are who hate that

good and thus the neighbor. These three describe three degrees of hatred, the first is from wrong thought, which is "to be angry," the second is from consequent wrong intention, which is "to say Raca," and the third is from wrong will, which is "to say Thou fool." All these are degrees of hatred against good of charity, for hatred is the opposite of good of charity. The three degrees of punishment are signified by "the judgment," "the council," and "the hell of fire;" punishments for lighter evils are signified by "the judgment," punishments for the more grievous evils by "the council," and punishments for the most grievous evils by "the hell of fire." [19.] As the entire heaven is in good of charity towards the neighbor, and the entire hell is in anger, enmity, and hatred against the neighbor, and as these are the opposites of that good, and as worship of the Lord when it is internal is worship from heaven, but is no worship if anything of it is from hell, and yet external worship without internal is from hell, therefore it is said, "If thou offer thy gift upon the altar, and shalt there remember that thy brother hath aught against thee, go, first be reconciled to thy brother, and then coming offer thy gift upon the altar," "the gift upon the altar" signifying worship of the Lord from love and charity, "brother" meaning the neighbor, and in an abstract sense good of charity, "having aught against thee" signifying anger, enmity, or hatred, and "to be reconciled" the dispersion of these and consequent conjunction by love. [20.] From all this it can be seen that the Lord means by "brother" the same as by "neighbor," and "neighbor" signifies in the spiritual sense good in the whole complex, and good in the whole complex is good of charity. "Brother" has the same meaning in the spiritual sense in many passages in the Old Testament. As in Moses :

"Thou shalt not hate thy brother in thy heart" (*Lev. xix. 17*).

In David :

"Behold how good and how pleasant it is for brethren to dwell together in unity" (*Psalms cxxxiii. 1*).

In this sense, also,

Lot called the inhabitants of Sodom brethren (*Gen. xix. 7*).

And this is meant by

The covenant of brethren between the sons of Israel and Edom (*Amos i. 9*).

And by the brotherhood between Judah and Israel (*Zech. xi. 14*).

For by "the sons of Israel and Edom," also by "Judah and Israel," these are not meant in the spiritual sense, but the goods and truths of heaven and the church, which are all conjoined with each other.

747. "*That accuseth them before our God day and night*" signifies *and who have denounced them and disputed with them continually from the Word.*—This is evident from the signification of "to accuse," as meaning to fight against (see above, n. 746[a]); consequently it means to denounce and to dispute with, for he who accuses also disputes and denounces; also from the signification of "before God," as meaning from the Word (of which presently); also from the signification of "day and night," as meaning continually and without cessation; for "day and night" signify all states of life, "day" a state of the life when the mind is in clear thought, and "night" when the mind is in obscure thought. These two states of life mean continually, because there is in the spiritual world no division of times into years, months, weeks, days, and hours, but instead of these there are changes of state, for angels and spirits there are sometimes in clear thought and sometimes in obscure thought. That angels and spirits are by turns in a state of clear perception and in a state of obscure perception can be seen in *Heaven and Hell* (n. 154-161). But in particular their states follow each other variously, as from one affection into another; and it is according to these states that angels and spirits number their times; thus these take the place of times in the world, which are years, months, weeks, days, nights, and hours. Because then their states of life in general change in clearness or obscurity of understanding, and thus are in a continual succession, so "days and nights" signify continually. "To accuse before God" signifies to denounce and to dispute from the Word; because those who are meant by "the dragon," who are those that separate faith from life, argue and dispute from the Word; and to dispute from the Word is to dispute "before God," for God is in the Word, since the Word is from God, and is Divine truth going forth from the Lord. This is why it is said in *John* :

"In the beginning was the Word, and the Word was with God, and God was the Word" (i. 1).

These dispute in favor of faith separated from a life of charity, because they confirm their heresy from certain passages in the Word understood according to the mere letter, and when they have thus confirmed it they believe it to be the essential truth

of the church, although it is a falsity. In general, "to accuse day and night" signifies the continual influx of falsity from those who are meant by "the dragon;" and as their falsities are from the Word falsified, this is signified by "accusing before God."

748. [Verse 11.] "*And they overcame him through the blood of the Lamb*" signifies *resistance and victory by Divine truth going forth from the Lord's Divine Human*.—This is evident from the signification of "blood," as meaning, in reference to the Lord, Divine truth going forth (see above, n. 328[a-c], 329[a-f]); also from the signification of "the Lamb," as meaning the Lord in respect to the Divine Human (see above, n. 314); from all which it can be seen that "to overcome the dragon by the blood of the Lamb" signifies to conquer him, that is, those who are signified by "the dragon and his angels," by means of Divine truth going forth from the Lord's Divine Human. It is said, *Divine truth going forth from the Lord's Divine Human*, since all Divine truth which fills the heaven and constitutes the wisdom of angels in the heavens goes forth from the Lord's Divine Human; for the Lord's Divine Human is united to the Divine itself which was in Him from conception, so that they are one; the Divine itself that was in Him from conception is what He called "Father;" this is united to His Human as soul is united with body; this is why the Lord says that

He is one with the Father (*John* x. 30, 38).

And that He is in the Father and the Father in Him (*John* xiv. 7-11).

Because there is such a union, Divine truth, after the glorification of His Human, goes forth from His Divine Human. The Divine truth that goes forth from the Lord's Divine Human is what is called "the Holy Spirit." That this goes forth from the Human of the Lord glorified, He Himself teaches in *John*:

"The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39).

The Human glorified is the Divine Human. (But on this more may be seen in the *Doctrine of the New Jerusalem*, n. 280-310; also in *Heaven and Hell*, from beginning to end. That "the blood of the Lamb" means the Divine that goes forth from the Lord's Divine Human, may be seen above, n. 476.) [2.] From all this it can be seen how much the sense of the letter of the Word differs from its spiritual sense; also how the Word is falsified when it is regarded in a mere outward way, and not at the same time inwardly. How great the difference is can be seen from this, that "the blood of the Lamb" in the sense of the

letter means the Lord's passion of the cross, but in the spiritual sense Divine truth going forth from the Lord's Divine Human. If, then, that Michael conquered the dragon by the Lord's passion of the cross is taken as the real truth, it must be concluded that by this the Lord took away all the sins of the world, and by this moved His Father to mercy towards the human race; and yet these ideas are not in harmony with Divine truth which the angels in heaven have, nor with a genuine understanding of truth. How can it be understood that the Lord by the passion of the cross took away all the sins of the world, when yet every man after death becomes such as his life has been in the world, those who do evil coming into hell, and those who do good into heaven? And how can it be understood that God the Father was moved to mercy by the blood of the Son on the cross, and that He had need of such means, when He is in Himself mercy itself, love itself, and good itself. From all this it is evident that the Word, here and in a thousand other places, is falsified if it is looked at in a mere outward way, and not at the same time inwardly. To look at it outwardly is to look at it from the letter, but to look at it inwardly is to look at it from the doctrine of genuine truth. When it is believed from doctrine that the Lord subjugated the hells and at the same time glorified His Human by means of temptations, and that the passion of the cross was the last temptation and complete victory by which He subjugated the hells and glorified His Human, this can be understood and consequently believed; and that Michael conquered by the passion of the cross becomes an apparent truth, while that He conquered by Divine truth going forth from the Lord's Divine Human becomes a real truth. But when the apparent truth is taken for the real truth, and is confirmed, the Word is falsified, according to what has been set forth above (n. 719) in the way of illustration.

749. "*And through the word of their testimony*" signifies *and through the confession and acknowledgment of the Divine in His Human.*—This is evident from the signification of "the word of testimony," as meaning confession of the Lord, and the acknowledgment of the Divine in His Human (see above, n. 392, 635, 649). That this is "the word of testimony" is evident from the following passages in the *Apocalypse*:

The angel said unto John, "I am a fellow-servant of thine and of thy brethren that hold the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy" (xix. 10).

And after the angel had so said,

A white horse was seen upon which One sat who was called "the Word of God," also "King of kings and Lord of lords" (verses 13, 16).

From this it can be seen that "the word of their testimony" signifies confession and acknowledgment of the Divine in the Lord's Human. Those who are in this acknowledgment are also in the acknowledgment that the Lord's Human is Divine, for the Divine itself cannot dwell elsewhere than in what is Divine from itself. But because the scholars amongst us cannot easily comprehend this, they separate in their thought the Divine from the Human of the Lord, and place the Divine without or above it; nevertheless, this is contrary to the Christian doctrine of the Trinity, which is called the Athanasian or Nicene Confession, which teaches that the Divine took to itself a Human, and that they are not two but a united Person, just the same as soul and body.

750[a]. "*And they loved not their life, even unto death,*" signifies *the faithful who have endured temptations on account of these truths, and who have regarded the life of the world as of no account in comparison with the life of heaven.*—This is evident from the signification of "not to love the life," as meaning to regard the life of the world as of no account in comparison with the life of heaven (of which presently); and from the signification of "even unto death," as meaning to endure temptations; for those who are in combats of temptation regard the life of the world as of no account in comparison with the life of heaven, and consequently regard the death of the body as of no account in comparison with the life of the soul, as is evident from those who suffered martyrdom. The reason is, that they know that life in the world, which is only for some years, is as nothing compared with the life in heaven, which is eternal life; in fact, there is no possible ratio between the time of man's life in the world and the life in heaven that will continue to eternity. Think if you can whether there can be any ratio between a hundred thousand years and eternity, and you will find there is none. These and many other thoughts flow in from heaven with those who endure spiritual temptations, therefore "they love not their life (that is, their life in the world), even unto death." [2.] What is meant by "life (or soul)" is but little known in the world, because scholars have put forth many theories about the seat of the soul in the body, also about its essence, and its influx into and operation in the body, and from notions drawn therefrom, about its immortality. From this it has come to be believed that the soul is a

cogitative something, in its essence ethereal, and when separated from the body has no organs of motion or sense as it had in the world, until it is again united with the body, which they say will take place at the time of the last judgment. As so unsuitable an idea of the soul of man has been accepted in the learned world it is important to make clear from the Word what is meant by the soul. In general, the soul means the man, and in particular the life of man; and as there are in every man three degrees of life, there are also as many degrees of the soul. But as the whole life of man resides in his two faculties that are called will and understanding, on which account these are sometimes in the Word called "lives," in the plural, and as the soul means the life, it follows that there is a soul of the will and a soul of the understanding, and that the soul of the will is affection, which is of love. and the soul of the understanding is thought therefrom. But in the Word, the "soul" means strictly the life of man's understanding, which is thought, and the "heart" the life of the will, which is affection. And as the respiration of the lungs corresponds to the life of the understanding, which is thought, and the pulsation of the heart corresponds to the life of the will which is affection, so in the lowest natural sense the life of respiration is meant by "soul;" consequently the dying are said to give up the soul or spirit, also that they have no more animation, or that no breath from the mouth is perceived. That such is the meaning of "soul" in the Word can be seen from passages where it is mentioned.

[b.] (i.) [3.] That in general "soul" signifies man is evident from the following passages. In Moses:

"Abram took . . . every soul that they had gotten in Haran; and they departed into the land of Canaan" (*Gen. xii. 5*).

"The king of Sodom said unto Abram, Give me the souls, and take the substance to thyself" (*Gen. xiv. 21*).

"All the souls of the sons and daughters" of Leah "were thirty and three" (*Gen. xlvi. 15*).

"The sons of Joseph . . . were two souls; every soul of the house of Jacob which came into Egypt, seventy" (*Gen. xlvi. 27*).

"Every soul which hath eaten of a carcass, or of that which is torn. . . shall be unclean until the even" (*Lev. xvii. 15*).

"Of the cities of the peoples . . . thou shalt not keep any soul alive" (*Deut. xx. 16*).

"If a man hath stolen the soul of his brethren . . . and hath made gain of him" (*Deut. xxiv. 7*).

The soul that eateth fat or blood shall be cut off (*Lev. vii. 27*).

"The soul . . . that is not circumcised . . . shall be cut off from his people" (*Gen. xvii. 14*);

and elsewhere. In these passages "soul" is used in place of man.

[c.] (ii.) [4.] That in particular "soul" signifies the life of the body is evident from these passages. In *Luke*:

The rich man thought with himself, "I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou unwise one, this night they shall require thy soul of thee" (xii. 19, 20).

In *Moses*:

"When the soul" of Rachel "was departing, she called his name Benoni" (*Gen.* xxxv. 18).

"All the men are dead which sought thy soul" (*Exod.* iv. 19).

And elsewhere,

"By the hand of them that seek thy soul" (*Fer.* xix. 7, 9; xxxiv. 21).

"He that falleth away to the Chaldeans... shall live, and his soul shall be to him for a spoil" (*Fer.* xxi. 9).

"I will give thy soul for a prey" (*Fer.* xlv. 5).

"Is such the fast that I choose, a day for a man to afflict his soul?" (*Isa.* lviii. 5).

Reuben said to his brethren respecting Joseph, "Let us not smite him in the soul" (*Gen.* xxxvii. 21).

"Soul for soul, eye for eye, tooth for tooth" (*Deut.* xix. 21).

"Thou shalt not take the mill or the upper millstone for a pledge, for he receiveth the soul for a pledge" (*Deut.* xxiv. 6).

"Samson said, Let my soul die with the Philistines" (*Judges* xvi. 30).

Jezebel said to Elijah that tomorrow she would make his soul as the soul of one of them; and Elijah "went away for his soul" (*I Kings* xix. 2, 3).

Peter said, "I will lay down my soul for Thee; Jesus answered, Wilt thou lay down thy soul for Me? Verily I say, the cock shall not crow till thou hast denied Me thrice" (*John* xiii. 37, 38).

In these passages "soul" is used for the life of the body. Likewise the Lord said of the life of His body in the Gospels:

"As the Son of man came not to be ministered unto, but to minister and to give His soul a redemption for many" (*Matt.* xx. 28; *Mark* x. 45).

So elsewhere,

"Behold I love thee, therefore I will give a man for thee, and people for thy soul" (*Isa.* xliii. 4).

Jesus said, "Greater love hath no man than this, that a man lay down his soul for his friends" (*John* xv. 13).

Jesus said, "I am the good shepherd; the good shepherd layeth down his soul for the sheep. . . . I lay down My soul and I will take it again; no man taketh it away from Me, but I lay it down of Myself; I have power to lay it down and I have power to take it again" (*John* x. 11, 12, 15, 17, 18).

[d.] (iii.) [5.] That "soul" signifies the life of man's spirit, which is called his spiritual life, is evident from the following passages. In the Gospels:

Jesus said, "Fear not them that can kill the body, but are not able to

- kill the soul ; rather fear Him who is able to destroy both soul and body in hell " (*Matt.* x. 28 ; *Luke* xii. 4, 5).
- "Whoever wisheth to find his soul shall lose it, and whoever would lose his soul for Jesus' sake shall find it" (*Matt.* x. 39 ; *Luke* xvii. 33).
- "He that loveth his soul shall lose it ; but he that hateth his soul in this world shall keep it unto the life eternal" (*John* xii. 25).
- Jesus said, "Whosoever wisheth to come after Me, let him deny himself, take up his cross, and follow Me. For he that wisheth to save his soul shall lose it, but he that would lose his soul for My sake shall find it. For what doth it profit a man if he should gain the whole world but should make a loss of his soul ? or what shall a man give as a sufficient price for the redemption of his soul ?" (*Matt.* xvi. 24-26 ; *Mark* viii. 35-37 ; *Luke* ix. 24, 25.)
- Jesus said, I have come "not to destroy men's souls but to save them" (*Luke* ix. 56).
- Mary said to Elizabeth, "My soul doth magnify the Lord" (*Luke* i. 46).
- Simeon said unto Mary concerning the infant Jesus, "And a sword shall also pierce through thine own soul, that the thoughts out of many hearts may be revealed" (*Luke* ii. 35).
- Jesus said of the last times, "In your patience possess ye your souls" (*Luke* xxi. 19).

And elsewhere,

- "The foundations shall be broken, all that make gain from the pools of the soul" (*Isa.* xix. 9, 10).
- "We get our bread with the peril of our souls, because of the sword of the desert" (*Lam.* v. 9).
- "They have digged a pit for my soul" (*Jer.* xviii. 20).
- "Their soul shall be as a watered garden" (*Jer.* xxxi. 12).
- "I will water the wearied soul, and every soul that grieveth I will fill" (*Jer.* xxxi. 25).
- "Woe to them that sew pillows under all the joints of My hands, and make kerchiefs upon the head of every stature to hunt souls. Will ye hunt the souls of My people, that ye may save souls alive for yourselves ? Thou hast profaned Me with My people, . . . to slay the souls that should not die, and to make alive the souls that should not live" (*Ezek.* xiii. 18, 19).
- "Behold all souls are Mine, as the soul of the father so the soul of the son, they are Mine ; the soul that sinneth it shall die" (*Ezek.* xviii. 4, 20).
- "I will go away . . . for the bitterness of my soul" (*Isa.* xxxviii. 15).
- "The waters compassed me about even to the soul" (*Jonah* ii. 5).
- "The waters came even unto the soul ; I was sunk in the mire of deepness" (*Psalms* lxix. 1, 2).
- "They hurt my foot with a fetter, my soul came to the earth" (*Psalms* cv. 18).
- "Bring my soul out of prison" (*Psalms* cxlii. 7).
- "Thou hast delivered my soul from death" (*Psalms* lvi. 13).
- "To rescue their soul from death, and to make them alive in famine" (*Psalms* xxxiii. 19).
- "Deliver me not up to the soul of my foes" (*Psalms* xxvii. 12 ; xli. 2).
- "I afflicted my soul with fasting ; . . . let them not say in their heart, Ah, for his soul" (*Psalms* xxxv. 13, 25).
- "Thou wilt not leave My soul in hell, nor wilt thou suffer thine Holy One to see corruption" (*Psalms* xvi. 10).
- "The man who feareth Jehovah, him shall He instruct in the way that He shall choose ; his soul shall lodge in good" (*Psalms* xxv. 12, 13).

“The clean in hands and pure in heart, who doth not lift up his soul unto vanity” (*Psalm* xxiv. 4).

“He shall save the souls of the needy, He shall redeem their souls from deceit and violence” (*Psalm* lxxii. 13, 14).

“Bless Jehovah, O my soul” (*Psalm* ciii. 1, 22).

“Let every soul praise Jah” (*Psalm* cl. 6).

“They will ask food for their soul” (*Psalm* lxxviii. 18).

“Jehovah . . . breathed into man’s nostrils the breath of lives, and man became a living soul” (*Gen.* ii. 7).

In these passages “soul” is used for the life of man’s spirit, which is called his spiritual life.

[e.] (iv.) [6.] Since man has two capacities for life, namely, a capacity to understand and a capacity to will, and these two capacities constitute the spiritual life of man, it can be seen from certain passages cited above, and from the following, that “soul” signifies that capacity that is called the life of man’s understanding. As in Moses :

“Thou shalt love Jehovah thy God with all thy heart, with all thy soul, and with all thy might” (*Deut.* vi. 5 ; x. 12 ; xi. 13 ; xxvi. 16).

And in the Gospels :

Jesus said, “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind” (*Matt.* xxii. 37 ; *Mark* xii. 30, 33 ; *Luke* x. 27).

“To love Jehovah God with all the heart and all the soul” means with all the will and all the understanding, also with all the love and all the faith, for “heart” signifies the love and the will, and “soul” signifies the faith and the understanding. “Heart” signifies these two, the love and the will, because a man’s love is of his will ; and “soul” signifies the two, faith and understanding, because faith is of the understanding. This is the signification of “heart and soul” because the heart of man corresponds to the good of love that belongs to his will, and the soul (or breath) of the lungs corresponds to the truth of faith that belongs to man’s understanding. “With all the might and with all the mind” signifies above all things. [7.] In *Ezekiel* :

“Their silver and their gold shall not be able to deliver them in the day of Jehovah’s anger ; they shall not satisfy their soul, neither fill their bowels” (vii. 19).

Here, too, “soul” stands for the understanding of truth, which is said “not to be satisfied” when there is no truth in the church, and “bowels” stand for the will of good, and are said “not to be filled” when there is no good in the church. Because “silver” from correspondence signifies truth, and in the contrary sense

falsity, and "gold" signifies good, and in the contrary sense evil, it is said, "their silver and their gold shall not be able to deliver them in the day of Jehovah's anger," "silver and gold" meaning what is not true and what is not good, also what is false and evil, and "day of anger" meaning the day of judgment. [8.] In *Isaiah*:

"The light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and consume . . . the glory of his forest and Carmel, it shall consume from the soul even to the flesh" (x. 17, 18).

"The light of Israel," and "His Holy One," which shall be for a fire and a flame, mean the Lord in relation to the last judgment; "fire and flame" signify the destruction of those who are in falsities of evil; "the glory of the forest and Carmel that the fire and flame shall burn and consume" signifies the truth and good of truth of the church, which shall be destroyed because they have been turned into falsities and evils of falsity; "from the soul even to the flesh" signifies even from its understanding to its will, "soul" meaning understanding of truth, and "flesh" will of good. [9.] In the same,

"The fool speaketh foolishness, . . . to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail" (xxxii. 6).

Here, again, the "soul" signifies the man in respect to understanding of good and truth, "the soul of the hungry" understanding of good, and "drink for the soul of the thirsty" understanding of truth. That a man who is in falsities of evil will endeavor to deprive a man who is in truth from good of that truth is signified by "the fool speaketh foolishness, to make empty the soul, and to cause it to fail." [10.] In the same,

"It shall be as when a hungry man dreameth as if he were eating, but when he awaketh his soul is empty; and when a thirsty man dreameth as if he were drinking, but when he awaketh behold he is faint, and his soul hath appetite: so shall be the multitude of all nations that fight against mount Zion" (xxix. 8).

This is said of those who are in falsities from evil and yet think them to be truths from good; falsities from evil combating against the goods of the church are signified by "the multitude of all nations that fight against mount Zion," "multitude" is predicated of truths, "nations" signify evils, and "mount Zion" signifies the church in respect to good of love. Believing evils to be good when they are evils of falsity is signified by "It shall be as when a hungry man dreameth as if he were eating, but when

he awaketh his soul is empty," "a hungry man dreaming as if he were eating" signifies an erroneous opinion and belief about good, "to dream" signifying an erroneous opinion and belief, and "to be hungry and as if he were eating" signifying a sort of desire for good that will give nourishment; "but when he awaketh" signifies when it is discovered what good is; "his soul is empty" signifies that there is no understanding of good. Like things are said of truth, which are signified by "when a thirsty man dreameth as if he were drinking, but when he awaketh behold he is faint, and his soul hath appetite;" "to be thirsty and as if drinking while he dreams" signifies an opinion and belief that it is true; "but when he awaketh behold he is faint, and his soul hath appetite," signifies that it is not true but false, "soul" here signifying belief in falsity from truth not being understood; for evil and falsity, like good and truth, pertain to faith and understanding when they are of the thought alone. For a man is able to so think as to understand and thus believe that evil is good, and that falsity is truth. Such are all those who are in falsities of doctrine, and have faith merely in masters and books, and do not consider whether what they are taught is false and evil, believing it to be true and good because it can be proved, not knowing that falsity and evil can be proved just as well as truth and good. [11.] In the same,

"If thou shalt draw out thy soul to the hungry and satisfy the afflicted soul thy light shall arise in obscurity, and thy darkness be as the noonday" (lviii. 10).

"To draw out the soul to the hungry and to satisfy the afflicted soul" signifies to teach one who desires it what is good and what is true; "the hungry" signifies one who desires good, and "the afflicted" one who desires truth, and "to draw out the soul" signifies to teach good and truth, that is, from understanding, doctrine, and faith. That to those who are in ignorance and yet have a desire there shall be given an understanding of truth and good, is signified by "thy light shall arise in obscurity and thy darkness be as the noonday," "obscurity" and "darkness" meaning ignorance of truth and good, and "light" and "noon-day" meaning understanding of good and truth. [12.] In *Lamentations*:

"All the people groan, they seek bread, they have given their desirable things for food to refresh the soul. . . . The comforter who refresheth my soul is far from me; my sons are made desolate because the enemy hath prevailed. . . . My priests and my elders

have given up the ghost in the city, for they sought food for themselves with which to refresh their soul" (i. 11, 16, 19).

This is said of a church in which there is no longer any truth or good of doctrine, consequently a lack of men of the church who desire these; the lack of good and truth in doctrine, and a desire for them to nourish the life of faith and of the understanding is signified by "all the people groan, they seek bread, they have given their desirable things for food to refresh the soul;" lack is signified by their "groaning," desire for good by "seeking bread," desire for truth by "giving their desirable things for food," and the nourishment of faith and understanding by "refreshing their soul;" that there is no nourishment of faith and understanding because there are no longer any truths on account of evils of life is signified by "the comforter who refresheth my soul is far from me, my sons are made desolate because the enemy hath prevailed," "sons made desolate" signifying that there are no longer any truths, and "the enemy that hath prevailed" signifying evil from hell, thus evil of life. That there are no longer any that teach good and truth is signified by "my priests and my elders have given up the ghost in the city," "priests" signifying those who teach good, and "elders" those who teach truths, and "city" doctrine, and "to give up the ghost" that these no longer exist. That they have no spiritual nourishment is signified by "for they sought food for themselves with which to refresh their soul." [13.] In *Lamentations*:

"They say to their mothers, Where is the corn and the wine? when they faint as one pierced in the street of the city, when their soul is poured out upon their mother's bosom" (ii. 12).

This has the same signification as the preceding passage, namely, that the church is so desolated by the lack of good and truth in doctrine that spiritual life in it faints and perishes. "Mothers" signify the truths of the church; they say to them, "Where is the corn and the wine" signifies where is now good of doctrine and its truth? "Their soul is poured out upon their mother's bosom" signifies the fainting and perishing of spiritual life because of the desolation from lack of truths. Because the "soul" means the life of faith and of the understanding of good and truth, which is the spiritual life of man, it is said "they faint as one pierced in the street of the city," "one pierced" signifying one who perishes by falsities, and "street of the city" truth of doctrine. [14.] In *Jonah*:

“When my soul fainted upon me” (ii. 7).

This treats of temptations; and that “his soul fainted upon him” signifies that truth fainted (or ceased) in faith and understanding. In David:

“Mine eye wasteth away with indignation, my soul and my belly”
(*Psalms* xxxi. 9).

In the same,

“My soul is bowed down to the dust, our belly cleaveth to the earth”
(*Psalms* xliv. 25).

This, again, describes a state of temptations. The “eye” signifies the understanding, the “soul” belief in truth and understanding of truth, and the “belly” belief in good and understanding of good. This is the signification of “belly” because the belly receives food, and “food” and “bread” signify good that nourishes, here understanding and faith. The lack of these in temptations is signified by “wasting away with indignation,” and “bowing down to the dust,” and “cleaving to the earth.” [15.] In Moses:

“They said, Now is our soul dried up, there is nothing at all except this manna before our eyes” (*Num.* xi. 6).

Because “manna” signifies spiritual nourishment, and it is the faith and understanding, that is, the intelligence of man, that is spiritually nourished, and because the sons of Israel had no natural nourishment, and yet they desired it, so they said, “Our soul is dried up, there is nothing at all except this manna before our eyes;” “the soul dried up” signifies the life of faith and of the understanding failing when there was at the same time no natural nourishment; “there is nothing at all except this manna before our eyes” signifies that there was nothing except spiritual nourishment; and because they loathed this, the flesh of quails, or *selav*, was given to them, and the flesh of these signifies natural nourishment. [16.] In the *First Book of Samuel*:

Hannah said unto Eli, “I have poured out my soul before Jehovah”
(i. 15).

“To pour out the soul before Jehovah” signifies to declare the thoughts of her mind and heart. In the Gospels:

“Be ye not anxious for your soul what ye shall eat and what ye shall drink, nor for your body what ye shall put on; is not the soul

more than the food, and the body than the raiment?" (*Matt. vi. 25*; *Luke xii. 22, 23.*)

Although this is said of the life of the body, it signifies such things as pertain to the life of the spirit, for all things of the sense of the letter of the Word, which is natural, contain within them an internal sense which is spiritual; in this sense "to eat," "to drink," and "food" signify spiritual nourishment, which is the nourishment of faith together with the nourishment of the understanding, from which comes intelligence in spiritual things; therefore it is said, "Be not ye anxious for your soul what ye shall eat and what ye shall drink; is not the soul more than the food?" "To eat" means to perceive good intellectually and thus spiritually, "to drink" means to perceive truth intellectually and thus spiritually, and "food" means good and truth from which is nourishment. "To clothe the body" and "raiment" signify truth investing the good of love and of the will, "raiment" signifies such truth, and the "body" the good of love which is the good of the will. [17.] In David:

"My soul, I lie in the midst of lions, the sons of man are set on fire" (*Psalms lvii. 4.*)

Here, too, "the soul" signifies spiritual life, which is the life of faith, and thus the life of the understanding, for the understanding is formed by truths and consists of them, the same as faith. As this is the signification of "the soul," and the vastation of truth is here treated of, it is said, "I lie in the midst of lions," "lions" signifying the falsities that destroy the truths of the church; also it is said, "the sons of man are set on fire," "sons of man" signifying truths of doctrine and of the church, and when these are taken possession of by corporeal love, and thereby perish, they are said "to be set on fire." In Moses:

Abraham spake with the sons of Heth, "If it be with your soul that I bury my dead" (*Gen. xxiii. 8.*)

"Soul" here signifies thought from truth. (But these words are explained in the *Arcana Caelestia*, n. 2930.) [18.] In *Jeremiah*:

"Thy lovers will abhor thee, they will seek thy soul" (iv. 30).

"Lovers" mean those who are in the love of evil; "to seek the soul" signifies to wish to destroy belief in truth and understanding of truth by falsities of evil. In *Ezekiel*:

"Javan and Tubal...traded...with the soul of man and vessels of brass" (xxvii. 13).

This is said of Tyre, which signifies the church in respect to the knowledges of truth and good; “to trade” signifies acquisition and communication of these; “Javan and Tubal” signify external representative worship; and “the soul of man” signifies knowledge (*scientia*) of truth in the natural man, and “vessels of brass” knowledge of good in the natural man. Knowledge (*scientia*) of natural truth is signified also by “souls of men” in the *Apocalypse* (xviii. 13); “the souls of men” mean strictly slaves or servants, which signify in the spiritual sense true knowledges (*vera scientifica*) of the natural man that are serviceable to the spiritual.

[f.] (v.) [19.] Since the life of faith and also the life of man’s understanding is from Divine truth, Divine truth also is signified by “soul;” as can be seen from the following passages. In *Jeremiah*:

“I will plant them in this land in verity, in My whole heart and in My whole soul” (xxxii. 41).

As there are two things that go forth from the Lord, Divine good and Divine truth, and as these, when received by angels of heaven and men of the church, constitute the heavenly life in them, so it is clear what is signified by “planting them in the whole heart and in the whole soul,” namely, in His Divine good and in His Divine truth, for the “heart” signifies the Divine good of the Divine love, and the “soul” Divine truth. [20.] In the same,

“Jehovah. . . hath sworn by His soul” (li. 14; *Amos* vi. 8).

Jehovah is said “to swear by His soul” when He establishes by His Divine truth, for “to swear” signifies to establish, and “the soul of Jehovah” Divine truth. In David:

“Jehovah trieth the righteous; the wicked and him that loveth violence His soul hateth” (*Psalms* xi. 5).

Here, again, “the soul of Jehovah” signifies Divine truth, for “the violent” in the Word signifies one who offers violence to Divine truth; and because this is done by falsities of evil this is signified by “the wicked and him that loveth violence.” [21.] In *Isaiah*:

“My chosen in whom My soul is well pleased, I have given My spirit upon Him” (xlii. 1).

This is said of the Lord, who is meant by “the chosen of Jeho-

vah;" and as "the spirit of Jehovah" that was given upon Him signifies the Divine going forth, so "the soul of Jehovah" that was well pleased in Him signifies Divine truth; for the Lord was in that Divine in respect to His Human in the world. In *Jeremiah*:

"Jehovah said, . . . Though Moses and Samuel stood before Me, My soul could not be towards this people" (xv. 1).

"Moses and Samuel" in the representative sense signify the Word; and as the Word is Divine truth, and "people" mean here the sons of Israel, who had no Divine truth that was not falsified and adulterated, it is said, "My soul could not be towards this people." [22.] In the same,

"Shall not My soul take vengeance?" (v. 9, 29.)

Here, again, "the soul of Jehovah" means Divine truth; when by this the Lord executes judgment it is said that "His soul takes vengeance." "The Son of man" who is to execute judgment has the same signification, "the Son of man" meaning the Lord in relation to Divine truth. In the same,

"Receive chastisement, O Jerusalem, lest my soul be displaced from thee, and I reduce thee to wasteness" (vi. 8).

"Jerusalem" signifies the church in respect to doctrine; "to receive chastisement" signifies to receive discipline; "lest my soul be displaced from thee" signifies lest Divine truth depart from them; and "to reduce to wasteness" signifies lest the church be laid waste in respect to all truth. [23.] In *Isaiah*:

"Jehovah that giveth soul to the people upon the earth, and spirit to them that walk therein" (xlii. 5).

"The soul that Jehovah gives to the people upon the earth" signifies Divine truth from the Lord to those who will be of His church; "the spirit that Jehovah will give to them that walk upon the earth" signifies life according to Divine truth, "to walk" signifying to live.

[g.] (vi.) [24.] Since "soul," in reference to the Lord, signifies Divine truth, so it signifies spiritual life from truth. In Moses:

"The soul of all flesh is the blood" (*Lev. xvii. 14*).

As the outmost life of man, which is the life of his body, consists in the blood, it is said that "the soul of all flesh," that is, the life

thereof, "is its blood;" and as there is a spiritual sense in every least particular of the Word, and in that sense "blood" signifies truth of doctrine from the Word, so this too is signified by "the soul of flesh." That "blood" signifies the truth of doctrine from the Word, which is Divine truth, may be seen above (n. 328[*a-c*], 329, 476). Because this is the signification of blood, the sons of Israel were forbidden to eat blood; so, too, the blood of the burnt offerings and sacrifices was sprinkled about the altar, and by blood sanctifications and consecrations were celebrated; likewise the covenant of the God of Israel, that is, of the Lord, with the people was entered into by blood; furthermore, the Lord has entered into a new covenant with the church of this day. This is why the blood of the Lord is called "the blood of the covenant," that is, of conjunction with the Lord; and it is so called because it is Divine truth going forth from the Lord that conjoins. All this makes clear why blood is called "blood." [25.] It was because of this signification of blood that from the most ancient time it was forbidden to eat blood. This can be seen in Moses:

"Every creeping thing that liveth shall be for food to you, . . . but flesh with the soul thereof, the blood thereof, ye shall not eat" (*Gen.* ix. 3, 4).

Here, too, it is said that "the blood is the soul of the flesh;" and it was forbidden to eat it because eating blood signified the profanation of truth. In the same,

"Whosoever . . . shall eat any blood, I will set My faces against the soul that eateth blood that I may cut it off from the midst of his people: for the soul of the flesh is in the blood; therefore I have given it . . . upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul" (*Lev.* xvii. 10, 11).

Because "soul," like "blood," signifies truth from the Word, which is Divine truth going forth from the Lord, and because all worship of the Lord is performed by means of Divine truth, it is said, "for the soul of the flesh is in the blood, therefore I have given it upon the altar," "to give blood upon the altar" signifying worship from Divine truth. And as all deliverance from evils and falsities, which is atonement, is effected by Divine truth and by a life according to it, it is said, "to make atonement for your souls, for it is the blood that maketh atonement for the soul." [26.] In the same,

"Surely the blood of your souls will I require, at the hand of every wild

beast will I require it, first at the hand of man, at the hand of man his brother will I require the soul of man" (*Gen.* ix. 5).

Here "blood" and "soul" mean the spiritual life of man, which is a life according to Divine truth, as can be seen from this, that whoever extinguishes that life perishes in eternal death, for that life can be extinguished only by one who is in infernal evil and falsity. (But this may be seen explained in the *Arcana Caelestia*.)

[*h.*] (vii.) [27.] That "living soul" signifies life in general can be seen from passages where beasts, birds, creeping things, and fishes, are called "living souls." As in the following :

"God said, Let the waters bring forth abundantly the creeping thing, the living soul. . . . God created great sea monsters, and every living soul that creepeth which the waters brought forth" (*Gen.* i. 20, 21).

"God said, Let the earth bring forth the living soul according to its kind, beast . . . and wild beast" (*Gen.* i. 24).

Jehovah "brought unto the man every beast of the field and every bird of the heavens, to see what he would call it ; and whatsoever the man called it, the living soul, that was its name" (*Gen.* ii. 19).

"Every living soul that swimmeth, whithersoever the rivers shall come, shall live ; whence it cometh that there is much fish" (*Ezek.* xlvii. 9).

"Every living soul died in the sea" (*Apoc.* xvi. 3).

In the spiritual sense all animals signify things belonging to the natural man and its life ; and as the life of the natural man, which is life in outmosts, signifies life in the whole complex, so they are called "living souls." [28.] From all this it can now be seen what "soul" signifies in the Word, namely, the life of man both natural and spiritual, thus the life both of his body and of his spirit. This also makes evident how perverted is the idea of the soul of man that is entertained, first by the learned, and from them by the common people, namely, that it is a sort of indivisible entity, having its seat in some part of the body, either in the brain or in the heart, or elsewhere, and that when it is loosed from man by death it is without a body and without such powers of sense and motion as belong to a body, but that these will be added to it at the day of the last judgment ; also that in the mean time it is a something flitting in the ether, or is abiding in a somewhere, awaiting its additional part, which the body. Such is the world's idea of the soul of man ; although in the Word "soul" has no such meaning, but means instead the life of man, which can have no existence separate from a body, but only in a body ; the body is the external form of the life that is called the soul, giving effect to its will and pleas-

ure in both worlds, the natural in which men live and the spiritual in which spirits and angels live. And as the Divine that goes forth from the Lord constitutes the life of all, that life is signified by "soul" in the celestial sense. Because the Divine going forth, wherever it comes, forms an image of the Lord, that is, so forms angels and spirits that they may become human forms according to reception, it now follows that the soul that lives after death must mean the spirit of man, which is a man with both a soul and a body, a soul that rules over the body, and a body by which the soul gives effect to its will in whichever world it may be.

751. [*Verse 12.*] "**For this rejoice, ye heavens and ye that dwell in them,**" signifies *the salvation and consequent joy of those who become spiritual by the reception of Divine truth.*—This is evident from the signification of "rejoicing," as meaning joy on account of salvation; also from the signification of "heavens," as meaning those who are spiritual (of which presently); also from the signification of "ye that dwell," as meaning those who live, here spiritually. (That "to dwell" signifies to live, see above, n. 133, 479, 662.) "The heavens" signify those who are spiritual, because all who are in the heavens are spiritual; and because men who have become spiritual are likewise in the heavens, although in respect to the body they are in the world, so "ye that dwell in the heavens" means not only angels, but also men. Every man in whom the interior mind, which is called the spiritual mind, has been opened, is in the heavens, and sometimes is even seen among the angels in the heavens. That this is so has not been known heretofore in the world; let it be noted, therefore, that man in respect to his spirit is among spirits and angels, and even in that society of them into which he is to come after death. This is because the spiritual mind of man is formed wholly in the image of heaven, even so that it is a heaven in least form; consequently that mind, although it is still in the body, must nevertheless be where its form is. But this has been more fully explained in *Heaven and Hell* (n. 51–58), where it is shown that every angel and every man, in respect to his interiors, if he be spiritual is a heaven in least form, corresponding to heaven in its greatest form. For this reason, where the Word treats of the creation of heaven and earth the church internal and external is meant in general, and in particular the internal and external man, that is, the spiritual and natural man. From all this it can be seen that "the heavens and those that dwell in them" signify all who are there, also men who are becoming spiritual by the reception of Divine truth in doctrine and life.

752. "*Woe to those that inhabit the earth and the sea*" signifies *lamentation over those who become merely natural and sensual*.—This is evident from the signification of "woe," as meaning lamentation (of which above, n. 531); also from the signification of "those that inhabit the earth and the sea," as meaning the merely natural and sensual; for as "those that dwell in the heavens" signify the spiritual, so "those that inhabit the earth and the sea" signify the natural and sensual, for there is a natural and sensual mind beneath the spiritual mind, as there is an earth and sea beneath the heavens. So in the spiritual world the heavens appear on high, and far beneath them appear lands and seas; and the spiritual dwell in the heavens, while the natural dwell upon the earths far beneath them, and the sensual in the seas. Every one has his dwelling place on high or in the deep, as his interiors, which are called interiors of the mind, are opened or closed. For this reason "heaven and earth" in certain passages in the Word signify the church internal and external, or spiritual and natural; also in particular the spiritual and the natural man, since the church is in man, and thus the man who is spiritual is a church. Here "the earth and the sea" signify the merely natural and sensual, because the earth here means the earth into which the dragon was cast out, and unto which the devil came down, as is next said. That is where the merely natural or external man is, since the natural man without the spiritual, or the external man without the internal, is upon land that is damned, under which is hell. For man is born sensual and natural, that is, as if in hell, because into evils of every kind; but by regeneration he becomes spiritual, and by it he is drawn out of **hell** and raised up into heaven by the Lord. This is why this lamentation is over those who are merely natural and sensual. There is lamentation over them because those are meant who **are** in faith separated from charity, that is, who say that they have faith and yet have no life of faith; and that such become merely natural and sensual has been shown above (n. 714, 739); and such are meant by "the dragon and his angels" and by "the old serpent," but here those are meant who permit themselves to be easily lead astray by the dragon and his angels. It is of such, therefore, that it is said, "Woe to those that inhabit the earth and the sea." (That "heaven and earth" signify the internal church, which is spiritual, and the external church, which is natural, may be seen above, n. 304. That "the earth" signifies also damnation, n. 742. That "seas" signify the most external things of man's life, which are called sensual, n. 275, 342, 511; that they also signify the hells, n. 537, 538.)

753. "*For the devil is come down unto you*" signifies *because they receive evils from hell*.—This is evident from the signification of "devil," as meaning the hell that is the source of evils (of which above, n. 740); also from the signification of "coming down unto them," as meaning, in reference to the devil, to be among them, to lead them astray, and to be received by them. Those unto whom the devil came down mean "those that inhabit the earth and the sea," and these signify the merely natural and sensual who have become such because they have rejected a life of faith, which is called charity; and those who reject this for religion's sake, and who believe and say in their heart that what is done contributes nothing to salvation, but that faith alone and piety in worship are what save, such continue natural, and even become sensual so far as they reject goods in act or deeds, and give themselves up to the pleasures that spring from the loves of self and of the world. Because such continue natural and even become sensual, they receive with delight the evils that ascend out of hell; for the natural man is in those evils from birth, and unless he becomes also spiritual he continues in them; for when a man becomes spiritual he has communion with the heavens, and receives goods therefrom, and goods received from the Lord through heaven remove evils, which is effected wholly by means of a life in accord with the commandments from the Word.

754. "*Having great anger*" signifies *hatred against spiritual truths and goods, which are of faith and life from the Word, consequently against those who are in them*.—This is evident from the signification of "great anger," as meaning, in reference to the devil, hatred. For in reference to the Lord "anger" signifies zeal, which has heaven within it; but in reference to the devil it means hatred, which has hell within it. That these and many other things are signified by "anger" and "wrath" may be seen above (n. 413, 481 at the end, 647, 693). The devil's hatred is against spiritual truths and goods, because merely natural truths and goods are the direct opposites of these, for merely natural truths and goods are in their essence falsities and evils, although to those who are merely natural and sensual they appear to be truths and goods; because the goods of such are pleasures and delights flowing from the loves of self and the world, and the truths of such are whatever favors those goods; consequently as the loves of self and of the world are from hell, these goods and truths are in their essence evils and falsities. But spiritual truths and goods are in their essence truths and goods, because

spiritual goods are delights flowing from love to the Lord and from love towards the neighbor, and spiritual truths are what teach these goods ; and these truths and goods are called spiritual because they are from the Lord through heaven, since every thing that goes forth from the Lord is called spiritual. And since these truths and goods cannot be received by man unless he believes them and does them, it is added, *which are of faith and life from the Word*. To live from the Word is to live from the Lord, for the Lord is in the Word, yea, is the Word. [2.] Now as merely natural truths and goods, which in their essence are falsities and evils, are direct opposites of spiritual truths and goods, which in their essence are truths and goods, so the devil, by whom is meant hell, is in unceasing hatred against them. This is why hatreds of various kinds are unceasingly ascending from the hells ; while on the other hand, spiritual loves of various kinds descend from the heavens, and between the hatreds of the hells and the loves of the heavens there is an equilibrium, in which men in the world are held in order that they may be able to act from freedom according to reason. Consequently those who do not live from the Word but from the world, since they continue natural, receive evils and their falsities from hell, and conceive from them hatred against spiritual truths and goods. Their hatred does not manifest itself in the world, because it lies concealed inwardly in their spirit ; but it becomes manifest after death, when they become spirits. Against those who are in spiritual truths and goods they then burn with a hatred too great to be described ; it is indeed a deadly hatred ; for as soon as they see an angel who is in such truths and goods, or if they merely hear the Lord named, who is the source of these truths and goods, they instantly come into a fury of hatred, and feel nothing to be more delightful than to pursue them and to do evil to them. And as they are unable to destroy their body they endeavor with a burning heart to destroy their soul. [3.] It is said, "Woe to those that inhabit the earth and the sea, for the devil is come down unto you having great anger," because after the last judgment the state of the spiritual world was wholly changed. Before the last judgment those who were able to live a civil and moral life in externals, and yet were not spiritual, were permitted to form for themselves seeming heavens, and to enjoy there pleasures like those in the world ; but since the last judgment was accomplished this is no longer permitted, for now every one according to his life is taken away, he who is merely natural to hell and he who is spiritual to heaven. This is

the meaning of the words, "the dragon and his angels were cast out of heaven into the earth," that is, that before this it was granted them to have conjunction with the angels who were in the lowest heavens, and because of this to form for themselves such heavens; but now this was no longer permitted. This, then, is what is meant particularly by hatred against those who are in spiritual truths and goods, and such hatred is signified by the "great anger" that the devil has against "those that inhabit the earth and the sea."

755. "*Knowing that he hath little time*" signifies *because the state is changed*.—This is evident from the signification of "time," as meaning the proceeding state of life (of which above, n. 571, 610, 664, 673); therefore "he hath little time" signifies that the former state has been changed; for the former state is described by the words "the dragon and his angels were seen in heaven," while the latter state is described by "they were cast out into the earth" after the battle with Michael and his angels; what this state is has been briefly told in the preceding article, but a fuller description of this state shall be given after the conclusion of this work.

VERSES 13, 14.

756. "*And when the dragon saw that he was cast unto the earth he persecuted the woman that brought forth the male child. And there were given to the woman two wings of the great eagle, that she might fly into the desert into her place, where she is nourished a time and times and half a time, from the face of the serpent.*"

13. "*And when the dragon saw that he was cast unto the earth*" signifies *when a religion of faith alone separated from a life of charity was not acknowledged, but was accounted as vile* [n. 757]; "*he persecuted the woman that brought forth the male child*" signifies *that those who are meant by "the dragon" would from hatred and enmity reject and revile the church which is the New Jerusalem, because it has the doctrine of life* [n. 758].

14. "*And there were given to the woman two wings of the great eagle*" signifies *spiritual intelligence and circumspection which the Lord gives to those who are of that church* [n. 759]; "*that she might fly into the desert into her place*" signifies *as yet among a few, because it is among those who are not in a life of charity, and thus not in truths* [n. 760]; "*where she is nourished a time and times and half a time from the face of the serpent*" signifies *until the church grows and comes to its fullness* [n. 761].

757. [Verse 13.] "*And when the dragon saw that he was cast unto the earth*" signifies *when a religion of faith alone separated from a life of charity was not acknowledged but was accounted as vile*.—This is evident from the signification of "seeing," as meaning to consider and to perceive; also from the signification of "the dragon," as meaning those in the church who make no

account of the life ; and as this is especially done by those who hold the doctrine that faith alone is what justifies, and not at all a life of faith, which is charity (of which above, n. 714[b], 715, 716, 718, 737), so "the dragon" here signifies a religion of faith alone separated from a life of charity. Also from the signification of "cast unto the earth," as meaning that he was separated from heaven and condemned to hell (of which see above, n. 739[a], 742, 746[a]). "To be cast unto the earth" here signifies that that religion was not acknowledged, but was accounted as vile, because whenever any thing of religion or doctrine is not in accord with truth and good it is separated from heaven, and is no longer acknowledged, but is accounted as vile. This takes place first in the spiritual world, and afterwards in the natural world ; for in things pertaining to heaven and the church both worlds act as one ; since a man who is living in the natural world can think about spiritual things only as the spirits and angels that are with him think, because spiritual things are above man's natural thought, and the things that are above are determined by influx ; yet this influx is received only by those who are inwardly spiritual, that is, who are in an affection for truth for the sake of truth, and who are living according to truths. By such the religion of faith separated from a life of charity is not acknowledged, but is accounted as vile. It is otherwise with those who have no affection for truths except for the sake of fame, honor, and gain, consequently who make no account of a life of charity. Such receive no influx out of heaven, therefore they make one with hell. These are signified by "the dragon."

758. *"He persecuted the woman that brought forth the male child"* signifies that those who are meant by "the dragon" would from hatred and enmity reject and revile the church which is the New Jerusalem, because it has the doctrine of life.—This is evident from the signification of "persecuting," as meaning, in reference to those who are meant by "the dragon," to reject and revile from hatred and enmity (of which presently) ; also from the signification of "the woman," as meaning the church that is called the New Jerusalem (of which above, n. 707, 721[a], 730[a]) ; also from the signification of "the male child," as meaning the doctrine of that church, which is a doctrine of life (see above, n. 724[a], 725). This makes clear that "the dragon persecuting the woman that brought forth the male child" signifies that those who are meant by the dragon will from hatred and enmity reject and revile the church which is the New Jerusalem, because it

has the doctrine of life. That "to persecute" signifies here to reject and revile from hatred and enmity follows from what precedes, that "the dragon stood near the woman who was about to bring forth, that he might devour her child," and that "he fought with Michael and his angels," and that when he was cast unto the earth "he had great anger," and that from this anger, which signifies hatred, "he persecuted the woman;" that his "anger" signifies hatred see above (n. 754). His hatred is further described in what follows by the words, "he cast out after the woman out of his mouth water as a river, that it might swallow her up;" and at last, when all attempts were in vain, "he was wroth, and went away to make war with the remnant of her seed." [2.] Those who are meant by "the dragon" have such hatred against those who are meant by "the woman," because those who are in faith separated from charity have such hatred against those who are in charity, and as those who are in separated faith have conjunction with the hells, their hatred is like that of the hells against the heavens. The source of this hatred shall be briefly explained. All who are in the hells are in the loves of self and the world, but all who are in the heavens are in love to the Lord and towards the neighbor, and these loves are direct opposites. Those who are in the loves of self and of the world love nothing but what is their own (*proprium*), and what is man's own is nothing but evil; but those who are in love to the Lord and towards the neighbor do not love what is their own, for they love the Lord above self, and the neighbor beyond self. Moreover, they are withheld from what is their own, and are held in the Lord's own, which is the Divine. Furthermore, all the delights of life are delights of loves; delights of the loves of self and of the world are delights of various kinds of hatred, but the delights of love to the Lord and towards the neighbor are delights of various kinds of charity, and the former are direct opposites of the latter; and as those who are in the hells act in all their activities from the delights of their loves, which, as has been said, are delights of various kinds of hatred, it is evident why the dragon has such hatred against the woman; for "the dragon" means those who are in the love of self; and this is why he is called "the great red dragon," "great red" signifying that love. He is also called "the devil" and "Satan," "the devil," meaning every evil that is from hell, and "Satan" every falsity therefrom, and evil is in hatred against good, and falsity is in hatred against truth. He is also called "the old serpent," which

means the sensual, which is the outmost of man's life, and in that sensual all such hatred has its seat. Those who are in faith separated from charity have a like hatred against those who are in charity; which hatred is not manifested in this world, but in the spiritual world when they become spirits. That this is a deadly hatred, and that it is the essential delight of the life of evil spirits, may be seen above (n. 754); but that such delight is turned into what is direfully infernal may be seen in *Heaven and Hell* (n. 485-490).

759. [Verse 14.] "*And there were given to the woman two wings of the great eagle*" signifies *spiritual intelligence and circumspection which the Lord gives to those who are of that church.*—This is evident from the signification of "the woman," as meaning the church that is called New Jerusalem (treated of above), consequently the men of that church; also from the signification of "wings," as meaning things spiritual (of which above, n. 282, 283, 529); also from the signification of an "eagle," as meaning intelligence and circumspection (of which above, n. 282). From this it follows that "there were given to the woman two wings of the great eagle" signifies the spiritual intelligence and circumspection that the Lord gives to those who are of that church. [2.] What this means shall now be told. As all who are meant by "the dragon and his angels" are natural and even sensual, as has been shown above, and as such reason from appearances, which for the most part are fallacies, and thereby lead astray the simple, so it is granted to the men of the new church that is called the Holy Jerusalem to behold the Divine truths that are in the Word, not sensually, that is, according to appearances, but spiritually, that is, according to their essences; for this reason the internal sense of the Word, which is spiritual and is solely for those who will be of that church, has been disclosed. From that sense Divine truth is seen such as it is in its own spiritual light, and from that light such as it is in its own natural light. Divine truth is the Word, and those who are of that church are enlightened by the spiritual light of the Word by influx from the Lord out of heaven, and for the reason that they acknowledge the Divine in the Lord's Human, and are in spiritual affection for truth from Him. Such and no others receive spiritual light, which is continually flowing in from the Lord through heaven with all who read the Word. From this they have enlightenment. [3.] How enlightenment is effected shall also be told. Every man in respect to his thoughts and affections is in the spiritual world, consequently

he is there in respect to his spirit, for it is the spirit of man that thinks and that is affected. The man who becomes spiritual by being regenerated by the Lord is in respect to his spirit in a heavenly society, while the natural man, that is, one who is not regenerated, is in respect to his spirit in an infernal society: with the latter evils flow in continually from hell, and are accepted with delight; but with the former goods flow in continually from heaven, and are accepted; and as goods flow into his affection, and through the affection into his thought, from that he has enlightenment. This enlightenment is what is meant by the spiritual intelligence and circumspection that are signified by "the wings of the eagle" given to the woman, with which she flew into the desert. In fact, the spiritual are comparatively like eagles flying on high; while those who are merely natural are comparatively like serpents who creep on the ground, and see the eagles above them. For this reason the dragon is called a "serpent" in the next verse. [4.] Furthermore, "the wings of the eagle" that were given to the woman signify the understanding of truth; for all who are of that church have the understanding enlightened, and from this they are able to see truth by the light of truth, that is, whether a thing be true or not true. Because they see truth in this way they acknowledge it, and receive it with affection which is of the will. By this the truths they have are made spiritual; and in consequence the spiritual mind, which is above the natural mind, is opened in them; and when this is opened it receives angelic sight, which is the sight of truth itself from its own light. On the other hand, those who are not of that church, who are such as do not acknowledge the Divine in the Lord's Human, and who do not love truth because it is truth, that is, spiritually, cannot have the understanding so enlightened as to be able to see whether a thing be true or not; but they see appearances of truth as genuine truths, and confirm them as genuine truths from the sense of the letter of the Word; and yet most things in that sense of the Word are appearances of truth; and if these are confirmed as genuine truths they are falsified, and falsified truths are falsities. Because such are unable to see truths from the light of truth, and thus apprehend them in the understanding, they are in an obscure and even in a blind faith about what is to be believed; and a blind faith is like an eye that sees little or nothing. In fact, a blind faith is not faith, but only a persuasion; and as such a persuasion is from another, either from some master or preacher, or from the Word

not understood, it is a traditional faith, which is natural and not spiritual. Because such persons do not see truths they declare and wish that the doctrinals of the church should not be approached or regarded with any understanding, but that they should be received with that obedience that is called the obedience of faith ; and whether the things that are received with such a blind obedience are true or false is not known. [5.] Such things cannot open the way to heaven, for in heaven nothing is acknowledged as truth except what is seen, that is, understood. Moreover, the light of heaven is such that by it truths appear before the understanding of the mind, as objects in the world appear before the sight of the eye ; consequently when those in the world who have seen truths only from a blind sight of faith are conveyed into heaven to the angels, they see nothing at all, not even the angels, and much less the magnificent things about them. Then their understanding becomes stupefied and their eyes are obscured, and they withdraw. It is to be noted that this is true of all such as have separated charity from faith ; but all such as have not separated these, but have lived a life of faith which is called charity, have an eager desire to see truths ; consequently when they come into the spiritual world, which takes place at death, it is granted them to see truths, and this for the reason that they have their spiritual mind opened, and are therefore in the light of heaven, into which they actually come after their departure from the natural world. From all this it can be seen what is signified by "the wings of the eagle," namely, understanding of truth ; and as "the woman" means the New Jerusalem, so the wings being given to her signifies that the understanding of truth was given, and will be given, to those who will be of that church.

760. "*That she might fly into the desert into her place*" signifies *as yet among a few, because it is among those who are not in a life of charity, that in the mean time provision may be made for the church among many.*—This is evident from the explanations above (n. 730[a], 731), where like things are said, only with the difference that there the woman is said "to have fled into the desert, where she hath a place prepared by God," but here, that "she might fly into the desert into her place."

761. "*Where she is nourished a time and times and half a time, from the face of the serpent,*" signifies *until the church grows and comes to its fulness.*—This is evident from the signification of "to be nourished," as meaning to be sustained, and in

the mean time to grow; from the signification of "a time and times and half a time," as meaning a state of increase of the church, even to its fulness, for this has the same signification as "a thousand two hundred and sixty days," in the sixth verse above, for it is there too said of the woman that "she fled into the desert, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days." That this number has the same signification as the number "three and a half," also the number "seven," namely, until it grows to its full, may be seen above (n. 732). But here it is said "a time, times, and half a time," because the above named numbers in their places also signify times, and "times" signify states of life in their progress (as may be seen above, n. 571, 610, 664, 673, 747), so here, their progress and growth even to fulness. It is said "a time, times, and half a time," because "time" in the singular signifies a state of good, "times" in the plural a state of truth, both in respect to their implantation, and "half a time" signifies a holy state of the church. They have this signification because a thing in the singular involves good, in the plural truths, and a "half" holiness; a "half" involves holiness because "three," likewise "three and a half" and "seven," signify fulness, but "seven" signifies fulness when things holy are treated of, and the half after the three fills out or constitutes the number seven, for three and a half doubled makes seven, and a number doubled or multiplied has the same signification as the number that is doubled or multiplied, as seven has the same signification here as three and a half. That "seven" signifies fulness and completeness, and is predicated of things holy, may be seen above (n. 20, 24, 257). That "a time, times, and half a time," have this signification can be seen from these words in *Daniel*:

A man clothed in linen "held up his right hand and his left hand unto the heavens, and swore by Him that liveth for ever that it shall be for a fixed time of fixed times and a half; and when they shall make an end of dispersing the hand of the people of holiness all these things shall be finished" (xii. 7).

This makes clear that these times signify a finishing, for it is said "until all these things shall be finished," and finishing means fulfilment, thus even to fulness.

VERSES 15, 16.

762. "And the serpent cast out after the woman out of his mouth water as a river, that he might cause her to be swallowed up by the river. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth."

15. "And the serpent cast out after the woman out of his mouth water as a river" signifies crafty reasonings in abundance respecting justification by faith alone by those who think sensually and not spiritually [n. 763]; "that he might cause her to be swallowed up by the river" signifies that that church might be blinded and scattered by reasonings [n. 763½].
16. "And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth," signifies that those who are of a church that is not in truths afforded assistance, and did not receive the crafty reasonings of those who were in faith separated from charity [n. 764].

763. [Verse 15.] "And the serpent cast out after the woman out of his mouth water as a river" signifies crafty reasonings in abundance respecting justification by faith alone by those who think sensually and not spiritually.—This is evident from the signification of a "serpent," as meaning those who are sensual, and in an abstract sense the sensual, which is the outmost of the natural in man (see above, n. 70, 581, 739); that "dragons" also mean those who are sensual may be seen above (n. 714); also from the signification of "the woman," as meaning the church which will be the New Jerusalem (which is treated of above); also from the signification of "mouth," as meaning thought, from which is speech (see above, n. 580); also from the signification of "water," as meaning truth of faith, and in the contrary sense falsity (see above, n. 483, 518, 537, 538); also from the signification of "river," as meaning intelligence from an understanding of truth, and in the contrary sense reasoning from falsities (see also above, n. 518); consequently "casting out water as a river" signifies reasoning from falsities in abundance. Keen reasonings respecting justification by faith alone by those who think sensually and not spiritually are here meant, because "the dragon" means those who defend justification by faith alone, and who are sensual, and therefore think and reason sensually and not spiritually. (That "the dragon" signifies those who defend justification by faith alone may be seen above, n. 714.) This is meant for the reason also that "dragons" and "serpents" signify those who are sensual, and because sensual men are more crafty than all others, and reason keenly from fallacies and falsities. (That "the dragon" and "serpent" in an abstract sense signify craftiness may be seen above, n. 715, 739, 581.) All this makes clear what is signified by the words "the dragon cast

out after the woman out of his mouth water as a river." [2.] Because such is the signification, something shall be said about the crafty reasonings of such respecting justification by faith alone. Their dogma is that man is justified and saved by faith alone without the works of the law, which are goods of charity. But inasmuch as they find in the Word of both Testaments "works" and "deeds," as well as "doing" and "loving," so frequently mentioned, they can do no otherwise than affirm that one ought to live well; but since they have separated works or deeds from faith as not justifying or saving, they craftily bring these and faith together, but in such a manner that they rather separate than conjoin them. But their reasonings are too abundant and too crafty to be set forth in a few words, therefore they shall be set forth in a small work on *Spiritual Faith*, and be so presented as to be comprehended even by the simple. It is commonly believed, and they themselves who defend justification by faith alone believe, that they think and reason spiritually because they think and reason keenly and craftily. But let it be noted that only he who is in enlightenment from the Lord, and thus in a spiritual affection for truth, thinks and reasons spiritually, for such only are in the light of truth, and the light of truth is the light of heaven from which angels have intelligence and wisdom; that light is what is called spiritual light, consequently those who are in that light are spiritual. But those who are in falsities, however keenly they may think and reason, are not spiritual, but natural and even sensual, for their thoughts and reasonings therefrom are for the most part from the fallacies of the senses, which some adorn with eloquence and embellish with the flowers of rhetoric, and corroborate by appearances from nature alone, while others bring forth facts and adapt them to their reasonings, and these they proclaim with the fire of self-love and pride of self-intelligence therefrom that sounds like affection for truth. In such things their craftiness consists, and to such as cannot or dare not enter with any understanding into the things that pertain to the church and the Word this seems to be wisdom. Sensual men have the ability to think, speak, and act craftily, because all evil has its seat in man's sensual, and in it cunning is as predominant as intelligence is in the spiritual man. This has been made evident to me by the cunning of the infernals, which is such and so great that it cannot be described; and in the hells all are sensual. This is the meaning of the Lord's words in *Luke*:

The sons of this age are for their own generation wiser than the sons of the light" (xvi. 8);

also by these words respecting the serpent in Moses :

"The serpent was more crafty than any wild beast of the field which Jehovah God had made" (*Gen.* iii. 1);

"the serpent" signifies the sensual of man.

[763½. "That he might cause her to be swallowed up by the river" signifies that the church might be blinded and scattered by reasonings (see above, n. 762).]

764. [*Verse* 16.] "And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth," signifies that those who are of a church that is not in truths afforded assistance, and did not receive the crafty reasonings of those who were in faith separated from charity.—This is evident from the signification of the "earth" that helped the woman, as meaning a church that is not in truths, for here the "earth" means the earth of the desert, into which the women fled, and where she had a place prepared of God. (That "the earth of the desert" signifies a church that is not in truths because it is not in good, is evident from the signification of "earth," as meaning the church, see above, n. 29, 304, 417[a], 697, 741, 742, 752; also from the signification of "desert," as meaning where there is no truth, of which also above, n. 730). The above is evident also from the signification of "helping the woman," as meaning to afford assistance to the new church which is called the Holy Jerusalem; also from the signification of "opening her mouth and swallowing up the river which the dragon cast out of his mouth," as meaning the keen reasonings of those who were in faith separated from charity; for "the river of waters" that the dragon cast out of his mouth signifies keen reasonings from falsities, as is evident from the two preceding articles, and "to open the mouth and swallow," in reference to the church that is signified by the "earth," signifies to take away; and as a thing is taken away when it is not received, it signifies not to receive. [2.] Such must be the meaning of all this. It is said above that "the woman fled into the desert where she hath a place prepared by God," and afterwards that she received "the wings of the eagle and flew to her place," which signifies that the church that is called the New Jerusalem is to tarry among those who are in the doctrine of faith separate while it grows to fulness, until provision is made for it among many. But in that church there are dragons who separate faith from good works not only in doctrine but also in life; but the others in the same church who live a life of faith, which is charity, are not dragons, although they are among them, for they do not know otherwise than that it is according to doctrine

that faith produces fruits, which are good works, and that the faith that justifies and saves is believing what the Word teaches and doing it. The dragons have wholly different sentiments; but what these are the others do not comprehend, and because they do not comprehend them they do not accept them. This makes clear that a church consisting of those who are not dragons is meant by the "earth" that helped the woman and swallowed up the river that the dragon cast out of his mouth. But what and how crafty and even pernicious are the reasonings of those who are meant by "the dragon" about the separation of faith from good works, and their conjunction, will, the Lord willing, be disclosed elsewhere, likewise that such reasonings have place only with the learned leaders of the church, and are not known to the people of the church because they are not understood by them, therefore it is by the latter that the new church which is called the Holy Jerusalem, is helped and made to grow.

VERSE 17.

766. *"And the dragon was wroth against the woman, and went away to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus Christ."*

17. *"And the dragon was wroth against the woman" signifies the hatred of those who are meant by "the dragon" against the church that is the New Jerusalem, enkindled by a perception that it is favored by many [n. 767]; "and went away to make war with the remnant of her seed" signifies and an ardent effort, springing from a life of evil, to assault the truths of doctrine of that church [n. 768]; "who keep the commandments of God" signifies that those have who live a life of faith, which is charity [n. 769]; "and have the testimony of Jesus Christ" signifies and who acknowledge the Divine in the Lord's Human [n. 770].*

767. [Verse 17.] *"And the dragon was wroth against the woman" signifies the hatred of those who are meant by "the dragon" against the church that is the New Jerusalem, enkindled by a perception that it is favored by many.—This is evident from the signification of "wrath," as meaning, in reference to the dragon, hatred (of which above, n. 754, 758), therefore "to be wroth" means to hate; that this is a grievous hatred enkindled by a perception that the church is favored by many, follows as a consequence from what precedes and from what follows: from what precedes, namely, that "the earth opened her mouth and helped the woman, and swallowed up the river which the dragon cast out of his mouth," which signifies that the church, in which there are also dragons, rendered assistance, and did not accept their keen reasonings respecting faith alone; and from what follows,*

namely, that "the dragon went away to make war with the remnant of her seed," which signifies an ardent effort from that hatred to assault the truths of doctrine of that church. So "the anger of the dragon" here signifies such hatred enkindled by a perception that it is favored by many; for, as has been said above, "the woman fled into the desert into a place prepared by God" signifies that the church which is the New Jerusalem was yet among a few, while provision was making for it among many, and for its growing to fulness.

768[a]. "*And went away to make war with the remnant of her seed*" signifies *and an ardent effort, springing from a life of evil, to assault the truths of doctrine of that church.*—This is evident from the signification of "going away," as meaning an ardent effort from a life of evil (of which presently); also from the signification of "making war," as meaning to assault and to wish to destroy (of which above, n. 573. 734); also from the signification of "her seed," as meaning the truths of doctrine of the church (of which presently). It is said "the remnant of her seed" because it means those who are in these truths, and in an abstract sense the truths of that church, which they believe themselves capable of assaulting and destroying. "To go away" signifies an ardent effort from a life of evil, because "to go" signifies in the spiritual sense to live, therefore in the Word the expressions "going with the Lord," and "walking with Him" and "after Him," are used, and these signify to live from the Lord; but when "going" is predicated of the dragon, whose life is a life of evil, it signifies to make an effort from that life; and because that effort is an effort from hatred, which is signified by "his anger" (see above, n. 754. 758), so an ardent effort is signified, because he who makes an effort from hatred makes an ardent effort. [2.] As the hatred of those who are meant by "the dragon" is a hatred against those who are in the truths of doctrine of the church which is the New Jerusalem, so it is a hatred against the truths of doctrine that such have. For those who are in love towards any one, also those who are in hatred against any one, are indeed in love towards a person or in hatred against a person in whom those things are which they love or hate, and these are truths of doctrine in them, therefore truths of doctrine are signified by "the remnant of her seed." This shows that in the spiritual sense of the Word person is not regarded, but a thing abstracted from person, as here a thing that is in the person. This may be further illustrated by the saying in the Word that the neighbor must be loved as one loves himself, but in the spiritual sense this does not mean that the neighbor is thus to be loved in respect to

person, but that those things are to be loved which are from the Lord in the person ; for a person is not actually loved because of his being a person or man, but because of his being such as he is ; thus the person is loved because of what he is, consequently what one is is meant by "neighbor," and that is the spiritual neighbor or the neighbor that must be loved in the spiritual sense ; and this in those who are of the Lord's church is every thing that goes forth from the Lord ; and this in general includes all good, spiritual, moral, and civil ; therefore those who are in these goods love those who are in the same goods ; and this is to love one's neighbor as oneself. [3.] From all this it can be seen that "the remnant of her seed," namely, of the woman who signifies the church, mean those who are in the truths of doctrine of that church ; and in a sense abstracted from persons, which is the genuine spiritual sense, the truths of doctrine of that church are meant.

[b.] Likewise elsewhere in the Word, as in the following passages. In Moses :

"I will put enmity between thee and the woman, and between thy seed and her seed. He shall trample on thy head and thou shalt wound his heel" (*Gen.* iii. 15).

This is a prophecy respecting the Lord. The "serpent" here signifies the sensual of man, where what is man's own has its seat, which in itself is nothing but evil ; and the "woman" signifies a spiritual church, or a church which is in Divine truths. And as the sensual of man has been destroyed, and when the man of the church becomes spiritual he is raised up out of the sensual, it is said "there shall be enmity between thee and the woman." "The seed of the serpent" signifies all falsity from evil, and "the seed of the woman" all truth from good, and in the highest degree Divine truth ; and as all Divine truth is from the Lord, and as by it the Lord destroyed falsity from evil, it is said "He shall trample on thy head," "He" meaning the Lord, and "head" all falsity from evil. That the sensual would still do injury to Divine truth in its outmosts, which is the Word in the sense of the letter, is signified by "Thou shalt wound his heel," "heel" signifying that outmost or that sense. That the outmost of truth and the sense of the letter have suffered and do still suffer hurt from the sensual, can be seen from this single example, that the papists understand the woman here to mean Mary and the worship of her ; therefore in their Bibles the reading is not "He," but "*it*" and "*she*." So in a thousand other passages. [4.] In *Jeremiah* :

“Behold the days shall come . . . in which I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast” (xxxii. 27).

This is said of the Lord, and of a new church from Him. His coming is signified by “Behold the days shall come;” “to sow the house of Israel and the house of Judah” signifies to reform those who will be of that church, “house of Israel” signifying a spiritual church, and “house of Judah” a celestial church; and as reformation is effected by means of spiritual truths and by means of natural truths therefrom, it is said “with the seed of man and with the seed of beast,” “seed of man” signifying spiritual truth from which man has intelligence, and “seed of beast” signifying natural truth from which man has knowledge, also life according to it, both of these from affection for good. That “man” signifies affection for spiritual truth and good may be seen above (n. 280); and “beast” natural affection (n. 650); thus “seed of man and seed of beast” signify the truths of those affections. In *Malachi*:

“There is not one who doeth this who hath . . . the spirit; is there one that seeketh the seed of God?” (ii. 15.)

“Is there one that seeketh the seed of God?” signifies that no one seeks Divine truth; evidently “the seed of God” here signifies Divine truth; so “the born of God” mean those who are regenerated by the Lord by means of Divine truth, and a life according thereto. [5.] In *Isaiah*:

“Jehovah willeth to bruise Him, He hath weakened Him: if Thou shalt make His soul a guilt offering, He shall see seed, He shall prolong days, and the will of Jehovah shall prosper by His hand” (liii. 10).

This is said of the Lord. The whole of this chapter treats of His temptations, by means of which He subjugated the hells. The increasing grievousness of His temptations is described by “Jehovah willeth to bruise Him, and to weaken Him;” the most grievous temptation, which was the passion of the cross, is signified by “if Thou shalt make His soul a guilt offering;” “to make His soul a guilt offering” signifies the last temptation, by which He fully subjugated the hells and fully glorified His Human, which is the means of redemption. The Divine truth that afterwards went forth from His Divine Human, and the salvation of all who receive Divine truth from Him, is signified by “He shall see seed;” that this will continue forever is signified by “He shall prolong days,” “to prolong” signifying in reference to the

Lord to continue forever, and “days” signifying states of light, which are states of enlightenment of all by Divine truth; that this is from His Divine for the salvation of the human race is signified by “the will of Jehovah shall prosper by His hand.” [6.] In the same,

“Fear not, for I am with thee; I will bring thy seed from the east, and I will gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring My sons from afar, and My daughters from the end of the earth” (xliii. 5, 6).

This is supposed to refer to the bringing back of the sons of Israel into the land of Canaan; but this is not the meaning; it means the salvation by the Lord of all who receive Divine truth from Him, and of whom a new church consists; this is what is signified by “His seed,” which shall be brought from the east and gathered from the west, and which the north shall give up and the south shall not keep back; therefore it is added, “Bring My sons from afar, and My daughters from the end of the earth,” “sons” signifying those who are in the truths of the church, and “daughters” those who are in its goods. (But these words may be seen explained above, n. 422[*b*], 724[*d*].) [7.] In the same,

“On the right hand and on the left thou shalt break forth, and thy seed shall inherit the nations and make the desolate cities to be inhabited” (liv. 3).

This is said of the church from the Lord with the nations, which church is here meant by “the barren woman that did not bear,” who should have many sons (verse 1). “The seed that shall inherit the nations” signifies the Divine truth that shall be given to the nations; “to break forth on the right hand and on the left” signifies extension and multiplication, the “right hand” signifying truth in light, and the “left hand” truth in shade, for the reason that in the spiritual world to the right hand is the south where those are who are in the clear light of truth, and to the left is the north where those are who are in an obscure light of truth. “To make the desolate cities to be inhabited” signifies their life according to Divine truths, which before this had been destroyed, “cities” meaning truths of doctrine from the Word, “to be inhabited” signifying to live according to truths, and “desolate cities” those truths heretofore destroyed, that is, with the Jewish nation. [8.] In the same,

“Their seed shall become known in the nations and their offspring in the midst of the peoples; all that see them shall acknowledge them that they are the seed that Jehovah hath blessed” (lxi. 9).

This, too, is said of a church to be established by the Lord. "The seed that shall become known in the nations" signifies Divine truth that will be received by those who are in good of life; and the offspring in the midst of the peoples" signifies life according to Divine truth; "those that see them and shall acknowledge that they are the seed" signifies enlightenment, which is the genuine truth that they receive; "that Jehovah hath blessed" signifies that it is from the Lord. Such is the signification of these words in a sense abstracted from persons, but in a strict sense those are meant who will receive Divine truth from the Lord. [9.] In the same,

"They are the seed of the blessed of Jehovah, and their offspring with them" (lxv. 23).

This, again, is said of a church from the Lord; and "the seed of the blessed of Jehovah" means those who will receive Divine truth from the Lord; and "their offspring" those who live according to it; but in a sense abstracted from persons, which is the genuine spiritual sense, "seed" means Divine truth, and "offspring" a life according to it (as above). "Offspring" mean those who live according to Divine truth, and in an abstract sense life according to it, because the word in the original rendered *offspring* means going out or going forth, and that which goes out or goes forth from Divine truth received is a life according to Divine truth. [10.] In the same,

"As the new heavens and the new earth which I am about to make shall stand before Me, . . . so shall your seed and your name stand" (lxvi. 22).

This, too, is said of the Lord, and of the salvation of the faithful by Him; a new church from Him is meant by "a new heavens and a new earth," by "a new heavens" an internal church, and by "a new earth" an external church; that Divine truth and its quality shall endure is signified by "your seed and your name shall stand," "seed" signifying Divine truth, which also is truth of doctrine from the Word, and "name" signifying its quality. (That "name" signifies the quality of a thing and state, may be seen above, n. 148.) [11.] In David:

"Thou hast founded the earth, and the heavens are the work of Thy hands; they shall perish, and Thou shalt endure; they shall all wax old like garments, like a garment shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end; the sons of Thy servants shall abide, and their seed shall be established before Thee" (*Psalms* cii. 25-28).

“The earth” which God formed, and “the heavens the work of His hands,” which shall perish, have the same signification as “the former heaven and former earth” that passed away (see *Apoc.* xxi. 1); and as the face of the earth and heavens in the spiritual world will be wholly changed at the day of the last judgment, and there will be a new earth and new heavens in place of the former, it is said “they shall all wax old like garments, like a garment shalt Thou change them, and they shall be changed;” they are likened to garments because garments signify external truths, such as those had who were in the former heavens and former earth, which were not permanent because they were not in internal truths. The state of Divine truth that shall endure from the Lord to eternity is signified by “Thou shalt endure,” and “Thou art the same, and Thy years shall have no end,” “the years of God” signifying states of Divine truth. “The sons of Thy servants shall abide, and their seed shall be established before Thee,” signifies that angels and men, who are recipients of Divine truth, shall have eternal life, and that truths of doctrine shall endure in them to eternity, “sons of the servants of God” meaning angels and men who are recipients of Divine truth, and “their seed” meaning truths of doctrine. [12.] In the same,

“A seed that shall serve Him shall be counted to the Lord for a generation” (*Psalms* xxii. 30).

This is said of the Lord; and “the seed that shall serve Him” means those who are in truths of doctrine from the Word; and “it shall be counted to the Lord for a generation” signifies that they shall be His to eternity, “to be counted” signifying to be arranged and disposed in order, here to be added to, thus to be His.

[c.] [13.] In many passages in the Word mention is made of “the seed of Abraham,” “of Isaac,” and “of Jacob,” likewise of “the seed of Israel,” and in the historical sense of the letter their posterity is meant; but in the spiritual sense Divine truth and truth of doctrine from the Word are meant, for the reason that Abraham, Isaac, Jacob, and Israel, mean in that sense the Lord, as can be seen from passages in the Word where they are mentioned; as where it is said

That they shall come from the east and from the west, and shall recline with Abraham, Isaac, and Jacob, in the kingdom of the heavens (*Matt.* viii. 11);

which means the enjoyment of celestial good from the Lord. So elsewhere. And as the Lord is meant by them in the inter-

nal sense, "their seed" signifies Divine truth which is from the Lord, and thus also the truth of doctrine from the Word; as in these passages. In Moses: Jehovah said to Abram,

"All the land which thou seest, to thee will I give it and to thy seed for ever; and I will make thy seed as the dust of the earth" (*Gen.* xiii. 15, 16).

"Look up towards the heavens and number the stars, . . . so shall thy seed be" (*Gen.* xv. 5).

"In thy seed shall all the nations be blessed" (*Gen.* xxii. 18).

To Isaac,

"To thee and to thy seed will I give all these lands; . . . and I will multiply thy seed as the stars of heaven; . . . and in thy seed shall all the nations of the earth be blessed" (*Gen.* xxvi. 3-5).

To Jacob,

"Unto thy seed after thee will I give this land" (*Gen.* xxxv. 12).

The land given to "Abraham, to Isaac, and to Jacob, . . . and to their seed after them" (*Deut.* i. 8).

The seed of your fathers, Abraham, Isaac, and Jacob (*Deut.* iv. 37; x. 15; xi. 9).

Since, as has been said, the Lord is meant by "Abraham," "Isaac," and "Jacob," by "Abraham" the Lord in reference to the celestial Divine of the church, by "Isaac" in reference to the spiritual Divine of the church, and by "Jacob" in reference to the natural Divine of the church, so their "seed" signifies Divine truth going forth from the Lord, "the seed of Abraham" signifying celestial Divine truth, "the seed of Isaac" spiritual Divine truth, and "the seed of Jacob" natural Divine truth; consequently those are meant also who are in Divine truth from the Lord. So the "land" which the Lord will give to them means the church which is in Divine truth from Him; and this makes clear what is signified by "in their seed shall all nations be blessed;" for they could not be blessed in their posterity, namely, in the Jewish and Israelitish nation, but they were to be blessed in the Lord and from the Lord by the reception of Divine truth from Him. [14.] That "the seed of Abraham" does not mean the Jews is evident from the Lord's words in *John*:

The Jews answered, "We are Abraham's seed, and have never been in bondage to any man. . . . Jesus answered, . . . I know that ye are Abraham's seed; yet ye seek to kill Me, because My word hath no place in you; . . . ye are of your father the devil" (*John* viii. 33, 34, 37, 44).

This makes evident that the Jews are not meant by "the seed of Abraham," but that "Abraham" means the Lord, and "the seed

of Abraham” Divine truth from the Lord, which is the Word; for it is said, “I know that ye are Abraham’s seed; yet ye seek to kill Me, because My word hath no place in you.” The Lord’s saying “I know that ye are Abraham’s seed” signifies that He knew that the truth of the church, which is the Word, was with them; but that they nevertheless rejected the Lord is signified by “ye seek to kill Me;” and that they were not in Divine truths from the Lord is signified by “because My word hath no place in you;” that there was in them nothing but evil and falsity therefrom is signified by “ye are of your father the devil, and the truth is not in him;” and afterwards, “when he speaketh a lie he speaketh from his own,” “lie” signifying Divine truth, or the Word, adulterated. The Lord said “I know that ye are Abraham’s seed” for the further reason that “Judah” signifies the Lord in reference to the Word (as may be seen above, n. 119, 433[a]). [15.] In David:

“He will make them to fall in the wilderness, and will make their seed to fall among the nations and will scatter them in the lands” (*Psalm* cvi. 26, 27).

“To make their seed to fall among the nations and to scatter them in the lands” signifies that Divine truth would perish with them by evils and falsities. “The seed of Israel” has the same signification in these passages:

“Thou Israel My servant, Jacob whom I have chosen, the seed of Abraham My friend, whom I have taken hold of from the ends of the earth” (*Isa.* xli. 8, 9).

“I will pour out My spirit upon the seed” of Israel and Jacob, “and My blessing upon their offspring” (*Isa.* xlv. 3).

“In Jehovah all the seed of Israel shall be justified, and shall glory” (*Isa.* xlv. 25).

Jehovah “who brought up and who led the seed of the house of Israel out of the land towards the north, and out of all the lands whither I have driven them, that they may dwell upon their own land” (*Jer.* xxiii. 8).

In the highest sense “Israel” means the Lord in relation to the internal of the church, therefore “his seed” also signifies the Divine truth that is in those who are of the church that is signified by “Israel.” “Israel” means a church with those who are interiorly natural, and have truths therein from a spiritual origin. For this reason “Israel” signifies a church that is spiritual-natural.

[d.] [16.] Since “David” in the Word means the Lord in reference to royalty, and the Lord’s royalty means Divine truth in the church, so his “seed” means those who are in the truths of

the church from the Word, who are called "sons of the king" and "sons of the kingdom;" it means also that Divine truth is in them; as in the following passages:

"As the host of the heavens shall not be numbered, nor the sand of the sea measured, so will I multiply the seed of David...and the Levites My ministers" (*Jer.* xxxiii. 22).

"I have made a covenant with My chosen, I have sworn to David My servant, Even to eternity will I establish thy seed, and will build up thy throne to generation and generation. . . . I will set his seed for ever, and his throne as the days of the heavens. . . . His seed shall be to eternity, and his throne as the sun before Me" (*Psalms* lxxxix. 3, 4, 29, 36).

That "David" means in the Word the Lord in reference to royalty, which is Divine truth in the Lord's spiritual kingdom, may be seen above (n. 205); therefore "his seed" signifies that Divine truth in those who are in truths from good, thus also who are in truths of doctrine from the Word; for truths of doctrine from the Word, or the truths of the Word, are all from good; and as such are meant by "the seed of David," so in an abstract sense the truth of the Word or truth of doctrine from the Word is meant by it. That "the seed of David" does not mean his posterity any one can see, for it is said that "his seed shall be multiplied as the host of the heavens and the sand of the sea," and that "it shall be established and set to eternity," also that "his throne shall be built up to generation and generation," and "shall be as the days of the heavens," and "as the sun," which cannot at all be said of the seed of David, that is, of his posterity and of his throne, for where now are his seed and throne to be found? But all these things harmonize when "David" is taken to mean the Lord, "his throne" heaven and the church, and "his seed" the truth of heaven and of the church. [17.] In *Jeremiah*:

"If I shall not have fixed My covenant of day and night, the ordinances of heaven and of earth, I will cast away also the seed of Jacob and of David My servant, that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; and I will cause their captivity to return, and will have mercy on them" (xxxiii. 25, 26).

In the same,

"Jehovah said, who giveth the sun for a light by day, the ordinances of the moon and stars for a light by night.. . . If these ordinances shall depart from before Me, . . . the seed of Israel also shall cease from being a nation before Me all the days" (xxxi. 35, 36).

In these passages, again, "the seed of Jacob" and "of David,"

likewise "the seed of Israel," mean those who are in Divine truths ; but "the seed of Jacob" means those who are in natural Divine truth, "David" those who are in spiritual Divine truth, and "Israel" those who are in natural-spiritual Divine truth, which is mediate between natural Divine truth and spiritual Divine truth. For there are degrees of Divine truth, as there are degrees of its reception in the three heavens by angels and in the church. "The covenant of day and night, and the ordinances of heaven and earth," signify the conjunction of the Lord with those who are in Divine truths in the heavens, and with those who are in Divine truths on the earth, "covenant" signifying conjunction, and "ordinances" the laws of conjunction, which are the laws of order, and the laws of order are Divine truths ; while "day" signifies such light of truth as angels in the heavens have ; and "night" such light of truth as men on the earth have, likewise such light of truth as those have who are in the heavens and on the earth under the Lord as a moon ; therefore it is added, "who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night." But here "the seed of Abraham, Isaac, and Jacob," mean all who are of the Lord's church, in every degree ; of these and of the seed of Jacob and David it is said that if they acknowledge not the Lord, and receive not Divine truth from Him the Lord will not reign over them. [18.] In the same,

"No one of his seed shall prosper who sitteth upon the throne of David and ruleth any more in Judah" (xxii. 30).

This is said of Coniah, king of Judah, who is here called "a despised and worthless idol," and it is said of him

That "he and his seed shall be taken away and cast unto the earth" (verse 28).

This king has the same signification as Satan, and "his seed" signifies infernal falsity ; that this shall not rule in the Lord's church, in which is celestial Divine truth, is signified by "no one of his seed shall sit upon the throne of David or shall rule any more in Judah," "Judah" here meaning a celestial church in which the Lord reigns. [19.] As "David" represented the Lord's royalty, so "Aaron" represented His priesthood ; therefore "the seed of Aaron" means those who are in an affection for genuine truth which is from celestial good. Because of this representation this statute was given for Aaron,

The high priest "shall not take a widow, or one divorced, or one polluted, a harlot, but he shall take a virgin of his own people to wife, lest he profane his seed among his people; I Jehovah do sanctify him" (*Levit. xxi. 14, 15*).

As "man and wife" in the Word in its spiritual sense signify understanding of truth and will of good, and as thought is of the understanding and affection is of the will, so "man and wife" also signify thought of truth and affection for good, likewise truth and good. This makes clear what is signified by a "widow," by "one divorced," and by "one polluted and a harlot;" "a widow" signifies good without truth, because left by truth, which is the man; "one divorced" signifies good rejected by truth, thus discordant good; and "one polluted, a harlot," signifies good adulterated by falsities, which is no longer good but evil. Because of this signification of these women the high priest was forbidden to take any of them to wife, because he represented the Lord in reference to the priesthood, which signified the Divine good. And as a "virgin" signifies a will or affection for genuine truth, and genuine truth makes one with and is in harmony with Divine good, and these two are conjoined in heaven and in the church, and their conjunction is called the heavenly marriage, so it was required that the high priest should take a virgin to wife. And as truth of doctrine is the product of this marriage, while falsity of doctrine is the product of a marriage with such as are signified by "a widow," "one divorced," and "one polluted, a harlot," it is said, "lest he profane his seed among his people," "seed" signifying genuine truth of doctrine, and thus the doctrine of genuine truth from the good of celestial love, and "his people" signifying those who are of the church in which there is doctrine of genuine truth from the Word. Also as this was a representative of the heavenly marriage, which is the marriage of the Lord with the church, it is said, "I Jehovah do sanctify him." [20.] Since the high priest represented the Lord in reference to Divine good, and his "seed" signified Divine truth, which is the same as genuine truth of doctrine, it was also made a statute

That no man a stranger, who was not of the seed of Aaron, shall come near to burn incense before Jehovah (*Num. xvi. 40*).

"A man a stranger" signifies falsity of doctrine, and "burning incense" signifies worship from spiritual good, which in its essence is genuine truth; and "the seed of the high priest" signifies

Divine truth from a celestial origin; therefore it was decreed that no stranger who was not of the seed of Aaron should burn incense in the tent of meeting before Jehovah. [21.] When it is known what of heaven and the church was represented by other persons mentioned in the Word, what is signified by "their seed" will be seen, as by the seed of Noah, Ephraim, and Caleb, in the following passages. Of Noah:

"I establish My covenant with you and with your seed after you" (*Gen.* ix. 9).

Israel said of Ephraim,

"His seed shall be the fulness of the earth" (*Gen.* xlvi. 19).

And Jehovah said of Caleb,

"His seed shall inherit the earth" (*Num.* xiv. 24).

What "Noah" and "Ephraim" represented and signified has been explained in the *Arcana Caelestia*. "Caleb" represented those who are to be introduced into the church; therefore the "seed" of such signifies the truth of doctrine of the church. [22.] "Seed of the field" has the same signification as the "seed of man," because a "field," the same as "man," signifies the church; for this reason the terms "seed" and "sowing" are in some passages applied to people of the earth the same as they are applied to a field, as in the following. In *Jeremiah*:

"I had planted thee a noble vine, . . . a seed of truth; how art thou turned into branches of a strange vine unto Me!" (ii. 21.)

In *David*:

"Their fruit will I destroy from the earth, and their seed from the sons of man" (*Psalms* xxi. 10).

In *Hosea*:

"I will sow" Israel "unto Me in the earth" (ii. 23).

In *Zechariah*:

"I will sow" Judah and Joseph "among the peoples, and they shall remember Me in remote places" (x. 9).

In *Ezekiel*:

"I will look again to you, that ye may be tilled and sown; then will I multiply man upon you, all the house of Israel, the whole of it" (xxxvi. 9).

In *Jeremiah*:

"Behold the days shall come . . . in which I will sow the house of

Israel and the house of Judah with the seed of man and with the seed of beast" (xxxi. 27).

In *Matthew* :

The seed sown "are the sons of the kingdom" (xiii. 38).

But it is not necessary to show here that the seed of the field has the same meaning as the seed of man, for here what is signified by "the seed of the woman" is what is to be explained and proved from the Word.

[e.] [23.] Since "seed" signifies truth of doctrine from the Word, and in the highest sense Divine truth, so in the contrary sense "seed" signifies falsity of doctrine and infernal falsity. As in *Isaiah* :

"Draw near hither, ye sons of a sorceress, ye seed of an adulterer, and ye that have committed whoredom. Against whom do ye sport yourselves, against whom do ye make wide the mouth and draw out the tongue? Are ye not children of transgression, the seed of falsehood?" (lvii. 3, 4.)

"Sons of a sorceress and seed of an adulterer" signify falsities from the Word when it has been falsified and adulterated, "sons of a sorceress" meaning falsities from the Word falsified, and "seed of an adulterer" falsities from the Word adulterated. The Word is said to be falsified when its truths are perverted, and to be adulterated when its goods are perverted, also when truths are applied to the loves of self. "Children of transgression and seed of falsehood" signify falsities flowing from such prior falsities. "To sport themselves" signifies to take delight in things falsified; "to make wide the mouth" signifies delight in thought therefrom; and "to draw out the tongue" delight in teaching and propagating such falsities. [24.] In *Isaiah* :

"Woe to the sinful nation, a people laden with iniquity, a seed of evil doers, sons that are corrupters; they have forsaken Jehovah, they have provoked the Holy One of Israel, they are gone away backwards" (i. 4).

"The sinful nation" signifies those who are in evils, and "a people laden with iniquity" those who are in falsities therefrom, for "nation" is predicated in the Word of evils, and "people" of falsities (see above, n. 175, 331, 625). The falsity of those who are in evils is signified by "a seed of evil doers," and the falsities of those who are in the falsities from that evil are signified by "sons that are corrupters." (That "sons" signify those who are in truths, and in the contrary sense those who are in falsities, and in an abstract sense truths and falsities, may be seen above, n. 724.) "They have forsaken Jehovah

and have provoked the Holy One of Israel” signifies that they have rejected Divine good and Divine truth, “Jehovah” meaning the Lord in relation to Divine good, and “the Holy One of Israel” the Lord in relation to Divine truth; “their going away backwards” signifies that they wholly departed from good and truth, and went away to infernal evil and falsity, for those in the spiritual world who are in evils and falsities turn themselves backward from the Lord (see *Heaven and Hell*, n. 123). In the same,

“Thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy land, thou hast slain thy people; the seed of the wicked shall not be named for ever” (xiv. 20).

This is said of Lucifer, by whom Babylon is meant; and “the seed of the wicked which shall not be named for ever” signifies the direful falsity of evil which is from hell. (The rest may be seen explained above, n. 589, 659[e], 697.) [25.] In Moses:

“He that hath given of his seed to Molech dying shall die, the people of the land shall stone him with stones. I will set My faces against that man, and I will cut him off from the midst of his people, because he hath given of his seed to Molech, to defile My sanctuary and to profane the name of My holiness” (*Lev. xx. 3*; xviii. 21).

“To give of his seed to Molech” signifies to destroy the truth of the Word and of the doctrine of the church therefrom, by adapting it to the filthy loves of the body, as murders, hatreds, revenges, adulteries, and the like, which leads to the acceptance of infernal falsities instead of things Divine; such falsities are signified by “the seed given to Molech.” Molech was the god of the sons of Ammon (1 *Kings xi. 7*); and was set up in the valley of Hinnom, which was called Topheth, where they made their sons and daughters to pass through fire (2 *Kings xxiii. 10*); the above mentioned loves are signified by that fire; and as “seed given to Molech” signifies such infernal falsity, and stoning was the punishment of death for the injury and destruction of the truth of the Word and of doctrine therefrom, it is said that the man that “hath given of his seed to Molech dying shall die, and the people of the land shall stone him with stones.” (That stoning was the punishment for injuring or destroying truth may be seen above, n. 655.) That such falsity is destructive of every good of the Word and of the church is signified by “I will set My faces against that man, and I will cut him off from the midst of his people, because he hath defiled My sanctuary and profaned the name

of My holiness," "sanctuary" signifying the truth of heaven and the church, and "name of holiness" all that it is. From the passages quoted it can now be seen that "seed" means in the highest sense Divine truth which is from the Lord, consequently it means the truth of the Word and of the doctrine of the church which is from the Word, while in the bad sense it means infernal falsity which is the opposite of that truth.

769. "*Who keep the commandments of God*" signifies *those who live a life of faith, which is charity.*—This is evident from the signification of "keeping the commandments of God," as meaning to live according to the commandments of the Word; and as that life is a life of faith, and a life of faith is charity, "keeping the commandments of God" signifies to live a life of faith, which is charity. A life of faith is charity towards the neighbor, because faith means faith in the Word, thus faith in the truth that is in the Word and from the Word, and charity means a love for good and truth, spiritual, moral, and civil; and as that which a man loves he also wills, and what he wills he does, so "keeping the commandments of God" signifies to live a life of faith, which is charity. [2.] From this it can be seen that none of those who separate faith from charity know what faith is or what charity is, for they have no other idea of faith than as being everything of the memory that is believed because learned men have said it; and yet such faith is a traditional faith, for they see whether a thing is so only because somebody else has said it; and what is so seen can be proved both by the sense of the letter of the Word misunderstood and by reasonings from appearances and knowledges (*scientifica*), although it may be a falsity directly opposed to the truth. When such is established it becomes a persuasive faith; but neither this faith nor traditional faith is a spiritual faith, thus not a saving faith, for such faith has as yet no life from the Lord in it. That a man may receive that life he must live according to the Lord's commandments in the Word, for living according to the commandments is the same as living from the Lord, because the Lord is the Word and is in the Word. Such a life is a life of faith, which is charity; and then its affection becomes charity, and thought from that affection becomes faith; for man's thought derives its life wholly from affection, since no one can think without affection; therefore when a man's affection becomes spiritual his thought also becomes spiritual; consequently what a man's charity is such is his faith. From this it can be seen that charity and faith, like affection and

thought, or what is the same, like will and understanding, act as one, for affection is of the will and thought is of the understanding, consequently they act as one as goods and truths do. This makes clear that to live according to the commandments of the Lord from the Word, or "to keep the commandments of God," means to live a life of faith, which is charity.

770. "*And have the testimony of Jesus Christ*" signifies *and who acknowledge the Divine in the Lord's Human*, as is evident from the signification of "the testimony of Jesus Christ," as meaning confession and acknowledgment of the Divine of the Lord in His Human (of which above, n. 392, 635, 649, 749).

VERSE 18 [ENGLISH BIBLE, CHAP. XIII. I].

771. "*And I stood upon the sand of the sea*" signifies *continuation of the state of those who are signified by "the dragon."*—This is evident from the signification of "standing upon the sand of the sea," as meaning to continue to see what those are who are meant by "the dragon," for it is added that "he saw a beast coming up out of the sea, to which the dragon gave his power and his throne, and his authority;" and afterwards that "he saw a beast coming up out of the earth that spake as a dragon," and other things that follow. And as by means of these beasts the state of those who are dragons is further described, therefore this is what is signified by "standing upon the sand of the sea." Moreover, "the sand of the sea" signifies sterility, such as exists in those who think indeed about faith, but not at all about a life of faith, which is charity, for where such dwell in the spiritual world nothing is seen but heaps of stones and sand, and rarely any grass or shrub; this, too, is why "the sand of the sea" signifies the state of those who are meant by "the dragon."

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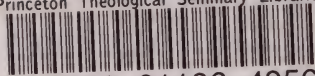
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