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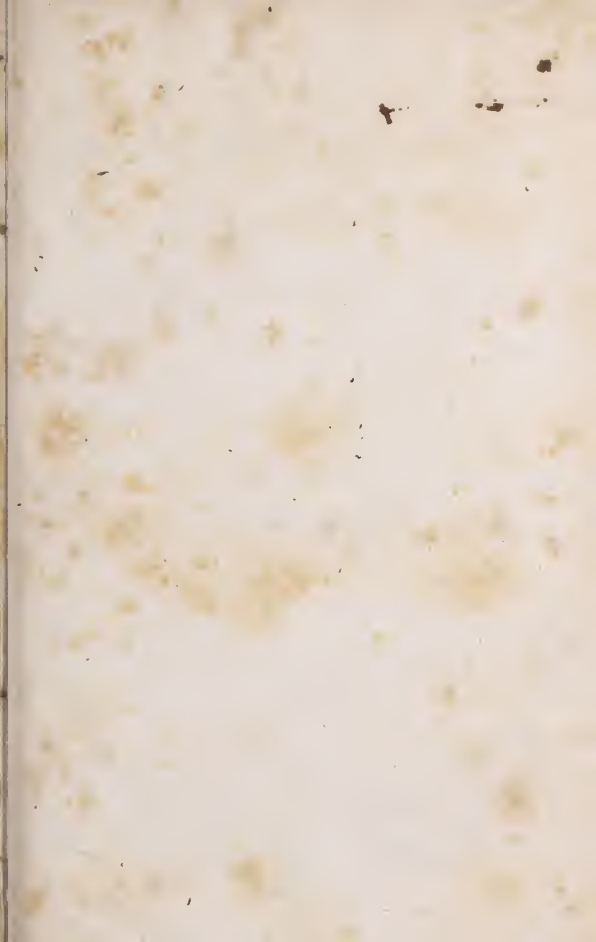
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THE
APOCALYPSE REVEALED,

WHEREIN ARE DISCLOSED THE
ARCANA THERE FORETOLD,

WHICH HAVE
HITHERTO REMAINED CONCEALED.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG.

IN THREE VOLUMES.

VOL. II.

A NEW EDITION REVISED AND CORRECTED.

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1836.



THE APOCALYPSE.

CHAPTER IX.

1. AND the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men, who had not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, the angel of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.

12. One woe is past ; behold, there come two woes more hereafter.

13. And the sixth angel sounded : and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel who had the trumpet, Loose the four angels that are bound at the great river Euphrates.

15. And the four angels were loosed ; who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.

16. And the number of the armies of horsemen were two myriads of myriads : and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone : and the heads of the horses were as the heads of lions : and out of their mouths issued fire, and smoke, and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth : for their tails were like unto serpents, and had heads, and with them they hurt.

20. And the rest of the men who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood ; which neither can see, nor hear, nor walk :

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Of the exploration and manifestation of the states of life of those in the reformed church, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone ; these are treated of from verse 1—13. Of the exploration and manifestation of those therein, who are not so learned and wise, and are in faith alone, and who live as they like ; from verse 13—20. Lastly, of those therein, who know nothing but that faith is the all by which man is saved, and not any thing besides, verses 20, 21.

THE CONTENTS OF EACH VERSE. “And the fifth angel sounded,” signifies, the exploration and manifestation of the states of life of those in the reformed church, who are called learned and wise from their confirmation of faith separated from charity, and of justification and salvation by it alone : “And I saw a star fall from heaven unto the earth,” signifies, divine truth spiritual flow-

ing from heaven into the church as existing with such persons, and effecting exploration and manifestation: "And to him was given the key of the bottomless pit," signifies, the opening of their hell: "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace," signifies, the falses of the concupiscences of the natural man springing forth from their evil loves: "And the sun and the air were darkened by reason of the smoke of the pit," signifies, that thereby the light of truth was turned into thick darkness: "And there came out of the smoke locusts upon the earth, signifies, that from them were derived falses to the extreme or lowest degrees, such as prevail with those who have become sensual, and see and judge of all things by the senses and their fallacies: "And unto them was given power, as the scorpions of the earth have power," signifies, the power of persuading that their falses are truths: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who had not the seal of God in their foreheads," signifies, the divine providence of the Lord, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thence not in faith: "And to them it was given that they should not kill them, but that they should be tormented five months," signifies, that neither from these should they be able to take away the faculty of understanding and willing truth and good, but that they should only be able to bring on stupor for a short time: "And their torment was as the torment of a scorpion when he striketh a man," signifies, that this is from their persuasive power: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them," signifies, that it is their desire that, in matters of faith, the understanding should be shut up and the will closed, by which means spiritual light and life are extinguished, and that yet this cannot be done: "And the shapes of the locusts," signifies, the form and appearance of those who have confirmed in themselves faith separated from charity: "Were like unto horses prepared unto battle," signifies, that because they can reason, they appear to themselves to combat from the understanding of truth from the Word: "And on their heads were as it were crowns like gold," signifies, that they appeared to themselves as conquerors: "And their faces were as the faces of men," signifies, that they appeared to themselves to be wise: "And they had hair as the hair of women," signifies, that they appeared to themselves to be in the affection of truth: "And their teeth were as the teeth of lions," signifies, that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things: "And they had breast-plates, as it were breast-plates of iron," signifies, that argumentations from fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted: "And the sound of their wings was as the sound

of chariots of many horses running to battle," signifies, their reasonings as if they were from truths of doctrine from the Word fully understood, for which they must ardently fight: "And they had tails like unto scorpions," signifies, the truths of the Word falsified, by means of which they induce stupor: "And there were stings in their tails, and their power was to hurt men five months," signifies, subtle falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate: "And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon," signifies, that they are in the satanic hell who are in falses from concupiscences, and by a total falsification of the Word have destroyed the church: "One woe is past; behold, there come two woes more hereafter," signifies, further lamentations over the state of the church.

"And the sixth angel sounded," signifies, the exploration and manifestation of their state of life in the reformed church who are not so wise, and yet place the all of religion in faith, and think of it alone, and live as they like: "And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet," signifies, a command from the Lord out of the spiritual heaven to those who were to explore and make manifest: "Loose the four angels that are bound at the great river Euphrates," signifies, that external restraints should be removed from them, that the interiors of their minds might appear: "And the four angels were loosed," signifies, that when external restraints were removed, the interiors of their minds appeared: "Who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men," signifies, that they were perpetually in the effort to take away spiritual light and life from men of the church: "And the number of the armies of horsemen were two myriads of myriads," signifies, reasonings concerning faith alone, with which the interiors of their minds were filled, from the great abundance of the mere falses of evil: "And I heard the number of them," signifies, that the quality of them was perceived: "And thus I saw the horses in the vision, and them that sat on them," signifies, that it was then discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were infatuated with them: "Having breast-plates of fire, and of jacinth, and of brimstone," signifies, their imaginary and visionary argumentations from infernal love and self-derived intelligence, and from the concupiscences thence proceeding: "And the heads of the horses were as the heads of lions," signifies, fantasies concerning faith alone, as if it were in power: "And out of their mouths issued fire, and smoke, and brimstone," signifies, that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing, but the love of self and of the world,

and the pride of self-derived intelligence, and the concupiscences of evil and falsity springing from these two sources: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths," signifies, that from these it is that the men of the church perish: "For their power was in their mouth," signifies, that they only prevail by their discourse in confirmation of faith: "For their tails were like unto serpents, and had heads, and with them they do hurt," signifies, the reason, because they are in a sensual and inverted state, speaking truths with their lips, but falsifying them by the principle which constitutes the head of their religion, and thus they deceive: "And the rest of the men who were not killed by these plagues," signifies, those in the reformed church who are not so spiritually dead from visionary reasonings, and from self-love, and from the pride of self-derived intelligence, and from the concupiscences thence proceeding, as those before mentioned, and yet make faith alone the head of their religion: "Yet repented not of the works of their hands," signifies, that neither did they shun the things that are proper to themselves, which are evils of every kind, as sins: "That they should not worship demons," signifies, that thus they are in the evils of their concupiscences, and make one with their like in hell: "And idols of gold, and silver, and brass, and stone, and of wood," signifies, that thus they are in worship grounded in mere fables: "Which neither can see, nor hear, nor walk," signifies, in which there is nothing of spiritual and truly rational life: "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts," signifies, that the heresy of faith alone induces on their hearts stupidity, tergiversation, and hardness, so that they do not think any thing of the precepts of the decalogue, nor indeed of any sin that it ought to be shunned because it is in favor of the devil and against God.

THE EXPLANATION.

419. "AND the fifth angel sounded," signifies the exploration and manifestation of the states of life of those in the reformed church, who are called learned and wise from their confirmation of faith separated from charity, and of justification and salvation by it alone. That these are treated of in what now follows as far as verse 13, is evident from the particulars, understood in a spiritual sense. That by sounding is signified to explore and make

manifest the state of the church, and thence the state of life with those whose religion consists in faith alone, may be seen above, n. 397.

420. "And I saw a star fall from heaven unto the earth," signifies, divine truth spiritual flowing from heaven into the church as existing with such persons, and effecting exploration and manifestation. By a star is here signified divine truth spiritual, because it fell from the spiritual heaven, concerning which, above, n. 337, 338; and by the earth is here signified the church with those who are in its internals, as above, n. 398. By divine truth spiritual is meant intelligence derived from spiritual love, which is love towards the neighbor; and as that intelligence at this day is called faith, and that love, charity, it is faith derived from charity, or rather it is the truth of faith derived from the good of charity, which is here signified by a star. The same is signified by a star in the singular number, Apoc. ii. 28, xxii. 16; for by stars, in the plural number, are signified the knowledges of good and truth, n. 51, and by these intelligence is acquired. That it is divine truth exploring and manifesting, is evident from what follows.

421. "And to him was given the key of the bottomless pit," signifies, the opening of their hell. By a key is signified the power of opening, and also the act of opening, n. 62, 174, 840. And by the bottomless pit is signified the hell where they are who have confirmed themselves in justification and salvation by faith alone, who are all of the reformed church; but in the present case, they who in their own eyes, and thence in the eyes of many others, appear as learned and erudite, when yet in the sight of the angels in heaven they appear destitute of understanding as to those things which pertain to heaven and the church; because they who confirm that faith even to its interiors, close the superior degrees of their understanding, till at length they are unable to see any spiritual truth in light; the reason is, because the confirmation of falsity is the negation of truth; therefore when they hear any spiritual truth, which is a truth of the Word serviceable to those who are of the church for doctrine and life,

they keep their minds fixed in the falses which they have confirmed, and then they either veil over the truth they have heard with falses, or reject it as a mere sound, or yawn at it and avert themselves; and this in the degree in which they are in the pride of their own erudition; for pride glues falses together, so that at last they cohere like the concretions formed from the foam of the sea; therefore the Word is hid from them as a book sealed with seven seals. What their quality is, and what their hell, shall also be described, because it has been permitted me to see it, and to discourse with those who are therein, and also to see the locusts that came out of it. "That pit, " which is like the aperture of a furnace, appears in the " southern quarter, and the abyss beneath is of large " extent towards the east; there is light in it, but if light " from heaven be admitted into it, it becomes darkness, " wherefore the pit is closed above. Huts, arched as it " were with brick, appear therein, divided into various " little cells, in each of which there is a table, with paper " and books lying upon it. Every one sits at his own " table, who in the world had confirmed justification and " salvation by faith alone, making charity an act merely " natural-moral, and its works only works of civil life, " whereby men may attain reward in the world; but if " they are done for the sake of salvation, they condemn " them, and this severely, because human reason and will " are in them. All who are in this abyss have been " learned and erudite in the world; and among them " there are some metaphysicians and scholastics, who are " esteemed there above the rest. When it was granted " me to enter into discourse with them, I recognised " some of them: but this is their lot on their first admis- " sion;—they sit in the foremost cells; but as they con- " firm faith by excluding works of charity, they leave " their first habitations, and enter into cells nearer to the " east, and so on successively till towards the end, where " those are who confirm these tenets from the Word; and " as they then cannot but falsify the Word, their huts " disappear, and they see themselves in a desert, where- " upon what is described above, n. 153, happens to them.

“ There is also an abyss beneath the one just mentioned, “ where they are who in like manner have confirmed “ justification and salvation by faith alone, but who by “ themselves in their spirit have denied God, and in their “ hearts have laughed at the holy things of the church ; “ here they do nothing but quarrel, tear their garments, “ climb upon the tables, and kick and abuse one another ; “ and because no one is there permitted to do mischief to “ the body of another, they menace with their faces and “ fists. Filthiness and impurity here prevail ; but these “ are not treated of in this place.”

422. “ And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace,” signifies, the falses of the concupiscences of the natural man springing forth from their evil loves. By the bottomless pit, is signified the hell above described, n. 421 ; by the smoke from thence, are signified the falses from concupiscences ; and because the smoke as of a great furnace is mentioned, the falses of concupiscences springing forth from evil loves are understood, for fire signifies love, n. 468 ; and the fire of hell, evil love, n. 490. A great furnace has a like signification, because it smokes from fire. Infernal spirits are not in any material fire, but in spiritual fire, which is their love ; therefore they do not feel any other fire ; on which subject see the work on *Heaven and Hell*, n. 134, 566—575. All love, in the spiritual world, when it is excited, appears at a distance as fire,—within the hells, as red-hot fire, and without, as the smoke of a fire, or as the smoke of a furnace. The falses of the concupiscences springing forth from evil loves, are also described as smoke from a fire and from a furnace, in other parts of the Word, as in these passages : Abraham “ looked toward Sodom and Gomorrah,—and beheld, and lo, the *smoke of the country* went up as the *smoke of a furnace*,” Gen. xix. 28. “ The sun went down, and it was dark, and behold a *smoking furnace*, and a burning lamp, that passed between those pieces,” Gen. xv. 17. “ And now they sin, more and more, therefore they shall be as the *smoke out of the chimney*,” Hosea xiii. 2, 3. “ But the wicked shall perish, into *smoke* shall

they consume away," Psalm xxxvii. 20. "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of *smoke*," Joel ii. 30. "And shall cast them into a *furnace of fire*, there shall be wailing and gnashing of teeth," Matt. xiii. 41, 42, 49, 51; and in other places.

423. "And the sun and the air were darkened, by reason of the smoke of the pit," signifies, that thereby the light of truth was turned into thick darkness. By the sun and the air is here signified the light of truth, for by the sun is signified love, and by the light proceeding from it, divine truth; wherefore when it is said that the sun was darkened, and at the same time the air, it signifies that divine truth had become thick darkness: that this was from the falses of concupiscences, is signified by its being effected by the smoke of the pit.

424. "And there came out of the smoke locusts upon the earth," signifies, that from them were derived falses to the extreme or lowest degrees, such as prevail with those who have become sensual, and see and judge of all things from their senses and from the fallacies thereof. They are called falses in the extreme or lowest degrees, which occupy the extreme or lowest principles of man's life, and are termed sensual, concerning which we shall speak presently; these are signified by locusts, in the Word: but it is to be observed, that they did not appear like the locusts of the field, which leap about and lay waste meadows and corn fields, but like pigmies or little men, which is evident also from their description, in that they had crowns on their heads, and faces like men, hair like women, teeth like lions, breast-plates of iron, and a king over them,—the angel of the bottomless pit. That little men were also called locusts by the ancients, may be concluded from this passage: The spies who were sent to search the land of Canaan, said, "And there we saw the giants, the sons of Anak, and we were in their eyes as locusts," Numb. xiii. 33. "It is Jehovah that sitteth upon the circle of the earth, and the inhabitants thereof are as locusts," Isaiah xl. 22. But as falses in extreme or lowest principles, such as prevail among them,

are signified by locusts in the Word, therefore they are called locusts, as also crowned and commanders, in Nahum: "There shall the fire devour thee, it shall eat thee up like the canker-worm; make thyself many as the canker-worm, make thyself many as the *locusts*; thy crowned are as the *locusts*, and thy captains as the *locust of locusts*," iii. 15, 16, 17. It is in consequence of falses in extreme or lowest principles consuming the truths and goods of the church, as they spring up in man, that they are signified by locusts, which consume the grass and herb of the field, as may be evident from these passages: "Thou shalt carry much seed out into the field, for the *locust* shall consume it," Deut. xxviii. 38. "That which the palmer-worm hath left hath the *locust* eaten, and that which the *locust* hath left hath the canker-worm eaten, and that which the canker-worm hath left hath the *caterpillar* eaten," Joel. i. 4, 5. "And I will restore to you the years that the *locust* hath eaten, the canker-worm, the *caterpillar*, and the palmer-worm have eaten," Joel ii. 24, 25. The same is signified by the locusts in Egypt, concerning which it is thus written in Moses: "And Moses stretched forth his rod over the land of Egypt, and the east wind brought the *locusts*. And the *locusts* went up over all the land of Egypt;—before them there were no such *locusts*,—and they did eat every herb of the land:" and afterwards, "Moses stretched forth his rod, and the *locusts* were cast into the red sea," Exod. x. 13, and subsequent verses; and in David: He gave their produce to the *caterpillar*, and their labor to the *locust*, Psalm cv. 34, 35. By the miracles in Egypt is described the vastation of the church; and by this miracle, vastation by falses in extreme or lowest principles; and the extreme or lowest principles of man's life, when the interiors on which they depend are closed, are infernal; for this reason it is that it is said the locusts were cast into the red sea, by which is signified hell.

As few at this day know what is meant by the sensual principle, and what the quality of the sensual man is; and as locusts signify such, the following extracts are therefore adduced concerning it from the *Arcana Cœlestia*.

“ That the sensual principle is the ultimate of the life of
“ man’s mind, adhering and cohering to his five bodily
“ senses, n. 5077, 5767, 9121, 9216, 9331, 9730. That
“ he is called a sensual man who judges of all things by
“ his bodily senses, and who believes nothing but what he
“ can see with his eyes, and touch with his hands; saying
“ that these are something, and rejecting the rest, n. 5094,
“ 7693. That the interiors of his mind, which see from
“ the light of heaven, are closed, so that he sees nothing
“ of truth there, which is of heaven and the church, n.
“ 6564, 6844, 6845. That such a man thinks in extreme
“ or lowest principles, and not interiorly from any spiritual
“ light, n. 5089, 5094, 5564, 7693. In short, that they
“ are in a dense natural light, n. 6201, 6310, 6464, 6844,
“ 6845, 6612, 6614, 6622, 6524. That thence interiorly
“ they are against the things which are of heaven and the
“ church, but that exteriorly they can speak in favor of
“ them, and ardently, according to the dominion they ex-
“ ercise by means of them, n. 6201, 6316, 6844, 6845,
“ 6948, 6949. That the learned and erudite, who have
“ confirmed themselves deeply in falses, and still more
“ they who have confirmed themselves against the truths
“ of the Word, are sensual above all others, n. 6316.
“ That sensual men reason acutely and subtilly, because
“ their thought is so near their speech that it is almost in
“ it, and as it were in their lips, and because they place
“ all intelligence in speech from memory only; also that
“ some of them can dextrously confirm falses, and that
“ after confirmation they believe them to be truths, n.
“ 195, 196, 5700, 10236. But that they reason and
“ confirm things from the fallacies of the senses, by which
“ the vulgar are captivated and persuaded, n. 5084, 6948,
“ 6949, 7693. That sensual men are more cunning and
“ malicious than others, n. 7693, 10236. That the
“ avaricious, adulterers, and the voluptuous and deceitful,
“ are especially sensual, although in the eyes of the world
“ they do not appear so, n. 6310. That the interiors of
“ their minds are filthy and unclean, n. 6201. That by
“ these they communicate with the hells, n. 6311. That
“ they who are in the hells are sensual, and the more so

“ in proportion to the depths to which they have fallen,
 “ n. 4623, 6311. That the sphere of infernal spirits con-
 “ joins itself with the sensual principle of man from behind,
 “ n. 6312. That they who have reasoned from sensual
 “ things only, and thence against the genuine truths of the
 “ church, were called by the ancients, serpents of the tree
 “ of knowledge, n. 195, 196, 197, 6398, 6399, 10313.
 “ Moreover the sensual principle or faculty of man, and
 “ the sensual man, are described, n. 10236: and the ex-
 “ tension of things sensual in man, n. 9731. That sen-
 “ sual things ought to be in the last place, and not in the
 “ first, and that in a wise and intelligent man they are in
 “ the last place, and subject to the interiors; but that in
 “ a foolish man, they are in the first place, and govern;
 “ these are they who are properly called sensual, n. 5077,
 “ 5125, 5128, 7645. If sensual things are in the last
 “ place, a way is opened by them to the understanding,
 “ and truths are corrected by a mode of extraction, n.
 “ 5580. That those sensual things are in close contact
 “ with the world, and admit the things which flow from
 “ the world, and, as it were, sift them, n. 9726. That
 “ man, by means of those sensual things, communicates
 “ with the world, and, by means of rational things, with
 “ heaven, n. 4009. That sensual things supply such as
 “ are subservient to the interiors of the mind, n. 5077,
 “ 5081. That there are sensual things which minister to
 “ the intellectual part; and such as minister to the volun-
 “ tary part, n. 5077. That unless the thought be elevated
 “ above sensual things, man enjoys but little wisdom, n.
 “ 5089. That a wise man thinks above sensual things,
 “ n. 5089, 5094. That man, when his thought is elevated
 “ above sensual things, comes into a clearer light, and, at
 “ length, into heavenly light, n. 6183, 6313, 6315, 9407,
 “ 9730, 9922. That elevation above sensual things, and
 “ abstraction from them, was known to the ancients, n.
 “ 6313. That man, by his spirit, might perceive the
 “ things which are done in the spiritual world, if he could
 “ be withdrawn from sensual things, and be elevated into
 “ the light of heaven by the Lord, n. 4622. The reason
 “ is, because the body does not think, but the spirit of man

“in the body; and in proportion as it thinks in the body,
 “in the same proportion it thinks obscurely and in dark-
 “ness; and in proportion as it does not think in the body,
 “in the same proportion it thinks clearly and in the light;
 “but in spiritual things, n. 4622, 6614, 6622. That the
 “sensual scientific principle is the ultimate of the under-
 “standing, and sensual delight, the ultimate of the will,
 “n. 9996. What the difference is between the sensual
 “things common to beasts, and the sensual things not
 “common to them, n. 10236. That there are sensual
 “men not wicked, by reason that their interiors are not
 “closed correspondently, concerning whose state in an-
 “other life, see n. 6311.”

425. “And unto them were given power, as the scorpions of the earth have power,” signifies, the power of persuading that their falses are truths. By a scorpion is signified deadly persuasion; and, by a scorpion of the earth, persuasion in things relating to the church; the earth signifying the church, n. 235; for a scorpion, when he stings a man, induces a stupor upon the limbs, which, if it be not cured, is followed by death; their persuasion produces a corresponding effect upon the understanding. Such is also the signification of scorpion in these passages: “And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among *scorpions*, nor be dismayed at their looks, though they be a rebellious house,” Ezek. ii. 6. Jesus said unto the seventy whom he sent forth, “Behold, I give unto you power to tread on serpents and *scorpions*, and on all the power of the enemy; and nothing shall by any means hurt you,” Luke x. 10.

426. “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who had not the seal of God in their foreheads,” signifies, the divine providence of the Lord, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thence not in faith. By its being commanded them, is signified the Lord’s divine providence,

because it was commanded from heaven ; by not hurting the grass of the earth, nor any green thing, is signified not to be able to take away any truth and good of faith ; for by grass, is signified the truth of faith, which is what first springs up in man, n. 401 ; and, by green thing, is signified the living principle of faith, which is derived from good, n. 401 ; by not hurting any tree, is signified not to be able to take away the affection and perception of truth and good ; for by a tree, is signified man as to these qualities, n. 400 ; by those men who had not the seal of God in their foreheads, are signified they who are not in charity, and thence in faith ; for the forehead signifies love and charity, n. 347 ; and to have the seal, signifies to know and distinguish them from others, n. 345. The reason why they who have confirmed faith alone, to the very arcana of justification and salvation by it, cannot take away any truth and good of faith, nor the affection and perception of them, from any but those who are not in the faith of charity, is, because they are scarcely comprehended by any one but the priest who teaches and preaches them. The layman hears them, but they enter in at one ear and go out at the other ; which the priest himself, who utters those arcana, may know of a certainty from this circumstance, that he himself spent the whole force of his genius in acquiring a knowledge of them in his youth, and afterwards in retaining them in adult age, likewise from his considering himself as a man of extraordinary learning : what then must be the case with a layman, who simply thinks of faith from charity, when he hears these mysteries ? From what has been said, it may be seen ; that faith alone, as being competent to justification, is the faith of the clergy, and not of the laity, save such of them as live unconcernedly, who imbibe no more from their arcana than that faith alone saves ; that they cannot do good from themselves, nor fulfill the law ; and that Christ suffered for them ; besides some other universals of a similar nature.

427. " And to them it was given that they should not kill them, but that they should be tormented five months," signifies, that from the divine providence of the Lord, they

are not able to take away from those, who are not in the faith of charity, the faculty of understanding and willing what is true and good, but that they should only be able to induce stupor for a short time. By its being given them, is signified that it is so ordered from the divine providence of the Lord, as above ; not to have power to kill them, signifies not to be able to take away from those who are not in the faith of charity, the faculty of understanding and willing what is true and good, for when this faculty is taken away, man is spiritually killed ; by tormenting them five months, is signified to induce stupor for a short time ; five signifies a little, or, a short time, and to torment, signifies to induce stupor, because this is what is signified by a scorpion, n. 425 ; and by the torment, as it were, of a scorpion, is signified as follows, n. 428. That the faculty of understanding truth and of willing it, or rationality and liberty, cannot be taken away from man, is amply shown in the *Angelic Wisdom concerning the Divine Providence*, n. 73, 74, 82—86, 92—98, 138—149, 322. That five months signify a little, and, a short time, is owing to the signification of five, as denoting a little ; for times, whether they be hours, days, weeks, or months, or years, do not signify time, but state ; and numbers determine its quality, n. 4, 10, 348, 947. That five signifies something, and also a little, may appear from these places : “ A thousand shall flee at the rebuke of *five*,” Isaiah xxx. 17. “ And *five* of you shall chase a hundred,” Levit. xxvi. 8. Jesus said, “ The kingdom of heaven is like unto ten virgins, of which *five* were wise, and *five* were foolish,” Matt. xxv. 1, 2. By ten virgins are signified all in the church ; by five are signified a certain part or some of them. The like is signified by ten and five in the parable where there were given unto the servants talents that they should trade, and one with his talent gained ten talents, and another, *five*, Luke xix. 13—20. Ten talents signify much, and five talents, a little ; not to mention other passages ; as in Isaiah xvii. 6, xix. 18, 19, Matt. xiv. 15—22.

428. “ And their torment was as the torment of a

scorpion when he striketh a man," signifies, that this is from their power of persuasion. This follows from what was said, n. 427; for by torment is signified the stupor, which their persuasion induces upon the understanding, as the scorpion does upon the body when he stings it; a scorpion signifies that faculty of persuasion, n. 425. In the spiritual world there exists a power of persuasion which takes away the understanding of truth, and induces stupor, and thus distress, upon the mind; but this power of persuasion is unknown in the natural world.

429. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them," signifies, that it is the desire of those who are in the doctrine of faith separated, that in matters of faith the understanding should be shut up, and the will closed, and thus that they should not have any spiritual light and life; but that it is nevertheless provided by the Lord that the understanding should not be shut up, nor the will closed, lest spiritual light and life in man should be extinguished. In those days, signifies the last state of the church, when the doctrine of faith alone is universally received; men shall seek death, signifies that they will desire that, in matters of faith, the understanding should be shut up; and shall not find it, signifies that it is provided of the Lord, that this should not be done; and shall desire to die, signifies that they will also wish to have the will closed in them; and death shall flee from them, signifies that it is provided that neither should take place; for thus spiritual light and life would be extinguished, and man would spiritually die; to seek, is predicated of the understanding; and to desire, of the will; and death, of both. That this is the signification of these words, is evident; otherwise, what meaning could there be in men's seeking death in those days and not finding it, and desiring to die and death fleeing from them? for by death, no other death is meant but spiritual death, which is induced when the understanding is removed from the things that are to be believed; for, in this case, man knows not whether he thinks and does what is true, or what is false, thus whether he thinks and acts with the angels of heaven, or with the devils of hell.

430. "And the shapes of the locusts," signifies, the form and appearances of those who have confirmed in themselves faith separated from charity. By shapes, is signified their appearances in a representative image; by locusts, are signified falses in extreme or lowest principles, n. 424; and as falses make one with those who are in falses, they also are signified by locusts. That they who have confirmed themselves in faith alone, or that the falses in which they are principled, are meant by locusts, appeared evident to me from this circumstance, that the presbyters who were in that faith, embraced the locusts that were seen, and kissed them, and were desirous of introducing them into their houses; for the images, which are forms representative of the affections and thoughts of angels and spirits in the spiritual world, appear as if they were alive, in like manner as the animals, birds, and fishes, mentioned above.

431. "Were like unto horses prepared unto battle," signifies, that because they can reason, they appear to themselves to combat from the understanding of truth from the Word. By a horse, is signified the understanding of the Word, n. 298; by war, is signified spiritual war, which consists in reasonings and argumentations, n. 500, 586; by like, or similitudes, are signified appearances, as above, n. 430.

432. "And on their heads were as it were crowns like gold," signifies, that they appeared to themselves as conquerors. By crowns on their heads like gold, are signified tokens of victory, because formerly kings wore crowns of gold in battle, n. 300; for it is said that they were seen like horses, that is, on horses prepared for war, n. 431, for they had the faces of men, as follows; and they are in the persuasion that they are invincible.

433. "And their faces were as the faces of men," signifies, that they appeared to themselves to be wise. By man, in the Word, is signified to be wise and intelligent, n. 243; and by his face, wisdom and intelligence: hence it is, that by their faces being as the faces of men, is signified, that they appeared to themselves to be wise. They are also called wise, learned, and erudite, although

they are among the foolish virgins, who had no oil in their lamps, Matt. xxv. 1, 2. Oil signifies love and charity; and among the foolish, means among those who hear the Lord, that is, read the Word, and do not do it, Matt. vii. 26.

434. "And they had hair as the hair of women," signifies, that they appeared to themselves to be in the affection of truth. By man, in the Word, is signified the understanding of truth; and by woman, the affection of truth, because man by birth is understanding, and woman, affection; on which subject, see *The Treatise concerning Conjugal Love*. By hair, in the Word, is signified the ultimate of man's life, which is the sensual principle, see n. 424; this is what gives them the appearance of being in the affection of truth, when yet they are in the affection of falsity; for this they believe to be truth. That a woman signifies the affection of truth, may appear from many passages in the Word; hence it is, that the church is called a wife, a woman, a daughter, and a virgin, the church being a church by virtue of the love or affection of truth; for from this comes the understanding of truth. The church is called a woman in these passages: "There were *two women* of one mother, and they committed whoredoms in Egypt, Ahola which is Samaria, and Aholibah which is Jerusalem," Ezek. xxiii. 2, 3, 4. "Jehovah hath called thee as a *woman* forsaken and grieved in spirit, and a *wife of youth*," Isaiah liv. 6, 7. "Jehovah hath created a new thing in the earth, a *woman* shall compass a man," Jerem. xxxi. 21, 22. By the *woman* clothed with the sun, whom the dragon persecuted, Apoc. xii., is signified the New Church, which is the New Jerusalem. By women, are signified the affections of truth, by virtue of which the church is a church, in many passages, as in the following: "The *women* of my people have ye cast out of their pleasant houses," Micah ii. 9. The families of houses shall mourn apart, and the *women* apart, Zech. xii. 12, 13. "Rise up, ye *women* that are at ease, give ear unto my speech," Isaiah xxxii. 9. "Wherefore commit ye this great evil to cut off from you *man and woman*," Jerem. xliv. 7. "I will break in pieces *man and woman*," Jerem. li. 22. By man and woman, here and

elsewhere, is signified, in a spiritual sense, the understanding of truth, and the affection of truth.

436. "And their teeth were as the teeth of lions," signifies, that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things. Teeth signify the ultimates of the life of the natural man, which are called sensual things; concerning which, see above, n. 424. Sensual things are of two kinds, one kind having relation to the will, and the other to the understanding; the sensual things of the will are signified by the hair of women, of which above, n. 434; and the sensual things of the understanding are signified by teeth; the latter, or what is the same, sensual men who are in falses from confirmation, seem to themselves to be in power over all things, so as to be altogether invincible; wherefore the teeth of the locusts, by which such sensual things are signified, were as the teeth of lions, for by a lion is signified power, n. 241. That teeth signify the ultimates of man's life, which are called sensual things, and which, when separated from the interiors of the mind are in mere falses, and do violence to truths even to destroying them, may appear from the following passages: "My soul is among lions, whose teeth are spears and arrows," Psalm lvii. 4. "Break their teeth, O God, in their mouth, break out the great teeth of the young lions," Psalm lviii. 6. "For a nation is come up upon my land, strong,—whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion," Joel i. 6. "Jehovah hath broken the teeth of the ungodly," Psalm iii. 7. There came up out of the sea a beast dreadful and terrible, and exceedingly strong, which had great iron teeth, it devoured and brake in pieces, Dan. vii. 7. "Blessed be Jehovah, who hath not given us a prey to their teeth," Psalm cxxiv. 6. Since sensual men do not see any truth in its own light, but ratiocinate and dispute about every thing, by questioning its identity; and since these disputes in the hells are heard without, as the gnashing of teeth, being in themselves the collisions of falsity and truth, it is evident what is signified by the gnashing of teeth, Matt. viii. 12,

xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30, Luke xiii. 28; and partly what by *gnashing with the teeth*, Psalm iii. 7, Psalm xxxv. 15, 16, Psalm xxxvii. 12, Psalm cxli. 10, Micah iii. 5, Lament. ii. 16.

436. "And they had breast-plates as it were breast-plates of iron," signifies, argumentations from fallacies, by which they fight and prevail, which appeared to them so powerful that they could not be refuted. By breast-plates are signified defences, because they protect the breast; here, defences of falsities, which are effected by argumentations grounded in fallacies, by which a false principle is defended; for from a false principle nothing but falses can flow: if truths are advanced, they are only viewed outwardly or superficially, thus also sensually, and are consequently falsified, and, with such persons, become fallacies. The reason why breast-plates have this signification, is, because wars, in the Word, signify spiritual wars, and thence the implements of war signify the various things relating to such wars; as in Jeremias: "Harness the horses; and get up, ye horsemen, and stand forth with your *helmets*; furbish the *spears*, and put on the *brigandines*," xli. 4. In Isaiah: "For he put on righteousness as a *breast-plate*, and an *helmet* of salvation upon his head," lix. 17. In David: "Under his wings shalt thou trust, his truth shall be thy *shield* and *buckler*," Psalm xci. 4; besides other places; as in Ezekiel xxiii. 24, xxxviii. 4, xxxix. 9, Nahum ii. 4, Psalm v. 12, Psalm xxxv. 2, 3. Their breast-plates being as it were of iron, signifies that their argumentations seemed to them so strong that they could not be refuted; for iron, from its hardness, signifies what is strong.

437. "And the sound of their wings was as the sound of chariots of many horses running to battle," signifies, their reasonings as if they were from truths of doctrine from the Word fully understood, for which they must ardently fight. The sound of wings signifies reasonings, because to fly, signifies to perceive and instruct, n. 245, 415; chariots signify doctrinals, as will be seen presently; horses signify the understanding of the Word, n. 298; and many horses, what is plenary: that running to

battle, signifies ardor for contest, is evident. That a chariot signifies doctrine, is plain from these passages: "The *chariots* of God are twenty thousand thousands of angels, the Lord is among them," Psalm lxxviii. 17. "Jehovah maketh the clouds his *chariot*; who walketh upon the wings of the wind," Psalm civ. 2, 3. "Thou didst ride, (O Jehovah,) upon thine horses, and *thy chariots* are salvation," Habak. iii. 8. "For behold, Jehovah will come with fire, and with his *chariots* like a whirlwind," Isaiah lxvi. 15. "Thus shall ye be filled at my table with horses and *chariots*; and I will set my glory among the heathen," Ezek. xxxix. 20. "And I will cut off the *chariot* from Ephraim, and the horse from Jerusalem," Zech. ix. 10. "And I will overthrow the throne of kingdoms, and I will overthrow the *chariots*, and those that ride in them," Haggai ii. 22. "Go, set a watchman, let him declare what he seeth; and he saw a *chariot*, with a couple of horsemen, and a *chariot* of camels, and a *chariot* of men, and he said, Babylon is fallen, is fallen," Isaiah xxi. 6, 7, 8. As Elijah and Elisha represented the Lord as to the Word, and thence signified doctrine from the Word, as did all the prophets, n. 8, therefore they were called *the chariots of Israel, and the horsemen thereof*; and for the same reason Elijah was seen taken into heaven in a *chariot of fire*, and there was seen by Elisha's young man *chariots and horses of fire* round about him, 2 Kings ii. 11, 12, vi. 17, xiii. 14; besides other places where chariots occur; as in Isaiah xxxi. 1, xxxvii. 24, lxvi. 20, Jerem. xvii. 25, xxii. 4, xlvi. 2, 3, 8, 9, l. 37, 38, li. 20, 21, Ezek. xxvi. 7, 8, 10, 11, Dan. xi. 40, Nabum iii. 1, 2, 3, Joel ii. 1, 2, 5.

438. "And they had tails like unto scorpions," signifies, the truths of the Word falsified, by means of which they induce stupor. By the tail is signified the ultimate of the head, because the brain is continued through the back-bone to the tail, therefore the head and tail make one, as the first and last; when, therefore, by the head, faith alone justifying and saving is signified, by the tail is signified the sum of all the confirmations thereof, which are from the Word, thus which are the truths of the Word

falsified. Every one, who from his own intelligence assumes a principle of religion, and establishes it as the head, also assumes confirmations from the Word, and makes them the tail, thus induces a stupor upon others, and so hurts them; therefore it is said, that "they had *tails* like unto scorpions;" and presently after, "that there were stings in their *tails*, and that their power was to hurt men;" for by a scorpion is signified the power of persuasion inducing stupor upon the understanding, n. 425. That the tail is a continuation of the brain through the back-bone to its termination, any anatomist will tell you; or merely observe a dog or any other animal with a tail, and encourage and coax him, and you will see that the ridge of his back will become smooth, and his tail move correspondently; but that, on the contrary, he will set his back up if you provoke him. The primary tenet of the understanding, which is assumed as a principle, is signified by the head, and the ultimate thereof by the tail, in these passages also: "Therefore Jehovah will cut off from Israel *head and tail*, the ancient and the honorable, he is the *head*, and the prophet that teacheth lies, he is the *tail*," Isaiah ix. 13, 14. Egypt shall not have any work to make *head and tail*, Isaiah xix. 15. By the seven *heads* of the dragon, and by his *tail*, with which he drew a third part of the stars of heaven, and cast them to the earth, Apoc. xii. 4; as also by the tails like serpents, having heads with which they do hurt, verse 19 of this chapter: nothing else is signified. Inasmuch as by the tail is signified the ultimate, and the ultimate being the complex or aggregate of all, therefore Jehovah said to Moses, Take the serpent by the *tail*; and he took it, and it became a rod, Exod. iv. 3, 4; and therefore it was commanded, That they should take off the *tail* entire near the back-bone, and sacrifice it together with the fat that was upon the entrails, kidneys, intestines, and liver, Levit. iii. 9, 10, 11, viii. 25, ix. 19, Exod. xxix. 22. That the ultimate is the continent and complex, or that which contains and comprehends all prior things, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 38, 65; and in *The*

Wisdom of Angels concerning the Divine Love and the Divine Wisdom, n. 209—216, n. 217—222.

439. "And there were stings in their tails : and their power was to hurt men five months," signifies, subtle falsifications of the Word, by which, for a short time, they darken and fascinate the understanding, and thus deceive and captivate. By stings in their tails, are signified subtle falsifications of the Word ;—by stings, subtilty ; and by tails, the truths of the Word falsified, n. 438. By their power to hurt, is signified, that by means of these they can induce stupor, that is, they can darken and fascinate the understanding, and thus deceive and captivate ; for their tails were like scorpions, and by scorpions such things are signified, n. 425. By five months, is signified for a short time, as above, n. 427 : this takes place when they quote and apply any thing from the Word ; for the Word is written according to correspondences, and correspondences are in part appearances of truth, containing within them genuine truths. If these truths are not known in the church, many things may be taken from the Word, which at first appear in accordance with heresy ; but when genuine truths are known in the church, then the appearances of truth are rendered manifest, and genuine truths come to view. But before this is done, a heretic, by various things drawn from the Word, may obscure and fascinate the understanding, and thus deceive and captivate. That this is done by those who assert that man's sins are remitted, or, in other words, that he is justified by an act of faith, concerning which no one knows any thing, and this in a moment, and if not before, even at the hour of death, might be illustrated by examples, were this the place to do so. By stings are signified falses of a hurtful nature derived from evil, also in Amos : "Lo, the days shall come upon you, when they shall take you away with *stings*," iv. 2. And in Moses : That they should drive out the inhabitants of the land, lest they should be thorns in their eyes, and *stings* in their sides, Numb. xxxiii. 55. Thorns, briars, brambles, and thistles, also signify falses of evil, on account of their prickles.

440. "And they had a king over them, the angel of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon," signifies, that they are in the satanic hell who are in falses derived from concupiscences, and by a total falsification of the Word, have destroyed the church. By their king, the angel of the bottomless pit, is not signified any angel who is a king there, but the false principle reigning therein; for by a king, in a genuine sense, is signified one who is in truths from the affection of good, and, abstractedly, that truth itself, n. 20; and thence, in the opposite sense, by a king is signified one who is in falses from concupiscence of evil, and, abstractedly, that false itself. By the bottomless pit is signified the satanic hell, where they are, n. 387, 428; by name, is signified the quality of the state, n. 81, 122, 165; Abaddon, in the Hebrew tongue, signifies a destroying and a destroyer; so does Apollyon, in the Greek tongue; and this is the false principle in extreme or lowest principles, which, by the total falsification of the Word, has destroyed the church. By Abaddon, in the Hebrew text, is signified destruction or perdition, in these places: "Shall thy faithfulness be declared in *destruction*," Psalm lxxxviii. 11. "Hell is naked before him, and *destruction* hath no covering," Job xxvi. 6. "For it is a fire that consumeth to *destruction*," Job xxxi. 12. "*Destruction* and Death say," Job xxviii. 22. In other places, hell and the devil are called *Destruction or Perdition, and Destroyer*," Isaiah liv. 16, Ezek. v. 16, ix. 1, Exod. xii. 13; though another term is used.

441. "One woe is past; behold, there come two woes more hereafter," signifies, further lamentations over the devastation of the church. That woe signifies lamentation over calamity, unhappiness, and damnation, see n. 416; here, then, by two woes to come, are signified further lamentations over the state of the church.

442. "And the sixth angel sounded," signifies, the exploration and manifestation of their state of life in the reformed church who are not so wise, and yet place the all of religion in faith, and think of it alone and of nothing

beyond it, and the customary worship, and so live as they like. That these are treated of to the end of this chapter, will appear from the explanation of what follows. That to sound signifies to explore and lay open the state of the church, and thence of the life of those whose religion consists in faith alone, may be seen above, n. 397.

“These who are now treated of, are altogether distinct from those referred to thus far in this chapter, the falses of whose faith were seen in the form of locusts : this is the ground of distinction ; the latter, or those already described, are studious in exploring the arcana of justification by faith, and also in giving the signs of it, and its testimonies, which, with them, are the goods of moral and civil life ; insisting that the precepts of the Word are indeed in themselves divine, but that with man they become natural, because they proceed from his will, and have no conjunction with the spiritualities of faith ; and because they confirm these things by rational considerations which savor of erudition, they dwell in the southern quarter of the bottomless pit, according to the description above, n. 421. But they who are treated of in what follows to the end of the chapter, do not study those arcana, but only make bare faith the all of religion, and nothing besides it and the customary worship, and so live at their ease. I have been permitted to see and converse with these also ; they live in the northern quarter, in huts that are scattered about, and constructed of reeds and rushes plastered over with lime, without any floor but the ground. The more ingenious who, by means of natural light, know how to establish that faith by reasonings, and can prove that it has nothing at all to do with life, dwell in front, the more simple behind them, and the more stupid toward the western part of that tract : the multitude of them is so great that it is incredible. They are instructed by angelic spirits, but they who do not receive the truths of faith, and live according to them, are let down into the hell which is under them, and confined there.”

443. “And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel

which had the trumpet," signifies, a command from the Lord out of the spiritual heaven to those who were to explore and make manifest. By a voice, is signified a divine command; by the golden altar, or altar of incense, is signified the spiritual heaven, n. 277, 392; by the four horns of that altar, is signified its power, n. 270; here, the power of loosing the four angels bound at the river Euphrates, as follows; by the sixth angel who had the trumpet, is signified to those to whom the office of exploring and laying open these things, was committed, n. 442.

444. "Loose the four angels that are bound at the great river Euphrates," signifies, that external restraints should be removed from them, that the interiors of their minds might appear. That this is the signification of these words, no one can know, and scarcely can suspect, unless he knows what is meant by the great river Euphrates, and what by the four angels bound there. By Euphrates, in the Word, are signified the interiors of man's mind, which are called things rational, which, with those who are in truths derived from good, are full of wisdom, but in those who are in falses derived from evil, are full of insanity. The reason why these are signified in the Word by the river Euphrates, is, because that river divided the land of Canaan from Assyria; and by the land of Canaan, was signified the church; and, by Assyria, its rational principle; and thence by the river which bounded it, are signified the interiors of the mind which are called things rational, in both senses: for there are three things which constitute a man of the church, the spiritual principle, the rational or intellectual, and the natural, which is also the scientific. The spiritual principle of the church was signified by the land of Canaan and its rivers; the rational or intellectual principle of the church, by Ashur or Assyria and its river Euphrates; and the natural, which is also the scientific principle of the church, by Egypt and its river Nile: but concerning these more may be seen below, n. 503. By the four angels bound at the river Euphrates, are signified those interiors with the men of the church which are said to be bound, because they are not openly avowed; for they are infernal spirits, who are meant by these four

angels, since it is said of them, in what follows, n. 446, that they were prepared to kill the third part of men, and the interiors of men make one with spirits, either infernal or celestial, because they cohabit: by loosing them, is signified to remove external restraints, that the interiors of their minds may appear. Such is the signification of these words. By Euphrates are signified the interiors of man's mind bordering upon or bounding the spiritual things of his church, as may appear from those places in the Word where Ashur or Assyria is mentioned; but Euphrates occurs, in an opposite sense, in which it signifies the interiors full of falses and thence of insanities, in these passages: "Behold the Lord bringeth up upon them the waters of the river, strong and many, even the *king of Assyria*. And he shall pass through Judah; he shall overflow, and go over," Isaiah viii. 7, 8. "And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do with the way of *Assyria*, that thou shouldest drink the waters of the river?" Jerem. ii. 18. "And Jehovah shall utterly destroy the tongue of the Egyptian sea; and shake his hand over the *river Euphrates*," Isaiah xi. 15. "And the sixth angel poured out his vial upon the great *river Euphrates*, and the water thereof was dried up," Apoc. xvi. 12. The prophet was commanded to put a girdle upon his loins, and to hide it afterwards in a hole of a rock beside the *Euphrates*, and after a short time when he took it, behold it was rotten, nor was it useful for any thing, Jerem. xiii. 1—7, 11. And he was also commanded, When he had done reading the Book, to cast it into the midst of the *Euphrates*, and to say, thus shall Babylon sink, and not rise again, Jerem. li. 63, 64; by these things were represented the interiors of the state of the church with the children of Israel. That the river of Egypt, the Nile, and the river of Assyria, the Euphrates, were the boundaries of the land of Canaan, appears from this passage: "Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the *river of Egypt unto the great river Euphrates*," Gen. xv. 18. That the Euphrates was a boundary, may be seen, Exod. xxiii. 31, Deut. i. 7, 8, xi. 24, Joshua i. 4, Micah vii. 12.

445. "And the four angels were loosed," signifies, that when external restraints were removed, the interiors of their minds appeared. This follows from what was said above.

446. "Who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men," signifies, that they were perpetually in the effort to take away spiritual light and life from men of the church. Being prepared, signifies to be in the endeavor; by an hour, a day, a month, and a year, is signified continually and perpetually, in like manner as by at all times; to slay, signifies to take away spiritual light and life from men of the church, n. 325; and the third part, signifies all, n. 400.

447. "And the number of the armies of horsemen were two myriads of myriads," signifies, reasonings concerning faith alone, with which the interiors of their minds were filled, from the great abundance of mere falses of evil. By armies, are signified goods and truths; and, in the opposite sense, evils and falses; here, the falses of evil, of which below. By horsemen, are signified reasonings concerning faith alone; because by a horse is signified the understanding of the Word, n. 298; and also the understanding of the Word destroyed, n. 305, 312, 321; therefore by horsemen, are signified reasonings from the understanding of the Word destroyed: in the present instance, concerning faith alone; because they who are principled therein, are treated of. By two myriads of myriads, are not meant the precise number, but a great abundance; two are mentioned, because two are predicated of good, and, in the opposite sense, of evil, n. 322; and myriads are predicated of truths, and, in the opposite sense, of falses, n. 336. Hence it may be seen, that by the number of the armies of horsemen, two myriads of myriads, are signified reasonings concerning faith alone, with which the interiors of their minds were filled, from the great abundance of mere falses of evil. That by armies, in the Word, are signified the goods and truths of heaven and the church, and, in the opposite sense, evils and falses, may appear from those places where the sun, moon, and stars, are called armies or hosts; and by the

sun is signified the good of love; by the moon, the truth of faith; and by the stars, knowledges of what is good and true; and the contrary, in the opposite sense, n. 51, 53, 332, 413; both the former and the latter are called armies or hosts, in these passages: "Praise Jehovah all ye *his hosts*, praise ye him sun and moon, praise him all ye stars of light," Psalm cxlviii. 2, 3. "My hands have stretched out the heavens, and all their *host* have I commanded," Isaiah xlv. 12. "By the word of Jehovah were the heavens made, and all the *host of them* by the breath of his mouth," Psalm xxxiii. 6. The heavens and the earth were finished and all the *host of them*, Gen. ii. 1. The horn of the goat grew even "to the *host of heaven*, and it cast down some of the *host* and of the stars to the ground, yea, he magnified himself even to the prince of the *host*:—and an *host* was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground: then I heard one saint speaking, How long is the sanctuary and the *host* to be trodden under foot," Dan. viii. 10—14. "Jehovah shall utter his voice before his *army*," Joel ii. 11. On the housetops they offered incense to all the *host of heaven*, Jerem. xix. 13. Lest thou worship and serve the sun, the moon, the stars, and all the *host of heaven*, Deut. iv. 19, xvii. 3, Jerem. viii. 2; in like manner in Isaiah xiii. 4, xxxiv. iv. xl. 26, Jerem. xxxiii. 22, Zech. ix. 15, Apoc. xix. 14. Because the host of heaven signifies the goods and truths of heaven and the church, therefore the Lord is called *Jehovah Zebaoth*, that is, Jehovah of hosts: and, for the same reason, the ministry of the Levites was called *military service*, Numb. iv. 3, 23, 30, 39; and it was written in David: "Bless Jehovah all ye his *hosts*, ye ministers of his that do his pleasure," Psalm ciii. 21. Evils and falses in the church are signified in Isaiah, by the *army of the Gentiles*, xxxiv. 2; and by the *army* of the king of the north, with which he came against the king of the south," Dan. xi. 13, 15, 20. The king of the north is the false of evil in the church, and the king of the south is the truth of good there. It is said by the Lord, "When ye shall see Jerusalem compassed with *armies*, then know

that the desolation thereof is nigh," Luke xxi. 20. By Jerusalem is here signified the church, and by armies the evils and falses which would lay it waste; speaking of the consummation of the age, which is the last time of the church. Evils and falses are signified by an army, in Joel: "And I will restore to you the years that the locust hath eaten, the canker-worm, the caterpillar, and the palmer-worm, my great *army*, which I sent among you," ii. 25. That by the locust and the other things, is signified the false in extreme or lowest principles, see above, n. 424.

448. "And I heard the number of them," signifies, that the quality of them was perceived, which was as follows. To hear, signifies to perceive; number, signifies the quality and state of a thing, n. 10, 348, 364: it denotes the quality of their state, as given below, because it is described in what now follows, wherefore it is said, *And thus I saw*.

449. "And thus I saw the horses in the vision, and them that sat on them," signifies, that then it was discovered that the reasonings of the interiors of their minds concerning faith alone, were imaginary and visionary, and that they themselves were infatuated with them. To see, signifies to discover their quality; by horses, are signified the reasonings of the interiors of their minds concerning faith alone; in the present case, imaginary and visionary reasonings, because it is said, that he saw them in vision. By those that sit on horses, are signified such as are intelligent from the Word understood, but here, such as are infatuated by imaginary and visionary notions, which are contrary to the Word. Because the interiors of their minds appeared under such forms as signify imaginary and visionary reasonings concerning faith alone, a few of them, which I have heard from their own mouths, shall be made public; thus, for instance: "Was not faith alone, after the grievous fall of man, made the only medium of salvation? How can we appear before God without that medium? Is it not the only medium? Are we not born in sins, and is not our nature entirely corrupted by the transgression of Adam? Can there be any other means of

being healed but by faith alone? What can our works contribute towards this? Who can do any good work from himself,—who can purify, forgive, justify, and save himself? Does there not lurk, in every work that man does from himself, merit and self-righteousness? And if, haply, we should do any thing that was good, could we do all, and fulfill the law? Besides, if any one sins against one commandment, he sins against all, because they cohere. Why did the Lord come into the world, and suffer so grievously on the cross, but to take away from us damnation and the curse of the law, to reconcile God the Father, and become merit and righteousness alone, which might be imputed to man through faith? otherwise, what good end could be answered by his coming? Since, then, Christ, suffered for us, and fulfilled the law for us, and took away its right of condemnation, can evil, in this case, any longer condemn, and can good save us? therefore we who have faith, are at full liberty to think, will, speak, and do whatever we please, provided we do no injury to our reputation, honor, and interest, nor incur the penalties of the civil law, which would be a disgrace and hurt to us." Some, who wander further north, said, "That good works, which are done for the sake of salvation, are hurtful, pernicious, and cursed;" among these, also, there were some presbyters. These things are what I heard, but they mumbled and muttered many more, which I did not hear. They spoke, also, indecently with all licentiousness, and were lascivious, both in words and actions, without fear for any wicked deed, except out of pretence, for the sake of appearing honest. Such are the interiors of the mind, and thence the exteriors of the body of those, who place the all of religion in faith alone. But all those things, which were uttered by them, fall to the ground, if the Lord himself—the Saviour—is immediately approached, and believed in, and good is done, each for the sake of salvation, and by man as from himself, with a belief, however, that it is from the Lord: unless these things are done *as* by man, neither faith nor charity can be given at all; nor, consequently, can religion nor salvation.

450. "Having breast-plates of fire, and of jacinth, and

of brimstone," signifies, their imaginary and visionary argumentations from infernal love and self-derived intelligence, and the concupiscences thence proceeding. By breast-plates, are signified argumentations, by which they fight for faith alone, n. 436; by fire, is signified celestial love, and, in the opposite sense, infernal love, n. 452, 465, 495; by jacinth, is signified intelligence from spiritual love, and, in the opposite sense, intelligence from infernal love, which is self-derived intelligence, of which below; and by brimstone is signified concupiscences derived from that love through self-intelligence, n. 452: hence it follows, that by breast-plates of fire, of jacinth, and of brimstone, such things are signified. The reason why their argumentations in favor of faith alone are thus described, is, because all they who believe themselves justified, that is, absolved from sin, by faith alone, never think of repentance; and an impenitent man is in mere sins, and all sins are derived from, and thence partake of the nature of infernal love, of self-intelligence, and the concupiscences springing from them; and they who are principled in these things, not only act from them, but also speak, yea, think and will, and consequently reason and argue from them; these constitute, indeed, the very man, because they are his very life; but then a man-devil, and an infernal life. They who live a moral life, only for the sake of themselves and the world, do not know this; the reason is, because their interiors are infernal, whilst their exteriors are similar to the exteriors of those who live a Christian life: let them know, however, that every one when he dies, comes into his interiors, because he becomes a spirit, this being the internal man; and then the interiors accommodate the exteriors to themselves, and they become alike: wherefore the morality of their life in the world then becomes as the scales of fishes which are wiped away. The case is quite different with those who hold the precepts of moral life to be divine; and then those also of a civil nature, by reason of their having relation to love towards the neighbor. A jacinth, signifies intelligence derived from spiritual love, because its color partakes of the redness of fire and the whiteness

of light; and by fire, is signified love; and by light, intelligence: this intelligence is signified by blue in the coverings and vails of the tabernacle, Exod. xxvi. 31, 36, xxvii. 16; in *Aaron's ephod*, Exod. xxviii. 6, 15; by the cloth of *blue or hyacinth* which was placed over the ark, the table, the candlestick, and the altar, when they journeyed, Numb. iv. 6, 7, 9, 11, 12; by the *fringe of blue thread* on the borders of their garments, Numb. xv. 38, 39; and by the hyacinthine or blue color, in Ezekiel xxvii. 7, 24. But intelligence derived from the affection of infernal love, is signified by blue in Ezekiel: Aholah, or Samaria, played the harlot, and doted on her lovers the neighboring Assyrians, clothed in *blue*, horsemen riding upon horses, xxiii. 4, 5, 6: hereby the church is described, which, by reasonings from self-derived intelligence, had falsified the truths of the Word. And in Jeremiah: "But they are altogether brutish and foolish: the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, the work of the workman and of the hands of the founder, *blue* and purple is their clothing, they are all the work of the wise," x. 8, 9. The work of the workman and of the hands of the founder, and all the work of the wise, signify, in this passage, that they were the offspring of self-derived intelligence.

451. "And the heads of the horses were as the heads of lions," signifies, phantasies concerning faith alone, as if it were in power. By heads, are signified the imaginary and visionary notions about faith alone, with those who are here treated of collectively, which are called phantasies: by horses, are signified the reasonings of the interiors of their minds, which are such, n. 449; by lions, are signified power, n. 241; but then it is power from fallacies inasmuch as they are sensual, and the sensual reason from fallacies, by which they persuade and captivate, n. 424. That their arguments in favor of faith alone are imaginary and visionary, any one may see, who elevates his mind a little. What are faith in act and faith in state, as conceived by them, but visionary things? Who is there among them that knows any thing concerning

faith in act; and what avails faith in state, when no good enters from man into faith in act? What is remission of sins and consequent momentaneous salvation, but a result of visionary thought? That it is the fiery flying serpent in the church, see *The Wisdom of Angels concerning the Divine Providence*, n. 340. What is the conceit of immunity, merit, righteousness, and sanctification by imputation, but a visionary thing? see *The Doctrine of the New Jerusalem concerning the Lord*, n. 18. What is the Divine Operation in internals, without man's coöperation in externals as from himself? For to separate the internal from the external so that there can be no conjunction of them, is merely visionary, see below, n. 606. Such a visionary thing is faith separated from charity; for charity in works is the very foundation and continent of faith; it is its ground and soil, also its essence and life; in a word, faith from charity constitutes a man; but faith, without charity, is a spectre, and a creature of the imagination, like a bubble of water floating in the air. But perhaps some may say, If you remove the understanding from faith, you will not see visionary things; but be it known, that he who can remove the understanding from faith, may obtrude a thousand visionary things upon every religious tenet, as has been done for ages past by the Roman Catholics.

452. "And out of their mouths issued fire, and smoke, and brimstone," signifies, that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing but the love of self and of the world, which is the proprium or selfhood of the will; the pride of self-derived intelligence, which is the proprium of the understanding, and the concupiscences of evil and falsity, which is the common proprium springing from the two former. Out of their mouths, means out of their thoughts and discourses; by fire is signified the love of self and of the world, which love is the proprium of man's will, n. 450, 465, 495; by smoke is signified the pride of self-derived intelligence, which is the proprium of his understanding, proceeding from the love of self and of the world, as smoke does from fire, n. 422;

and by brimstone is signified the concupiscence of evil and falsity, which is the common proprium flowing from the two former. These things, however, do not appear from their discourses before men in the world, but manifestly before the angels in heaven; therefore it is said, that when viewed interiorly, they are such. Fire signifies infernal love; and brimstone, the concupiscences flowing from that love through the pride of self-derived intelligence, in the following passages: I will cause it to rain *fire and brimstone* upon him, Ezek. xxxviii. 22. "Jehovah shall rain upon the wicked *fire and brimstone*," Psalm xi. 6. "For it is the day of Jehovah's vengeance—and the streams thereof shall be turned into pitch, and the dust thereof into *brimstone*, the *smoke thereof* shall go up for ever," Isaiah xxxiv. 8, 9, 10. "But the same day that Lot went out of Sodom, it rained *fire and brimstone* from heaven;—even thus shall it be in the day when the Son of Man is revealed," Luke xvii. 29, 30, Gen. xix. 24. "If any man worship the beast and his image,—he shall be tormented with *fire and brimstone*," Apoc. xiv. 9, 10. "And the beast, and with him the false prophet and the devil, were cast alive into a lake of *fire burning with brimstone*," Apoc. xix. 20, xx. 10, xxi. 8. "The breath of Jehovah like a stream of *brimstone* doth kindle it," Isaiah xxx. 33. "And that the whole land thereof is *brimstone*, and salt and *burning*, that it is not sown, neither shall it bring forth any grass like the overthrow of Sodom and Gomorrah," Deut. xxix. 21, 23. *Brimstone* shall be scattered over the habitation of the wicked, Job xviii. 15.

453. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths," signifies, that from these it is, that the men of the church perish. A third part of men being killed, signifies that the men of the church perish by the three things just now mentioned, n. 452; for by being killed, is signified to be killed spiritually, which is to perish as to the soul; and by a third part, is signified all who are principled in those falses, which have been frequently enumerated above; what is

signified by fire, smoke, and brimstone, and what by issuing out of their mouths, may be seen above, n. 452. To these falses may be ascribed the circumstance, that throughout Christendom it is not known that the fire here spoken of denotes the love of self and of the world, and that this love is the devil; also that the smoke issuing from this fire denotes the pride of self-derived intelligence, and that this pride is satan; as also that brimstone kindled by this fire, by means of that pride, denotes the concupiscences of evil and falsity; and that these concupiscences are the crew of the devil and satan, of which hell consists; and when ignorance prevails respecting these things it cannot be known what is a sin, for sin derives all its delight and pleasantness from them.

454. "For their power is in their mouth," signifies, that they only prevail by their discourse in confirmation of faith. By power in their mouth, is signified power in discourse confirming doctrine; for neatness and elegance of language, pretended zeal, ingenious confirmation of what is false, especially from the appearances of truth in the Word, authority, closure of the understanding, and the like, effect every thing, whilst truth and the Word effect nothing; for truth shines before none, and the Word teaches none, but those who are principled in charity and thence in faith.

455. "For their tails were like unto serpents and had heads, and with them they hurt," signifies, the reason, because they are in a sensual and inverted state, speaking truths with their lips, but falsifying them by the principle which constitutes the head or chief doctrine of their religion, and thus they deceive. The same is here signified, as above, by the locusts, n. 438, 439; but it is there said, that they had tails like scorpions, whereas here, like serpents, for they who are described by the locusts, speak and persuade from the Word, the sciences, and from erudition; but these only from arguments, which are appearances of truth and fallacies; and they who use such arguments ingeniously, and as it were wisely, do indeed deceive, but not in so great a degree. By serpents, in the Word, are signified sensual things, which are the ulti-

mates of man's life, as above, n. 424 ; the reason is, because all animals signify the affections of man, wherefore also the affections of angels and spirits, in the spiritual world, appear at a distance as animals, and affections, merely sensual, as serpents ; and this because serpents creep on the ground and lick the dust, and sensual things are the lowest of the understanding and will, being in close contact with the world, and nourished by its objects and delights, which only affect the material senses of the body. Noxious serpents, which are of many kinds, signify the sensual things that are dependent on the evil affections which constitute the interiors of the mind with those who are insane through the falses of evil ; and harmless serpents signify the sensual things that are dependent on the good affections which constitute the interiors of the mind with those who are wise by virtue of the truths of good. Sensual things dependent on evil affections, are signified by serpents in these places : "They shall lick the dust like a *serpent*," Micah vii. 17. "And dust shall be the *serpent's* meat," Isaiah lxxv. 25. Unto the *serpent* it was said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. iii. 14. The sensual principle is so described, because, communicating as it does with hell, where all are sensual, it, in things spiritual, changes celestial wisdom into infernal insanity. "Rejoice not thou, whole Palestina,—for out of the *serpent's* root shall come forth a cockatrice, and his fruit shall be a fiery flying *serpent*," Isaiah xiv. 29. "They hatch *cockatrice* eggs,—he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper," Isaiah lix. 5. Because the sons of Israel desired to return into Egypt, they were bit by *serpents*, Numb. xxi. 1—10. To return into Egypt signifies from spiritual to become sensual ; therefore it is said, The hirelings of Egypt turned themselves away, "the voice thereof shall go like the voice of a *serpent*," Jerem. xlvi. 22. Because Dan was the last of the tribes, and thence signified the ultimate of the church, which is the sensual principle subject to the interiors, therefore it is said of him, "*Dan shall be a serpent* by the way that biteth the horses' heels,

so that his rider shall fall backward," Gen. xlix. 17. By the horses' heels, are signified the ultimates of the understanding, which are sensual; by biting, is signified to adhere to them; by horseman, or rider, is signified defect of knowledge from them whereby truths are perverted, for which reason it is said, His rider shall fall backward. As sensual men are crafty and cunning, like foxes, therefore the Lord says, Be ye wise as *serpents*, Matt. x. 16; for the sensual man speaks and reasons from appearances and fallacies, and if he has a talent for disputation can ingeniously confirm every falsity, and also the heresy of faith alone; though in discerning truth it is scarcely possible for any one to be so dull and slow of comprehension.

456. "And the rest of the men who were not killed by these plagues," signifies, those in the reformed church who are not so spiritually dead from visionary reasonings, and from self-love, and from the pride of self-derived intelligence, and from the concupiscences thence proceeding, as the former, and yet make faith alone the head of their religion. By the rest of the men, are meant they who are not as the former, but yet make faith alone the head of their religion; who were not killed, signifies who are not so spiritually dead; by these plagues, are meant self-love, the pride of self-derived intelligence, and the concupiscences of evil and falsity flowing from them; these three being signified by fire, smoke, and brimstone, concerning which above, n. 432, 453. That such is the signification of plagues, will be seen below. But something must first be said respecting this class of persons, whom also it has been granted me to see and to converse with. "They dwell in the northern quarter towards the west, where some of them have cottages with roofs, and some without roofs; their beds are of bulrushes, their garments of goat's hair. In the light flowing in from heaven their faces appear stupid and also livid. The reason is, because they know nothing more about religion than that there is a God, that there are three persons, that Christ suffered for them on the cross, and that it is faith alone by which they are saved; and likewise by worship in temples, and by prayers at stated

“times: as to any thing else relating to religion and its
“doctrine, they pay no attention whatever; for the
“worldly and corporeal things, with which their minds
“are filled and overcharged, close up their ears against
“their admission. There are many of the presbyters among
“them, whom I asked, ‘What do you think, when you
“read in the Word of works, of love and charity, of
“fruits, of the precepts of life, of repentance, in short,
“of things that are to be done?’ They replied, That
“they did indeed read them, and thus saw them; but
“still they did not see them, because they kept their
“minds fixed upon faith alone, and therefore thought
“that all these were faith, and did not perceive that they
“were effects of faith. That such ignorance and stu-
“pidity prevails with those who have embraced faith
“alone, and made it the all of their religion, is scarcely
“credible; nevertheless it has been permitted me to have
“abundant experience of the fact.” That by plagues
are meant spiritual plagues, by means of which man dies
as to his spirit or soul, is evident from these passages:
“Thy bruise is desperate, thy *plague* is grievous, for I
will restore health unto thee, I will heal thee of thy
plagues,” Jerem. xxx. 12, 14, 17. “Every one that
goeth by Babylon, shall hiss at all her *plagues*,” Jerem.
l. 13. In one day shall *plagues* come upon Babylon,
death and mourning, Apoc. xviii. 8. “I saw seven angels
having the seven last *plagues*, for in them is filled up the
wrath of God,” Apoc. xv. 1. “Ah! sinful nation, a
people laden with iniquity,—from the sole of the foot
even unto the head, there is no soundness in it, but wounds,
and bruises, and recent *plagues*: they have not been
closed, nor bound up, nor mollified with ointment,” Isaiah
i. 4, 6. “In the day that Jehovah bindeth up the breach
of his people, and healeth the stroke of their *plague*,”
Isaiah xxx. 26; besides other places; as in Deut. xxviii.
59, Jerem. xlix. 17, Zech. xiv. 12, 15, Luke vii. 21,
Apoc. xi. 6, xvi. 21.

457. “Yet repented not of the works of their hands,”
signifies, that neither did they shun the things that are
proper to themselves, which are evils of every kind, as

sins. By the works of a man's hands are signified the things proper to man, which are evils and consequent falses, because by hands are signified those things, in the aggregate, which proceed from man; for the powers of the mind, and thence of its body, are determined to the hands and there terminate; wherefore by hands, in the Word, is signified power: consequently, by the works of a man's hands, the things proper to him are signified, which are evils and falses of all kinds; the things proper to his will are evils, and the things proper to his understanding are falses flowing from them. It is said of those who are here treated of, that they repented not; the reason is, because they who make faith alone the all of religion, say in themselves, What need is there of repentance, when by faith alone sins are remitted, and we are saved? • Of what avail are our own works in this matter? I know that I was born in sin, and that I am a sinner; if I confess this, and pray that my faults may not be imputed to me, is not the work of repentance then performed, and what need is there for any thing more? Thus he has no thought at all about sins, and comes at length not to know that there is any such thing as sin; wherefore he is continually borne along within them and into them, by the delight and pleasantness which flow from them, in like manner as a ship is carried by a fair wind and tide towards the rocks, whilst the pilot and mariners are asleep. By the works of men's hands, in the Word, in its natural sense, are meant graven images, molten images, and idols; but, in the spiritual sense, they signify evils and falses of every kind, which are the things proper to man; as in these passages: Provoke me not to anger by the *works of your hands*; if ye provoke me to anger by the *works of your hands*, to your own hurt, "I will recompense them according to their deeds, and according to the *works of their own hands*," Jerem. xxv. 6, 7, 14. "For the children of Israel have provoked me to anger with the *work of their hands*," Jerem. xxxii. 30, xlv. 8. "And I will utter my judgments against them touching all their wickedness, because they have worshiped the *works of their own hands*," Jerem. i. 16. In that day their eyes

shall look up to the Holy One of Israel, and not to altars—the *work of their hands*, and which their *fingers have made*, Isaiah xvii. 7, 8, xxxi. 7, xxxvii. 19, Jerem. x. 9. That the work of men's hands is his selfhood, and thence evil and falsity, may appear manifestly from this consideration, that on this account it was forbidden to build the altar and temple with hewn stones, or to lift up an iron tool upon them, for this would signify the work of men's hands: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy *tool* upon it, thou hast *polluted it*," Exod. xx. 25. Joshua built an altar of stones, over which he did not *lift up any iron*, Joshua viii. 30, 31. The temple of Jerusalem was built of "stone made ready, so that there was neither hammer nor axe, nor any *tool of iron* heard, while it was building," 1 Kings vi. 7. All things which are done by the Lord are also called the works of his hands, which are proper to him, and in themselves are goods and truths, as in these passages: The *works of Jehovah's hands* are truth and judgment, Psalm cxi. 7. "Thy mercy, O Jehovah, endureth for ever, forsake not the *works of thine own hands*," Psalm cxxxviii. 8. "Thus saith Jehovah, the Holy One of Israel, and his Maker, Ask me of things to come, concerning my sons, and concerning the *work of my hands* command ye me," Isaiah xlv. 11. "Thy people shall be all righteous,—the branch of my planting, the *work of my hands*," Isaiah lx. 21. "But now, O Jehovah, thou art our Father; we are clay, and thou our potter, and we all are the *work of thy hand*," Isaiah lxiv. 8.

458. "That they should not worship demons," signifies, that thus they are in the evils of their concupiscences, and make one with their like in hell. By demons are signified the concupiscences of evil springing from the love of the world; the reason is, because in hell they are called demons who are in those concupiscences; and men also, who are in the same, become demons after death; there is also a conjunction between them and such men; for every man is conjoined with spirits as to his affections, even to their making a one; from which circumstance it

is evident, that to worship demons, is to sacrifice to those concupiscences from the love of them. Therefore he who invokes faith alone, as the head of his religion, or as his idol, remains in evil, by reason of his not searching out any evil in himself which he considers a sin, and consequently is not desirous of removing it by repentance; and as every evil is composed of concupiscences, being nothing but a fascicle or bundle of them, it follows, that he who does not search out any evil in himself, and shun it as a sin against God, which can only be done by repentance, becomes a demon after death. Nothing but such concupiscences are signified by demons in the following passages: "They sacrificed unto *devils*, not to God," Deut. xxxii. 17. The children of Israel no longer sacrificed to the *devils*, after which they went a whoring, Levit. xvii. 7, Psalm cvi. 37. "The wild beast of the desert and of the islands (*Ziim* and *Ijim*) shall meet, and the *demon of the woods* shall cry to his fellow," Isaiah xxxiv. 14. "But the wild beast of the desert (*Ziim*) shall lie there, and their houses shall be full of doleful creatures, (*Ochim*), and the daughters of the owl shall dwell there, and the *demons of the woods* shall dance there," Isaiah xiii. 21. By *Ziim*, *Ijim*, *Ochim*, and the daughters of the owl, are signified various concupiscences; wood demons are such concupiscences as appertain to priapuses and satyrs. Babylon is become the habitation of *devils*, and the hold of every unclean spirit, Apoc. xviii. 2. The demons which the Lord cast out, were such concupiscences, when they lived in the world, concerning which, see Matt. viii. 16, 28, ix. 32, 33, x. 8, xii. 22, xv. 22. Mark i. 32, 33, 34, Luke iv. 33—38, 41, viii. 2, 26—40, ix. 1, 37—44—50, xiii. 32.

459. "And idols of gold, and silver, and brass, and stone, and wood," signifies, that thus they are in worship grounded in mere falses. By idols, in the Word, are signified the falses of worship, and therefore to worship them signifies worship from falses; and by adoring idols of gold, silver, brass, stone, and wood, is signified worship from falses of all kinds, and, taken collectively, worship from mere falses; moreover, the materials of which idols were

made, their forms, and their garments, among the ancients, represented the falses of religion, from which their worship was performed; idols of gold signified falses concerning divine things; idols of silver, falses concerning spiritual things; idols of brass, falses concerning charity; idols of stone, falses concerning faith; and idols of wood, falses concerning good works. All these falses exist in those who do not do the work of repentance, that is, shun evils as sins against God. Graven images and molten images, which were idols, have this signification, in the spiritual sense, in the following passages: "Every man is brutish in his knowledge; every founder is confounded by the *graven image*: for his *molten image* is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish," Jerem. x. 14, 15, li. 17, 18. *Graven images* are the work of the hands of the workman, they speak not, they are altogether brutish and foolish, the *wood* is a discipline of vanities, the whole a work of cunning men, Jerem. x. 3, 4, 5, 8, 9, 10. "What profiteth the *graven image*, that the maker and a teacher of lies hath graven it, that the maker of his work trusteth therein; and there is no breath at all in the midst of it," Habak. ii. 18, 19, 20. "In that day a man shall cast his *idols of silver* and his *idols of gold*, which they made each one for himself to worship, to the moles and to the bats," Isaiah ii. 18, 20. "And have made them *molten images* of their silver, and *idols* according to their own understanding, the work of the craftsmen," Hosea xiii. 2. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your *idols*," Ezek. xxxvi. 25. Clean water is truth; idols are the falses of worship. "Ye shall defile also the covering of your *graven images of silver*, and the ornament of thy *molten images of gold*, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence," Isaiah xxx. 22. Nor is any thing else but the falses of religion and thence of worship, signified by the *gods of gold*, of *silver*, of *brass*, of *iron*, of *wood*, and of *stone*, which Belshazzar, king of Babylon, praised (worshiped,) when he drank wine with

his princes, his wives and his concubines, out of the vessels of gold, and of silver, from the temple in Jerusalem, Dan. v. 1—5, and following verses; besides many other places; as in Isaiah x. 10, 11, xxi. 9, xxxi. 7, xl. 19, 20, xli. 29, xlii. 17, xlvi. 5, Jerem. viii. 19, l. 38, 39, Ezek. vi. 4, 5, xiv. 3—6, Micah i. 7, v. 13, Psalm cxv. 4, 5, Psalm cxxxv. 15, 16, Levit. xxvi. 30. By idols the falses of worship from self-derived intelligence are strictly signified; the manner in which man fashions them, and afterwards accommodates them, so as to appear like truths, is fully described in Isaiah xlv. 9, 10.

460. "Which neither can see, nor hear, nor walk," signifies, in which there is nothing of spiritual and truly rational life. The reason why this is said, is, because idolaters believe that their idols see and hear, for they make them gods: still this is not the meaning of these words; but, that in the falses of worship there is nothing of spiritual nor truly rational life, for by seeing and hearing, is signified to understand and perceive, n. 7, 25, 87; and by walking, is signified to live, n. 167; therefore by these three things, is signified spiritual and truly rational life: this is signified, because by idols are signified the falses of worship, in which there is nothing of spiritual and rational life. That idols do not see, and hear, and walk, is a thing too obvious to be here mentioned, were there not some inward signification involved within it. The like is also said of idols in other parts of the Word, as in these passages: "They have not known nor understood, for he hath shut their eyes—that they cannot see, and their hearts that they cannot understand," Isaiah xlv. 18, 20. They speak not, neither do they walk, Jerem. x. 3—10. "They have mouths, but they speak not, eyes have they, but they see not," Psalm cxv. 5, Psalm cxxxv. 15, 16; by which like things are signified, because by idols are signified the falses of worship; and in falses of worship there is nothing of life which is really life.

461. "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts," signifies, that the heresy of faith alone induces on their hearts stupidity, tergiversation, and hardness, so that they

do not think any thing of the precepts of the decalogue, nor indeed of any sin, that it ought to be shunned because it is in favor of the devil and against God. What murders, adulteries, and thefts, signify in every sense, may be seen in *The Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue*, where it is explained; therefore it is unnecessary to repeat it here; but what is signified by sorceries, shall be explained in the following article. Faith alone induces stupidity, tergiversation, and hardness of heart, in those who are in the reformed church, because the good of life does not constitute religion where faith alone prevails; and if religion does not consist in good of life, then the second table of the decalogue, which is the table of repentance, is like a blank, whereon nothing is written. That the second table of the decalogue is a table of repentance, is evident, because it is not there said that good works are to be done, but that evil works are not to be done, as, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet thy neighbor's goods; and if these things do not constitute religion, the result is as here stated: "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." That good of life does not constitute religion where faith alone prevails, will be clearly shown in what follows.

462. Since at this day it is not known what is meant by *sorceries*, it shall briefly be explained. *Sorceries* are mentioned in the above passage, in place of the eighth precept in the decalogue, THOU SHALT NOT BEAR FALSE WITNESS, for the three other evils, which are murders, fornications, and thefts, are there named. To bear false witness, signifies, in the natural sense, to act the part of a false witness, to lie and defame; and, in the spiritual sense, to confirm and persuade that what is false is true, and that what is evil is good; from which it is evident, that by sorcery is signified to persuade to what is false, and thus to destroy truth. Sorceries were in use among the ancients, and were performed in three ways; first, by keeping the hearing and thus the mind of another con-

tinually intent upon his words and sayings, without retaining aught from them; and, at the same time, by an aspiration and inspiration of thought conjoined with affection, by means of the breath, into the sound of the voice, whereby the hearer is incapable of thinking any thing from himself: in this manner did the lovers of falsehood pour in their fables with violence. Secondly, they infused a persuasion, which was done by detaining the mind from every thing of a contrary nature, and directing the attention exclusively to the idea involved in that which was uttered by themselves, hence the spiritual sphere of his mind dispelled the spiritual sphere of the mind of another, and stifled it: this was the kind of spiritual fascination which the magi of old made use of, and which was spoken of as the tying up and binding the understanding. The latter kind of sorcery pertained only to the spirit or thought, but the former to the lips or speech also. Thirdly, the hearer kept his mind so fixed in his own opinion, that he almost shut his ears against hearing any thing from the speaker, which was done by holding the breath, and sometimes by a tacit muttering, and thus by a continual negation of his adversary's sentiment. This kind of sorcery was practised by those who heard others, but the two former by those who spake to others. These three kinds of sorceries prevailed among the ancients, and prevail still among infernal spirits; but with men in the world there remains only the third kind, and this with those, who, from the pride of their own intelligence, have confirmed in themselves the fables of religion; for these, when they hear things contrary, admit them no further into their thought than to mere contact, and then from the interior recess of their mind they emit as it were fire which consumes them, about which the other knows nothing except by conjecture drawn from the countenance and the sound of the voice in the reply, provided the sorcerer does not, by dissimulation, restrain that fire, or what is the same, the anger of his pride. This kind of sorcery operates at the present day, to prevent truths from being accepted, and, with many, to their not being understood. That in ancient times many magical arts prevailed, and among these, sor-

ceries, is evident from Moses: "When thou art come into the land, thou shalt not learn to do after the abominations of those nations, there shall not be found among you one that maketh his son or his daughter to pass through the fire, or that useth divinations, or an observer of times, or an enchanter, or a witch, or a *charmer of incantations*, and a consulter with familiar spirits, or a wizard, or a necromancer; for all these things are an abomination unto Jehovah," Deut. xviii. 9, 10, 11. A persuasion of the false, and consequently the destruction of truth, is signified by sorceries in these passages: "Thy wisdom and thy knowledge hath perverted thee, therefore shall evil come upon thee, stand now with thine *incantations*, and with the multitude of thy *sorceries*," Isaiah xlvi. 10, 11, 12. "By the *sorceries* of Babylon all nations were deceived," Apoc. xviii. 23. "Without are dogs, *sorcerers*, whoremongers, murderers," Apoc. xxii. 15. Joram said to Jehu, "Is it peace? and he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her *sorceries* are so many?" 2 Kings ix. 22. By her whoredoms are signified falsifications, n. 134; and, by her incantations and sorceries, destructions of truth by means of false persuasions. On the other hand, incantation signifies the rejection of falsity by truths, which was also effected by tacitly thinking and whispering, from a zeal for truth in opposition to falsehood, as is plain from these passages: Jehovah will take away from Jerusalem the mighty man, the man of war, the counsellor, the cunning artificer, the skilful in *incantation*, Isaiah iii. 1, 2, 3. "Their poison is like the poison of the deaf adder, she stoppeth her ears that she may not hear the voice of silent murmuring, the charmers of the *incantations* of the wise," Psalm lviii. 5, 6. "Behold, I send serpents, cockatrices among you, against which there is no *incantation*," Jerem. viii. 17. "In trouble have they visited thee, they poured out a *secret prayer*," Isaiah xxvi. 16.

463. To the above I will add this Memorable Relation. I was once looking towards the sea-coast in the spiritual world, when I observed a grand dock or arsenal

for shipping : I walked towards it, and, taking a nearer view, I saw vessels of various sizes, laden with all kinds of merchandise, which were liberally distributed to all comers, by some boys and girls that sat on the decks. And I heard those boys and girls say, "We are in expectation of seeing our beautiful turtles, which will soon rise out of the sea, and come to us." And lo ! I saw turtles of different sizes, both great and small, on whose shells and scales there sat young turtles, which looked towards the islands that surrounded the coast. The parent-turtles had two heads, one of large size, covered over with a shell, like that which covered their bodies, so that they were of a glowing polish, and the other of small size, such as turtles generally have, which they drew back into the fore part of the body, and inserted it, in a manner scarcely discernible, into the larger head. I kept my eyes fixed on one of the large shining heads, and observed that it had a face like that of a man, and that it talked with the boys and girls that were sitting on the decks, and licked their hands ; whereupon the boys and girls gently stroked them, and gave them food and dainties, with various precious articles, as silk for clothes, almug wood for tables, purple for ornaments, and scarlet for coloring. Having made these observations, I was desirous to learn what each thing represented, because I knew that all appearances in the spiritual world are correspondences, and represent something spiritual coming down from heaven : and immediately angels entered into conversation with me from heaven, and said, "Thou knowest already what is represented by a dock or arsenal for shipping, and also what by ships, and by boys and girls on their decks ; but thou dost not know what is signified by the turtles. Understand, therefore, that the turtles represent such of the clergy as entirely separate faith from charity and its good works, affirming, in their own minds, that there is no sort of conjunction between them whatever, but that the Holy Spirit, through faith in God the Father, for the sake of his Son's merits, enters into man, and purifies his interiors till it reaches to man's own will, of which will they make, as it were, an oval

plane, supposing that when the operation of the Holy Spirit approaches that plane, it turns itself about on its left side, and never enters into contact with it, and that thus the interior or superior part of the human faculties is intended for God, and the exterior or inferior part for man; and, consequently, that nothing which man does appears in God's sight, whether it be good or evil, the good not appearing because it is meritorious, nor the evil because it is evil, whence if either were to appear, the man would inevitably perish; but as they are there kept out of sight, they suppose that it is allowable for a man to will, to think, to speak, and to act, as he pleases, having nothing to guard against but worldly censures and punishments." I then asked, whethier such persons assert also, that it is allowable to think of God as not being omnipresent and omniscient: and the angels replied, "This also is allowable according to their maxims, since God, with such as have obtained faith, and are thereby purified and justified, does not look at any thing belonging to their thought and will; and they still retain, in the inner chamber or superior regions of their mind, or faculties, that faith which they had received in its first act or operation, which act, they insist, may some time or other return, without their knowing any thing of the matter. These tenets are what are represented by the small head, which they draw into the fore part of the body, and also insert in the great head, whilst they talk with the laity; for their discourses with such persons do not proceed from the small head, but from the great one, which appears in front, with a face resembling that of a man: and they converse with them from the Word about love, charity, good works, the commandments of the decalogue, and repentance; in which discourses they quote from the Word almost all that is said on these subjects, but at times they put the small head into the great one, and think with themselves in the former, that these duties are not to be performed for the sake of God and salvation, but only with a view to the public good, or private advantage. Since, however, their discourses on such occasions, are pleasing and elegant, particularly when they speak

about the Gospel, the operation of the Holy Spirit, and the nature of salvation; therefore they appear to their hearers like handsome and comely persons, of a wisdom superior to the rest of mankind; and this is the reason why, as thou observedst, the boys and girls on the decks of the ships, gave them delicate food and other things of value. These, then, are they whom thou sawest represented as turtles. In the world where thou livest, they are hardly to be distinguished from other people, save in this respect, that they fancy themselves wiser than others, and treat the rest of mankind with contempt, even those who profess the same doctrine respecting faith as themselves, but do not dive so deep into its mysteries. They carry about them a particular mark, or badge, in their clothes, by which they are known to one another. I shall not tell thee," said my angelic instructor, "what are their sentiments in regard to other subjects, connected with their faith, as election, free-will, baptism, and the holy supper; which are such as they never divulge, but yet are known to us in heaven. This, however, being their nature and quality in the world, and no one being permitted, after death, to think one thing and say another, therefore when they come into another world, where they cannot refrain from uttering all their wild and extravagant conceits, they are considered as insane; and they are expelled from all societies, and are at length cast down into the bottomless pit, mentioned in the Revelation ix. 2, where they become corporeal spirits, and appear like Egyptian mummies; for the interiors of their minds contract a hard callous covering, by reason of the barrier which they themselves had placed between the two regions of their minds while in the world. The infernal society, consisting of such spirits, is in the neighborhood of that of the Machiavelists; and they are continually passing from one to the other, and calling one another fellow-companions; but they do not stay long with each other, because there is a diversity between them, arising from the circumstance, that some sort of religious impression connected with their notion concerning the act of justification by faith, had been cherished by the former,

whilst the Machiavelists had rejected every thing of the kind."

After I had seen these spirits expelled from the societies, and collected together, in order to be cast down into the bottomless pit, I observed a ship flying in the air, having seven sails, and in it officers and sailors clad in purple garments, with caps magnificently adorned with laurel, who exclaimed, with a loud voice, "Lo, we are in heaven! we are the truly learned, distinguished above others by our purple robes, and our grand laurel wreaths, because we are the chief of the wise from all the clergy in Europe." I was wondering what this exhibition could mean, when I was informed that it arose from the conceited images, and ideal thoughts called phantasies, that proceeded from those who had before appeared as turtles, and who were now expelled from every society, as persons insane, and collected in a body into one place. I was straightway seized with a desire to converse with them, and accordingly walked towards the place where they were assembled, and paid my respects to them, and said, "Are ye the people who have separated the internals of men from their externals, and the operation of the Holy Spirit, as being within faith, from its coöperation with man's, as having nothing to do with faith, and who have thus separated God from man? Have ye not, by so doing, not only separated charity and its works from faith, as many other teachers among the clergy had done, but also faith itself, as to its manifestation in the sight of God, from man? But, in discussing this subject with you, which do you prefer, that I should draw my arguments from reason, or from the Sacred Scriptures?" And they said, "Begin with reason." So I proceeded, saying, "How is it possible for the internal and external of man to be separated from each other? Who does not, or cannot, see plainly by virtue of a perception common to all men, that all the interiors of man proceed and are continued to his exteriors, and even to his most external, in order to produce their effects and perform their works? Do not internal things exist for the sake of external, that they may be terminated by them, and subsist in them,

and thus exist, just as a column does upon its pedestal? How plain is it to see, that unless there was such a continuation and consequent conjunction, the things most external must be dissolved and melt to nothing, like bubbles in the air? Who can deny that the interior operations of God in man, are myriads of myriads, utterly unknown to man himself? And what signifies it, if they be unknown or not, provided only that what is extreme and most external be known, in which man, with his thought and will, is together with God? But let us illustrate this matter by an example: Is a man at all acquainted with the operations of his faculty of speech, as, how the lungs draw in the air, and thereby fill the vesicles, the bronchia, and the lobes; how they emit it into the trachea, and there convert it into sound; how the sound is modified in the glottis by the assistance of the larynx; and how the tongue afterwards articulates it, and the lips complete the articulation, in order to its becoming speech? Do not all these interior operations, of which man is altogether unconscious, exist for the sake of the last or most external, which is articulate discourse? If you remove or separate any one of those internal operations, so as to destroy its connexion with the last, or most external, would it not be as impossible for man to speak, as for a stock or a stone? Take another example;—the two hands are the ultimate or extreme parts of the human body; but do not the interior, which are continued to them, descend from the head through the neck, and also through the breast, the shoulders, the arms, and the fore-arms? Are there not innumerable muscular textures, innumerable orders of moving fibres, innumerable collections of nerves and blood-vessels, with several bony articulation with their ligaments and membranes, of which man is utterly unconscious? And yet, are not all and every one of these unknown parts necessary to the operation of the hands? Supposing those interior parts to be reflected back to the right or left about the elbow-joint, and not to be continued below, would not the hand, in such case, necessarily fall from the joint, and putrify, like something inanimate that was separated from all connexion

with the source of life? Doubtless, under such circumstances, it would be with the hand, as it is with the body, when a man is beheaded. Just so would it be also with the human mind, and with its two lives, the will and the understanding, supposing the divine operations, which relate to faith and charity, should stop in the middle of their course, and not proceed by continued connexion to the man himself; in such case, man would be not only a brute-animal, but a rotten branch broken off from its parent stock. Thus far I have explained to you the dictates of reason, in regard to this subject; I shall now show you, if ye are disposed to hear me, that the Sacred Scripture inculcates the same doctrine; for does not the Lord say, 'Abide in me and I in you: I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit,' John vii. 4, 5. Does not fruit mean the good works, which the Lord operates by man; and which man operates of himself from the Lord? Again, the Lord says, 'Behold! I stand at the door and knock; if any man will open the door, I will come into him and sup with him, and he with me,' Rev. iii. 20. Does not the Lord give pounds and talents to the intent that men should trade with them and make profit of them, and in proportion to such profit should receive eternal life? Matt. xv. 14—34, Luke xix. 13—26. And again: Does not he give to every one according to the work which he does in his vineyard? Matt. xx. 1—17. But these are only a few passages, selected out of many; for it would be easy to fill sheets with extracts from the Word, insisting that man ought to bear fruit like a tree; that he ought to work in obedience to the commandments; that he ought to love God and his neighbor, and the like. I am well aware, however, that your own intelligence, grounded in your proprium or selfhood, cannot have any thing in common with the contents of the Word, according to their true and proper sense, and, therefore, notwithstanding you can introduce such passages into your discourse, yet the ideas you attach to them are such as pervert them; and this is a necessary consequence of your removing all things that are of God from man, as to

communication and conjunction: what more can you reject, unless you also abandon all things belonging to worship?" After I had ended these words, the assembly appeared to me in the light of heaven, which detects and manifests the true nature and quality of every one; and then they no longer seemed floating aloft in a ship, as if exalted into heaven, nor clothed in purple, nor crowned with laurel wreaths, but in a sandy place, in tattered garments, having their loins girt about with nets like those used by fishermen, through which their nakedness appeared: and then they sunk down to the society bordering on the Machiavelists.

CHAPTER X.

1. AND I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was over his head, and his face was as it were the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open. And he set his right foot upon the sea, and his left upon the earth,

3. And cried with a loud voice, as when a lion roareth. And when he cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall be finished; as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven, spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate

it up; and it was in my mouth sweet as honey; and when I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The exploration and manifestation of those who are in the reformed churches is still treated of; in the present chapter, what their belief is concerning the Lord, as to his being the God of heaven and earth, as he himself taught in Matthew xxviii. 18; and as to his Humanity being divine; that these articles of belief are not received in those churches; and that it is no easy matter for them to be received, so long as a belief in justification by faith alone is so strongly fixed in their hearts.

THE CONTENTS OF EACH VERSE. "And I saw another mighty angel coming down from heaven," signifies, the Lord in divine majesty and power: "Clothed with a cloud, and a rainbow was over his head," signifies, his divine natural and his divine spiritual principles: "And his face was as it were the sun," signifies, divine love, and at the same time divine wisdom: "And his feet as pillars of fire," signifies, the Lord's divine natural principle, as to divine love, which sustains all things: "And he had in his hand a little book open," signifies, the Word as to this doctrinal point therein, that the Lord is the God of heaven and earth, and that his Humanity is divine: "And he set his right foot upon the sea, and his left upon the earth," signifies, that the Lord has the universal church under his auspices and dominion: "And cried with a loud voice, as when a lion roareth," signifies, grievous lamentation by reason of the church being taken from him: "And when he cried, seven thunders uttered their voices," signifies, that the Lord revealed throughout the universal heaven what was in the little book: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not," signifies, that these things indeed are made manifest, but that they will not be received till after they who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger were they to be received before: "And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever," signifies, the attestation and testification of the Lord by himself: "Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and

the things that are therein," signifies, who vivifies all that are in heaven and that are in the church, and every thing in general and in particular with them: "That there should be time no longer," signifies, that there cannot be any state of the church, or any church, except one God be acknowledged, and that the Lord is that God: "But in the days of the voice of the seventh angel, when he is about to sound," signifies, the final exploration and manifestation of the state of the church which must perish, unless a new one be established by the Lord: "The mystery of God should be finished, as he hath declared to his servants the prophets," signifies, that then it will appear, that it is foretold in the Word of both Testaments, but has hitherto been concealed, that after the last judgment is executed upon those who have devastated the church, the Lord's kingdom will come: "And the voice which I heard from heaven, spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth," signifies, a command from heaven, that they should admit that doctrine, but that it should be made manifest by John how it would be received in the church, before they who are meant by the dragon, the beast, and the false prophet, are removed: "And I went unto the angel, and said unto him, Give me the little book," signifies, a motion, or inclination of the mind with many, to receive the doctrine: "And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey," signifies, that reception from the acknowledgment that the Lord is the Saviour and Redeemer, is grateful and pleasing, but that the acknowledgment that he alone is the God of heaven and earth, and that his Humanity is divine, is displeasing and difficult to receive, by reason of falsifications: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had catcht it my belly was bitter," signifies, that so it came to pass, and was thus manifested: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings," signifies, that because it is so, the quality of those who are in faith alone must be further shown.

THE EXPLANATION.

464. In this and the following chapter the Lord is treated of as being the God of heaven and earth, and that as to his Humanity also he is God; consequently that he is Jehovah himself. That this is the subject treated of in these two chapters, may be seen from their contents, as understood in a spiritual sense, and from their conclusion, chap. xi. 15, 16, 17.

465. "And I saw another mighty angel coming down from heaven," signifies, the Lord in divine majesty and power. That this angel is the Lord, is evident from the description of him, as being encompassed with a cloud, a rainbow over his head, his face as the sun, his feet like columns of fire, and that he set his feet upon the sea, and upon the earth; as also that he cried with a loud voice as when a lion roareth, and spake as thunder. He was seen as an angel, because he appears in the heavens and below the heavens, when he manifests himself, as an angel; for he fills some angel with his Divinity in accommodation to the reception of those to whom he gives to see him. His presence itself, such as he is in himself or in his own essence, cannot be supported by any angel, much less by any man; wherefore he appears above the heavens as a sun, at a distance from the angels, as the sun of this world is from men; there he dwells in his Divinity from eternity, and at the same time in his Divine Humanity, which are a one like soul and body. He is here called a mighty angel from his divine power: and it is said, another angel, by reason of another divine attribute of his, different from the former, being here described.

466. "Clothed with a cloud; and a rainbow was over his head," signifies, his divine natural and divine spiritual principles. By the cloud with which he was clothed, is signified the divine natural principle; wherefore the Word in its natural sense, which also is from him, thus is his, and himself, is signified by cloud, n. 24; by a rainbow, is signified the divine spiritual principle, and as this is above the natural, therefore the rainbow appeared over his head. It must be observed, that the Lord is present with men in his divine natural principle, but, with the angels of his spiritual kingdom, in his divine spiritual principle, and with the angels of his celestial kingdom, in his divine celestial principle; still he is not divided, but appears to every one according to his quality. The Lord's divine spiritual principle, is also signified by the rainbow in Ezekiel: "And above the firmament (of the cherubs) was the likeness of a throne," and upon it the appearance of a man; and from the fire of his loins there was as it

were the appearance of the *bow* which is in the cloud in the day of rain, "this was the appearance of the glory of Jehovah," i. 26, 28, 29. By a throne, is signified heaven; by the man upon it, the Lord; by the fire of his loins, celestial love; and by the rainbow, divine truth spiritual, which also is of his divine wisdom. By the rainbow, of which it is written in Moses: "*I have set my bow in the cloud*, and it shall be for a token of a covenant between me and the earth," and when it shall be seen in the cloud, "I will remember my covenant," Gen. ix. 12—17; nothing else is meant but divine truth spiritual in the natural degree, with the man who is regenerated; for man, when he is regenerated, from natural becomes spiritual; and inasmuch as there is then a conjunction of the Lord with him, therefore it is said, that the bow in the cloud should be for a sign of a covenant; covenant signifying conjunction. That there is no conjunction of the Lord with man by rainbows, in the world, is evident.

467. "And his face was as it were the sun," signifies, divine love, and at the same time divine wisdom, as is evident from the explanation above, n. 53; where the same is said of the Son of Man.

468. "And his feet as pillars of fire," signifies, the Lord's divine natural principle as to divine love, which sustains all things. This also appears from the explanation above, at n. 49, where it is said of the Son of Man, that "*his feet* were like fine brass, as though they burned in a furnace." The reason why his feet seemed like pillars of fire, is, because the Lord's divine natural principle, which in itself is the Divine Humanity which he took upon him in the world, sustains his Eternal Divinity, as the body does the soul, and as the natural sense of the Word sustains its spiritual and celestial sense; on which subject see *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—49. That the feet signify what is natural, may be seen, n. 49; and that a pillar signifies support, n. 191. Fire signifies love, because spiritual fire is nothing else; therefore it is usual to pray, that heavenly fire may be kindled in the heart; that is, celestial love. That there is a correspondence between

fire and love, may be known from this circumstance, that man grows warm from love, and grows cold from the privation thereof, there being nothing else that constitutes vital heat, but love in both senses; the origin of correspondences is from two suns, one in the heavens which is pure love, and the other in the world which is pure fire; hence, also, is derived the correspondence between all spiritual and natural things. Since fire signifies divine love, therefore Jehovah was seen by Moses on Mount Horeb in the bush on *fire*, Exod. iii. 1, 2, 3. And descended upon Mount Sinai in *fire*, Deut. iv. 36. And therefore the seven lamps of the candlestick in the tabernacle were *lighted up* every evening, that they might *burn* before Jehovah, Levit. xxiv. 2, 3, 4. And for the same reason, the *fire burned* continually upon the altar, and was never put out, Levit. vi. 9. And they took *fire* from the altar to put into their censers when incense was offered, Levit. xvi. 12, 13, Numb. xvi. 6, 12. Hence it was that Jehovah went before the children of Israel by night in a *pillar of fire*, Exod. xiii. 21, 22. That there was a *fire* by night over the tabernacle, Exod. xl. 38, Psalm cv. 37, 39, Isaiah iv. 5, 6. That *fire from heaven* consumed the burnt-offering upon the altar, as a sign of the Lord's being well pleased, Levit. ix. 24, 1 Kings xviii. 38. That the burnt-offering was called an offering made by *fire to Jehovah*, and an offering by *fire of an odor of rest to Jehovah*, Exod. xxix. 18, Levit. i. 9, 13, 17, ii. 2, 9, 10, 12, iii. 5, 16, iv. 31, v. 12, vi. 30, xxi. 6, Numb. xxxviii. 2, Deut. xviii. 1. That the eyes of the Lord seemed as a *flame of fire*, Apoc. i. 14, ii. 18, xix. 12, Dan. x. 5, 6. That seven *lamps of fire* burned before the throne, Apoc. iv. 5. Hence it is evident, what is signified by *lamps with oil* and without oil, Matt. xxv. 1—11. By oil is understood fire, and thus love; as also in many other passages. That fire, in an opposite sense, signifies infernal love, is evident from so many passages in the Word, that it is needless to adduce them by reason of their abundance: something may be seen on this subject in the work on *Heaven and Hell*, n. 566—575.

469. "And he had in his hand a little book open," sig-

nifies, the Word as to this doctrinal point therein, that the Lord is the God of heaven and earth, and that his Humanity is Divine. That by the Book, which the Lamb took from Him that sat on the throne, and the seven seals of which he loosed, Apoc. v. 1, 7, vi. 1, is meant the Word, may be seen above, n. 256, 259, 295, and following; therefore by the little book in the hand of the angel, who also is the Lord, n. 465, nothing else is here meant but the Word as to some essential therein. That this is the doctrinal point in the Word, which teaches that the Lord is the God of heaven and earth, and that his Humanity is Divine, is evident from the spiritual sense of all the particulars in this and the following chapter, and also from the natural sense of the next or 11th chapter, verses 15, 16, 17. The little book is said to be open, because that doctrine appears manifestly in the Word, and is evident to every one who reads it with attention. This is the subject now treated of, because it is the very essential of the New Church; the reason is, because on the knowledge and acknowledgment of God, depends the salvation of every one; for, as was observed in the preface, "The universal heaven, and the universal church on earth, and, in general, all religion, has its foundation in a just idea of God; because hereby there is conjunction, and by conjunction, light, wisdom, and eternal happiness." Since the Lord is the very God of heaven and earth, therefore no one, who does not acknowledge him, is admitted into heaven, for heaven is his body; but he stands without, and is bit by serpents, that is, by infernal spirits, for whose bite there is no cure but that which the sons of Israel experienced, by looking up to the brazen serpent, Numb. xxi. 1—10; by which is meant the Lord as to his Divine Humanity, as is plain from this passage in John: "And as Moses lifted up the *serpent* in the wilderness, even so must the *Son of Man* be lifted up; that whosoever believeth in him, should not perish, but have eternal life," John iii. 14, 15.

470. "And he set his right foot upon the sea, and his left upon the earth," signifies, that the Lord has the universal church, as well those therein who are in its exter-

nals, as those who are in its internals, under his auspices and dominion. By the sea and the earth, is signified the universal church; by the sea, the external church, that is, they who are in its externals; and by the earth, the internal church, that is, they who are in its internals, n. 398. By setting his feet upon them, is signified to hold all in subjection to himself, consequently, under his divine auspices and dominion. Since the Lord's church on earth is beneath the heavens, therefore it is called his footstool, as in these places: "And cast down from heaven unto the earth the beauty of Israel, and remembered not *his footstool*," Lament. ii. 1. "And the earth is my *footstool*," Isaiah lxvi. 1. "We will go into his tabernacles: we will worship at his *footstool*," Psalm cxxxii. 7. Swear not at all, neither by heaven, for it is God's throne; nor by the *earth*, for it is his *footstool*, Matt. v. 34, 35. "I will make the *place of my feet* glorious," Isaiah lx. 13. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his *feet*," Psalm viii. 6; speaking of the Lord. He set his right foot upon the sea, and his left upon the earth, because they who are in the externals of the church, have not so strongly confirmed themselves in falses, as they who are in its internals.

471. "And cried with a loud voice, as when a lion roareth," signifies, grievous lamentation by reason of the church being taken from him. That by crying with a loud voice as a lion roareth, is signified a grievous lamentation respecting the church, and this by reason of its being taken from him, is evident from what is explained in the foregoing chapter, where the states of life of those who are of the church were explored and laid open, which were lamentable; also from its being said in this chapter, that the angel swore by him that liveth for ever and ever, that there should be time no longer, by which is signified that there would be no church; and, in the following chapter, that the beast, which came up out of the bottomless pit, slew his two witnesses; and especially from his not being acknowledged and approached, although he is the God of heaven and earth. Lamentation concerning

these things is signified by his roaring as a lion, for a lion roars when he sees his enemies and is assaulted by them, and when he sees his whelps and prey taken from him; so does the Lord, comparatively, when he sees his church taken from him by devils. That this is what is signified by roaring as a lion, may appear from these passages: "Like as the *lion* and the *young lion* roaring on his prey, when a multitude of shepherds is called forth against him, so shall Jehovah of hosts come down to fight for Mount Zion," Isaiah xxxi. 4. "Therefore is the anger of Jehovah kindled against his people, *his roaring is like a lion's, he roareth like the young lions*, yea, he shall war and lay hold of the prey; behold, darkness and sorrow, and the light is darkened in the heavens thereof," Isaiah v. 25—30. "Jehovah shall *roar* from on high, and utter his voice from his holy habitation, *he shall mightily roar* upon his habitation," Jerem. xxv. 30, 31. "Jehovah also shall *roar* out of Zion, and utter his voice from Jerusalem," Joel iii. 16. "I will not return to destroy Ephraim, —they shall walk after Jehovah; he shall *roar* like a lion; when he shall *roar*," Hosea xi. 9, 10. "The lion hath *roared*, who will not fear? the Lord Jehovah hath spoken, who can but prophesy?" Amos iii. 7, 8. God *roareth* with his voice, "he thundereth marvellously with his voice," Job xxxvii. 4, 5. That roaring signifies grievous lamentation, is evident from the following: "My bones waxed old through my *roaring* all the day long," Psalm xxxii. 3. "I am feeble and sore broken, I have *roared* by reason of the disquietness of my heart," Psalm xxxviii. 9. "For my sighing cometh before I eat, and my *roarings* are poured out like the waters," Job iii. 24.

472. "And when he cried, seven thunders uttered their voices," signifies, that the Lord revealed throughout the universal heaven what was in the little book. This signification is evident, because it presently follows, that he was about to write what the seven thunders uttered, but was enjoined from heaven to seal it up and not to write it; and afterwards to eat up the little book; and that in his mouth it was sweet as honey, but that it made his belly bitter; by which is signified, that such things

were in it as could not yet be received: the reason may be seen in the following article. But I will show what was in the little book. It contained those things, for instance, which are to be found in *The Doctrine of the New Jerusalem concerning the Lord*, from beginning to end, which are as follows: That the whole Sacred Scripture relates to the Lord, and that the Lord is the Word, n. 1—7. That by the Lord's fulfilling all things of the law, is meant, that he fulfilled all things of the Word, n. 8—11. That the Lord came into the world to subdue the hells and glorify his Humanity, and that the passion of the cross was the last combat, by which he fully conquered the hells, and fully glorified his Humanity, n. 12, 13, 14. That the Lord, by the passion of the cross, did not take away sins, but that he bore them, n. 15, 16, 17. That the imputation of the Lord's merit is nothing else but the remission of sins after repentance, n. 18. That the Lord, as to his Divine Humanity, is called the Son of God, and, as to the Word, he is called the Son of Man, n. 19—28. That the Lord made his Humanity Divine from the Divinity in himself; and that thus he became one with the Father, n. 29—36. That the Lord is God himself, from whom the Word is derived, and concerning whom it treats, n. 37—44. That there is one God, and that the Lord is that God, n. 45. That the Holy Spirit is the Divinity proceeding from the Lord, and that it is the Lord himself, n. 46—54. That the doctrine of the Athanasian faith agrees with the truth, if only by a trinity of persons is understood a trinity of person, which is in the Lord, n. 55—61.

The reason why it is said that seven thunders uttered their voices, is, because what the Lord speaks, as it descends through the heavens into the lower spheres, is heard as thunder; and as he speaks through the whole heaven at once, and thus fully, they are called seven thunders, for by seven are signified all, all things, and the whole, n. 10, 391; therefore also by thunder is signified instruction and the perception of truth, n. 236; in this instance, the revealing and manifestation thereof likewise. That a voice from heaven is heard as thunder, when it

proceeds from the Lord, is evident from these passages : Jesus said, " Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again ; " the multitude heard this as *thunder*, John xii. 28, 29, 30. God roareth with his voice, " he *thundereth* with a voice of his excellency," Job xxxvii. 4, 5. " Jehovah *thundered* from heaven, and the Most High uttered his voice," 2 Sam. xxii. 14. " I heard a voice from heaven as the voice of *great thunder*," Apoc. xiv. 2. Thou didst call upon me, " and I answered thee in the secret place of *thunder*," Psalm lxxxix. 7.

473. " And when the seven thunders had uttered their voices, I was about to write ; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not," signifies, that these things indeed are made manifest, but that they will not be received till after they who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger were they to be received before. The voices which the seven thunders uttered, are the things just mentioned above, n. 472, which are three times mentioned, because they contain the very essentials of the New Church. By writing, in the natural sense, is signified to commit to paper, and thus to record any thing for the information of posterity, but, in the spiritual sense, by writing is signified to commit to the heart for reception ; hence by sealing them up and not writing them, is signified that they will not be committed to the heart and received, till after the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger if they were received before : the reason is, because by the dragon, the beast, and the false prophet, are signified they who are in faith separated from charity, and these constantly and tenaciously adhere to their belief, that God the Father is to be approached, and not the Lord immediately, and that the Lord is not the God of heaven and earth as to his Humanity ; therefore if the above-mentioned doctrine, n. 472, which has been and still is made manifest, as is

signified by the *little book being open*, were to be received by any others than such as are in charity and its faith, who also are those who are signified by John, n. 5, 17, before the dragon is cast out, it would be rejected not only by them, but, through their means, by the rest; and if not rejected, still it would be falsified, yea, profaned. That this is the case, evidently appears from what now follows in the Apocalypse, when seen in its proper series, as, that they slew the Lord's two witnesses, chap. xi.; that the dragon stood by the woman who was about to be delivered that he might devour her child; and that after he had fought with Michael he persecuted the woman, chap. xii.; and that the two beasts which came up, one out of the sea, and the other out of the earth, acted in conjunction with him, chap. xiii.; as also that he gathered together his followers to battle at the place called Armageddon, chap. xvi.; and, finally, that they assembled the nations, Gog and Magog, to battle, chap. xx. 8, 9. But that the dragon, the beast, and the false prophet, were cast into the lake of fire and brimstone, chap. xx. 10; and this being effected, the New Church, which is to be the Lamb's wife, came down out of heaven, chap. xxi. xxii. Such is the signification of these words, "Seal up those things which the seven thunders uttered, and write them not;" and also of the following in this chapter: "In the days of the voice of the seventh angel the mystery of God will be finished, as he hath declared to his servants the prophets," verse 7; and by these words in the next chapter: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ," verse 15; and likewise by many things to the same effect in the subsequent chapters. Something may be seen on this subject in *The Doctrine of the New Jerusalem concerning the Lord*, n. 61.

474. "And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever," signifies, the attestation and testification of the Lord by himself. By the angel who stood upon the sea and

upon the earth, is understood the Lord, n. 470 ; by lifting his hand up to heaven, is signified this attestation, that there should be time no longer, verse 6 ; by swearing is signified this testification, that in the days of the voice of the seventh angel the mystery of God should be consummated, verse 7 ; by him that liveth for ever and ever, is meant the Lord himself, as above, chap. i. 18, iv. 9, 10, v. 14, Dan. iv. 31. That the Lord testifies by himself, will be seen presently. From what has been said, it is evident that by these words, "and the angel whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever," is signified the attestation and testification of the Lord by himself. That Jehovah swears, or testifies, by himself, is evident from these passages : "*I have sworn by myself*, the word is gone out of my mouth—and shall not return," Isaiah xlv. 23. "*I have sworn by myself*, that this house shall become a desolation," Jerem. xxii. 5. "*Jehovah hath sworn by his soul*," Jerem. li. 14, Amos vi. 8. "*Jehovah hath sworn by his holiness*," Amos iv. 2. "*Jehovah hath sworn by his right hand*, and by the arm of his strength," Isaiah lxii. 8. "Behold, *I have sworn by my great name*," Jerem. xlv. 26. Jehovah, that is the Lord, swearing by himself, signifies that divine truth testifies, for he is divine truth itself, and this testifies from itself and by itself. Besides which, that Jehovah swears may also be seen in Isaiah xiv. 24, liv. 9, Psalm lxxxix. 3, 35, Psalm xcv. 11, Psalm cx. 4, Psalm cxxxii. 11. Jehovah is said to swear, because the church instituted among the sons of Israel was a representative church, and the Lord's conjunction with the church was thence represented by a covenant, such as takes place between two who swear to their compact ; therefore, as swearing was used for the purpose of ratifying a covenant or compact, it is said that Jehovah sware ; by which, nevertheless, it is not meant that he really did swear, but that divine truth testifies or bears testimony to the things asserted. That an oath was used to ratify covenants, appears from these passages : "*I have sworn unto thee*, and entered into a covenant, and

thou becamest mine," Ezek. xvi. 8. "To remember his holy covenant, the *oath which he sware*," Luke i. 72, 73, Psalm cv. 9, Jerem. xi. 5, xxxii. 22, Deut. i. 35, x. 11, xi. 9, 21, xxvi. 3, 15, xxxi. 20, xxxiv. 4. As a covenant was representative of the conjunction of the Lord with the church, and, reciprocally, of the church with the Lord; and as the oath had relation to the covenant, and man was to swear from the truth therein, thus also by it, therefore the children of Israel were permitted to swear by Jehovah, and thus by divine truth, Exod. xx. 7, Levit. xix. 12, Deut. vi. 13, x. 20, Isaiah xlvi. 1, lxv. 16, Jerem. iv. 2, Zech. v. 4; but after the representative rites of the church were abolished, oaths, as used in covenants, were abolished also by the Lord, Matt. v. 33—37, xxiii. 16—22.

475. "Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein," signifies, who vivifies all that are in heaven and that are in the church, and all and every thing in general and in particular appertaining to them. By creating, in the natural sense, is signified to create; but, in the spiritual sense, by creating is signified to reform and regenerate, n. 254, 290; which is also to vivify or make alive. By heaven, is meant heaven where are the angels; by the earth and the sea, is signified the church; by the earth they who are in its internals; and by the sea, they who are in its externals, n. 398, 470. By the things that are therein, are signified all and singular the things appertaining to them.

476. "That there should be time no longer," signifies, that there cannot be any state of the church, or any church, except one God be acknowledged, and that the Lord is that God. By time is signified state; and, because the church is here treated of, the state of the church is signified. Therefore there shall be time no longer, signifies that there will not be any state of the church. That it also means, that there is not any church, except one God be acknowledged, and that the Lord is he, follows as a consequence. But what is the case at this day? That there is one God is not denied, but that the Lord is

that God, is denied; and yet there is not one God, in whom is a trinity at the same time, but the Lord: that the church exists from him, who is the Saviour and Redeemer, is not denied; but that he, as the Saviour and Redeemer, ought to be approached immediately, is denied. Hence it is evident, that the church would perish, did not a new one come into existence, which acknowledges the Lord alone to be the God of heaven and earth, and, for this reason, immediately approaches him, (see Matt. xxviii. 18); therefore these words, there shall be time no longer, that is, there shall be no church, relate to what follows in this chapter (verse 7); and this again, to what is written in chap. xi. (verse 15); where it is said that there will be a church which will originate from the Lord alone. By time, is signified state, because in the spiritual world time is not measured by days, weeks, months, and years, but by states, which are progressions of the life of those who are there, from which they remember things past; on which subject see the work on *Heaven and Hell*, n. 162—169, where time in heaven is treated of. The reason why the state of the church is here meant by time, is, because day and night, morning and evening, summer and winter, constitute time in this world, and when understood in a spiritual sense, they constitute states of the church; therefore when these states no longer exist, there is no church; and there is then no church, when there is no longer any good and truth, thus when the light of truth is turned into thick darkness, and the heat of good into cold; this is what is meant by there not being time any longer. Similar is the signification of the following passages in the Word: The fourth beast will think to *change the times*, Dan. vii. 25. "But it shall be *one day* which is known to Jehovah, not day nor night," thus there would be no time, Zech. xiv. 7. "I will cause the sun to go down at noon, and I will darken the earth in the *clear day*," thus again there would be no time, Amos viii. 9. "Behold, one evil is come, an end is come, the end is come, the *morning* is come unto thee, O thou that dwellest in the land, the *time* is come," Ezek. vii. 5, 6, 7; the morning is the beginning of a new church, n. 151, therefore it is said, the time is come.

477. "But in the days of the voice of the seventh angel, when he is about to sound," signifies, the final exploration and manifestation of the state of the church, which must perish, unless a new one be established by the Lord. That by sounding a trumpet, is signified to explore and lay open the state of life of those who are of the church, consequently the state of the church, may be seen above, n. 397; and as seven angels sounded, by the voice of the seventh angel, is signified the final exploration and manifestation, by which it appears that the church must perish, unless a new one be established by the Lord; that it must perish, is meant by there being time no longer, n. 476; and that a new church is to be established by the Lord, is meant by what now follows.

478. "The mystery of God should be finished; as he hath declared to his servants the prophets," signifies, that then it will appear that it is foretold in the Word of both Testaments, but has hitherto been concealed, that after the last judgment is executed upon those who have devastated the church, the Lord's kingdom will come. By being finished, is signified to be fulfilled, to come to an end, and then to appear again; by the mystery of God declared to the prophets, is signified, that which is foretold by the Lord in the Word, and hitherto concealed; by declaring, is signified to announce the Lord's advent, and also that of his kingdom, for the term here used, signifies to declare glad tidings (*evangelium*). That this will come to pass, after the last judgment is executed upon those who have devastated the church, is also foretold in the Word, therefore this also is signified; from which it may appear, that all this is understood by these words. It may be expedient here to premise something of what is foretold in the Word of both Testaments, concerning the coming of the Lord, and of his kingdom. In the Word of the Old Testament, which is called prophetic, in the spiritual sense, and also where this shines forth, in the natural sense, the Lord alone is treated of, that is to say, his advent in the fulness of time; which is, when there should no longer be any good of charity and truth of faith in the church, which state of the church is called the

consummation, devastation, desolation, and decision: it also treats of his combats with the hells and his victories over them, which likewise constitute the last judgment executed by him; and afterwards of the creation of a new heaven, and the establishment of a new church, or the Lord's kingdom that is to come; these things are also treated of in the Word of the New Testament, which is called apostolic, and particularly in the Apocalypse. That it is the Lord's kingdom, the glad tidings of which will be declared in the days of the voice of the seventh angel, appears plainly from this passage in the next or eleventh chapter: "And the seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever*: And the four-and-twenty elders fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and *hast begun thy reign*," verses 15, 16, 17. This mystery is described in Daniel almost in the same words as here in the Apocalypse: "And I heard the man clothed in linen, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half;" when all these things are to be finished: he said, "Go thy way, Daniel: for the words are closed up and sealed till the *time of the end*," Dan. xii. 7, 9; till the time of the end, means till this time. That then the Son of Man will receive the kingdom, he foretells in these words: "I saw in the night visions, and behold, one like the *Son of Man* came with the clouds of heaven; and there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his *kingdom* that which shall not be destroyed," Dan. vii. 13, 14. That to declare glad tidings, signifies the Lord's advent, and then his kingdom, is plain from these passages: "O Zion, *that bringest glad tidings*, get thee up into the high mountain: O Jerusalem, *that bringest glad tidings*, lift

up thy voice with strength; say unto the cities of Judah, Behold, your God, Behold, the Lord Jehovah will come with a strong hand, and his arm shall rule for him." Isaiah xl. 9, 10, 11. "How beautiful upon the mountains are the feet of him that *bringeth glad tidings*, that publisheth peace, that *bringeth glad tidings* of good, that publisheth salvation, that saith unto Zion, Thy God reigneth," Isaiah lii. 7, 8, Nahum i. 15. "Sing unto Jehovah, bless in his name, *declare the glad tidings* of his salvation from day to day, for Jehovah cometh," Psalm xcvi. 2, 13. The spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to *preach glad tidings* unto the meek—to proclaim liberty to the captives—to proclaim the acceptable year of Jehovah," Isaiah lxi. 1, 2. The angel said unto Zacharias, Behold, thy wife shall bear a son, who shall go before the Lord God in the spirit and power of Elias, and to prepare a people for the Lord: "I am Gabriel, and am sent to *show thee these glad tidings*," Luke i. 13, 17, 19. The angel said unto the shepherds, "Fear not, behold, I *bring you glad tidings* of great joy, for unto you is born in the city of David this day a Saviour, who is Christ the Lord," Luke ii. 10, 11. The Lord *preached the glad tidings* of the kingdom of God, Matt. iv. 23, xi. 5, Mark i. 15, Luke vii. 22, viii. 1, ix. 1, 2; and John the Baptist, Luke iii. 18. Jesus also commanded his disciples, "Go ye into all the world, and *preach the Gospel* to every creature," Mark xvi. 15. This also is *the everlasting Gospel*, which the angel flying in the midst of heaven had to *preach* unto them that dwell on the earth, Apoc. xiv. 6. It is said that the mystery of God will be consummated, by which is meant, that now will be fulfilled that which before had not been fulfilled, that is, that the kingdom will be the Lord's; for it was not fulfilled by the Jews, because they did not acknowledge the Lord; nor by the Christians, for these have not acknowledged the Lord to be the God of heaven and earth, as to the Humanity, for they make his Humanity like that of another man, wherefore they do not immediately approach him, when yet he is Jehovah who came into the world.

479. "And the voice which I heard from heaven spake unto me again, and said, Go, take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth," signifies, a command from heaven, that they should admit that doctrine concerning the Lord, but that it should be made manifest by John, how it would be received in the church, before they who are meant by the dragon, the beast, and the false prophet, are removed. By the voice which he heard from heaven now again talking with him, is meant the voice which told him to seal up the things which the seven thunders uttered, and not to write them, verse 4, by which is signified, that the doctrine concerning the Lord would not be received till after they who are meant by the dragon, the beast, and the false prophet, should be cast out of the spiritual world, because there would be danger were it to be received before, as may be seen above, n. 473; that this is the case, is now made manifest by John, by his eating up the little book, as presently follows. That by the little book is meant the doctrine concerning the Lord, may be seen, n. 469, 472; and that by the angel who stood upon the sea and upon the earth is understood the Lord, n. 465, 470.

480. "And I went unto the angel, and said unto him, Give me the little book," signifies, a motion or inclination of the mind, with many in the church, to receive the doctrine. This is signified, because by John is here manifested the way in which the doctrine concerning the Lord is received by many in the church, as just observed; a motion or inclination of the mind with these to receive this doctrine is meant, because an inclination was apparent in John, in that he went and asked for it. As these things involve such a meaning, therefore John was first told to take the little book; he then went and asked for it; then the angel said that he would give it him, but that it would make his belly bitter; and, lastly, it is said that it was given him, and that it so came to pass; all these circumstances being significative.

481. "And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy

mouth sweet as honey," signifies, that reception from acknowledgment that the Lord is the Saviour and Redeemer, is grateful and pleasing, but that the acknowledgment that he alone is the God of heaven and earth, and that his Humanity is Divine, is displeasing and difficult to receive by reason of falsifications. By taking the little book, is signified to receive the doctrine concerning the Lord; by eating it up, is signified to acknowledge it; by making the belly bitter, is signified that it will be unpleasant and difficult by reason of falsifications, for bitter signifies truth falsified, n. 411; by being in the mouth sweet as honey, is signified that the reception of it at first is grateful and pleasant. These things that are now applied to the doctrine, which is meant by the little book that was open in the hand of the angel, n. 409, 472, signify that reception from acknowledgment that the Lord is the Saviour and Redeemer, is grateful and pleasing; but that the acknowledgment that he alone is the God of heaven and earth, and that his Humanity is Divine, is displeasing and difficult by reason of falsifications. The falsifications, by which that doctrine is rendered disagreeable and difficult of reception, consist principally in not acknowledging the Lord to be one with the Father, although he himself so taught; and in not acknowledging his Humanity to be Divine, which, nevertheless, is the Son of God, Luke i. 35; and thus it may be said, that they have made God three, and the Lord two; not to mention the falses continued from them: from these falses flows the doctrine of faith alone, and faith alone afterwards confirms those falses. That in consequence of these falses, so great a bitterness and repugnance exists, that they cannot, after death, even name the Divine Humanity from any acknowledgment in thought, may be seen above, n. 294.

482. "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and when I had eaten it my belly was bitter," signifies, that so it came to pass, and was thus manifested what reception that doctrine would meet with, before they who are meant by the dragon, the beast, and the

false prophet, were removed. As this is a necessary consequence of what was said above, it needs no further explanation. It is written that the prophet Ezekiel also was commanded to eat the volume of the book, and that in his mouth it was *sweet as honey*, Ezek. ii. 8, 9, 10, iii. 1—4.

483. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and many kings," signifies, that this is the case, because the quality of those who are principled in faith alone must be further shown. That this is signified, appears from what follows, down to chap. xvii., which treats of those who are in faith alone; and afterwards of the Roman Catholic religion, and then of the expulsion of the dragon, the beast, and the false prophet, into hell, and thus concerning the New Church, in which the Lord alone will be worshiped. To prophesy, signifies to teach, n. 8, 133, therefore to prophesy again, signifies to teach further; by peoples, are signified those who are in the truths or falses of doctrine; and by nations, those who are in the good or evil of life, as will be seen presently; by tongues, are signified those who are exteriorly in such things, n. 282; and by kings, are signified those who are interiorly in them; for by kings, are signified those who are in truths derived from good; and, in the opposite sense, those who are in falses derived from evil, and, abstractedly, truths from good or falses from evil, as may be seen, n. 20, 664, 704, 720, 830, 921; and since they who are principled in interior falses are specifically treated of in what follows, it is said, "and many kings," by which are signified falses of evil in great abundance. Peoples, nations, tongues, and kings, are mentioned for the sake of comprehending all who are such in the church. John being told that he must prophesy again, signifies, that it is necessary to teach further what is the quality of those who are in faith alone, to the end that their falses may be detected, and thus abolished; inasmuch as no falsity is ever abolished before it is detected. That peoples signify those who are in truths or falses of doctrine, and nations, those who are in good or evil of life, may appear from many passages in

the Word, where peoples and nations are mentioned; but in confirmation of this, only those passages shall be here adduced, where peoples and nations occur together, from which this inference may be drawn, seeing that in the Word throughout, both generally and particularly, there is a marriage of the Lord and the church, and thence a marriage of good and truth; and peoples relate to truth, and nations to good. That there is such a marriage in all and every particular of the Word, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 80—90. The passages in the Word are as follow: “Ah sinful *nation*, a *people laden with iniquity*,” Isaiah i. 4. “I will send him against a hypocritical *nation*, and against the *people* of my wrath,” Isaiah x. 6. Jehovah smote the *peoples* in wrath, he ruled the *nations* in anger, Isaiah xiv. 6. “Go to a *nation* scattered and peeled—to a *people* terrible from their beginning,” Isaiah xviii. 2. “Therefore shall the strong *people* glorify thee, the city of the terrible *nations* shall fear thee,” Isaiah xxv. 3. Jehovah will destroy the covering which is cast over all *peoples* and the veil that is spread over all *nations*, Isaiah xxv. 7. 8. “Come near, ye *nations*, and hear, ye *people*,” Isaiah xxxiv. 1. “I will give thee for a covenant to the *peoples*, and a light to the *nations*,” Isaiah xlii. 6. “Behold, I will lift up my hand to the *nations*, and set up my standard to the *peoples*,” Isaiah xlix. 22. “Let all the *nations* be gathered together, and let the *peoples* be assembled,” Isaiah xliii. 9. “Behold I have given him for a witness to the *peoples*, a leader and commander to the *nations*,” Isaiah lv. 4, 5. “Behold, a *people* cometh from the north country, and a great *nation* from the sides of the earth,” Jerem. vi. 22, 23. “Many *peoples* shall come, and strong *nations* to seek Jehovah of Hosts in Jerusalem,” Zech. viii. 22. “Jehovah bringeth the counsel of the *nations* to nought, he maketh the devices of the *peoples* of none effect,” Psalm xxxiii. 10. “Jehovah shall subdue the *peoples* under us, and the *nations* under our feet; Jehovah reigneth over the *nations*, the princes of the *peoples* are gathered together,” Psalm xlvii. 8, 9.

“Let the *peoples* praise thee, let the *nations* be glad, for thou shalt judge the *peoples* righteously, and govern the *nations* upon earth,” Psalm lxxvii. 3, 4, 5. “Remember me, O Jehovah, with the favor of thy *people*, that I may rejoice in gladness of thy *nations*,” Psalm cvi. 4, 5. *All the peoples, nations, and tongues*, of the Son of Man shall worship, Dan. vii. 14. Besides other places; as in Psalm xviii. 43, Isaiah ix. 2, 3, xi. 10, Ezek. xxxvi. 15, Joel ii. 17, Zeph. ii. 9, Apoc. v. 9, Luke, ii. 30, 31, 32.

484. To the above I will add three Memorable Relations of what took place in the spiritual world. The first was as follows. I once heard a noise like the grinding of a mill; it was in the northern quarter. At first I wondered what it could mean, till I recollected that by a mill and by grinding, in the Word, is meant to collect from the Word what is serviceable to doctrine, n. 794. I advanced, therefore, towards the place from whence the noise came, and as I approached, the noise ceased: then I observed something like a roof above ground, the entrance to which was through a cave; on seeing which, I descended and entered; and lo, there was an apartment, in which I saw an aged person sitting, surrounded with books, with the Word before him, in which he was searching for what might be serviceable to his doctrine. There were papers lying about him, on which he wrote such passages as suited his purpose. And, in the next room, were a number of scribes, who collected the papers, and copied out their contents on a whole sheet. I inquired first, concerning the books which lay about him; he said, that they all treated of justifying faith: “Those from Sweden and Denmark,” says he, “enter deeply into the subject; those from Germany somewhat deeper; those from England deeper still; and those from Holland the deepest of all;” he added withal, that notwithstanding the difference of their sentiments on other points, yet in the articles of justification and salvation by faith alone, they were all agreed. He then told me, that at that time he was collecting from the Word, this chief article of justifying faith, viz. that God the Father fell away from grace

towards mankind, by reason of their iniquities; and that, consequently, in order to effect their salvation, it was become indispensably necessary, that satisfaction, reconciliation, propitiation, and mediation, should be made by some person, who would take upon himself the sentence of wrath and justice, and that none could be found qualified for this purpose, but his only Son; and that when this purpose was effected, access was opened to God the Father, for his sake. He said, "I now see, and have long seen, that this is consistent with reason; for how could God the Father be approached, but by faith in the merit of his Son? and now I have also found, that it is likewise consistent with Scripture." When I heard this, I was amazed at his saying that it was consistent with reason and Scripture, when yet it is contrary to both, as I plainly told him. He, then, in the heat of his zeal, replied, "How can you talk in this manner?" Wherefore I began to explain myself, by saying, "Is it not contrary to reason to conceive, that God ever fell away from grace towards mankind, and entirely cast them off? Is not divine grace an attribute of the divine essence? Wherefore, to fall away from grace, would be to fall away from his divine essence; and to fall away from his divine essence, would be to be no longer God; for how can God be alienated from himself? Believe me, that grace on God's part, as it is infinite, so also is it eternal; it may indeed be lost on the part of man, if he will not receive it, but never on the part of God. If grace were to depart from God, there would be an end of the universal heaven and the whole race of mankind, insomuch that man would no longer be man in any respect whatever; wherefore, grace on God's part, abides to all eternity, not only towards angels and men, but even towards the devil himself. Since this then is agreeable to reason, why do you assert, that the only access to God the Father is by faith in the merit of his Son, when yet there is perpetual access by grace? And why do you call it access to God the Father for the sake of his Son, and not access by his Son? Is not the Son the Mediator and Saviour? Why then do you not approach him as your Mediator and Saviour? Is he not God and Man?

Who on earth approaches immediately any emperor, king, or prince, without having some person to introduce him? And did you never learn, that the Lord came into the world that he himself might introduce us to the Father? and that there is no possible access but by him? Search now the Scriptures, and you will there see that what I tell you is agreeable to them, and that the way which you talk of to the Father, is as contrary to Scripture as it is to reason. I assert, moreover, that it is great presumption to climb up to God the Father, and not by him who is in the bosom of the Father, and is alone with him. Did you never read John xiv. 6?" As I uttered these words, the old man was so much exasperated, that he sprang from his chair, and called to his scribes to turn me out of the house; and as I walked out of my own accord, he threw after me out of doors the first book that he could lay his hands on, which book happened to be the Word.

The second Memorable Relation. After I had retired, I heard a noise again like the collision of two mill-stones against each other; but as I approached towards the place from whence it came, it ceased, and I saw a narrow gate leading obliquely downwards to a certain vaulted house, which was divided into small cells, in each of which sat two persons collecting passages from the Word in favor of faith alone; one collected, and the other transcribed, and this they did alternately. I went towards one of the cells, and stood at the door, and asked what they were collecting and writing; they said, "Concerning the act of justification, or concerning faith in act, which is the real justifying, vivifying, and saving faith, and the chief doctrine of all in Christendom." Then I said, "Tell me some mark or sign of that act, when that faith is introduced into the heart and soul of man." They replied, "The sign of that act is momentary, or instantaneous, when a man, under the anguish of condemnation for sin, thinks of Christ, as having taken away the condemnation of the law, and lays hold of this his merit with confidence, and, keeping it in his thoughts, approaches and prays to God the Father." Then I said, "Suppose it to be so,

and that this act is instantaneous; yet how am I to conceive what is asserted of this act, that man contributes nothing towards it, any more than if he were a stock or a stone, and that he has no power to begin, will, understand, think, operate, coöperate, apply, and accommodate himself to this act? Tell me, how does this agree with what you said, that the act takes place when man is thinking about the justice of the law, and about the removal of its condemnation by Christ, in consequence of which he lays hold with confidence of his merit, and approaches and prays to God the Father with this in his thoughts. Are not all these things done by man as from himself?" They answered, "Not by man actively, but passively." I replied, "How can any one think, have confidence, and pray, passively? If you take away man's activity or reactivity, do you not also take away his capacity of reception, consequently all that belongs to him as man; and with it the act itself? And what does the act become in this case, but something purely ideal, or a mere creature of the imagination? I trust you do not believe with some, that such an act takes place only among the predestinate, who yet are utterly unconscious of any infusion of faith into themselves; and who might throw a cast of dice, in order to ascertain whether it be infused into them or no; wherefore, do you, my friends, believe that man, in matters of faith, operates and coöperates as from himself, and that without such coöperation, your act of faith, which you call the chief doctrine of religion, is but a mere pillar or statue, like Lot's wife, tinkling like dry salt when scratched by a scribe's pen or finger-nail, Luke xvii. 32. I use this comparison, because as to that act, you make yourselves as mere statues." As I spake these words, one of them took up a candlestick, with intent to throw it in my face, but the candle suddenly going out, and it becoming dark in consequence, he threw it against the forehead of his companion; at which I smiled and departed.

The third Memorable Relation. In the northern quarter of the spiritual world, hearing as it were the roaring

of waters, I walked towards it, and as I approached, the roaring ceased, and I heard a buzzing noise like the distant voices of a multitude gathered together, and then there appeared a building full of chinks and clefts, encompassed with a mound of earth, from whence that buzzing issued. I went up to it, and, seeing the porter, asked, who were within the walls. He said, "The wisest of the wise, who are now debating together on subjects supernatural." He said this in the simplicity of his belief. And I said, "May I be permitted to enter?" "Yes," says he, "on condition thou wilt say nothing; for I have leave to admit Gentiles to stand with me at the door." So I went in, and lo, there was a circus, and in the centre a pulpit, where an assembly of the wise, so called, were discussing the mysteries of faith. The subject or proposition then in debate, was, Whether the good which a man does in the state of justification by faith, or in its progression after the act, is the good of religion, or not. They were unanimous in defining the good of religion to be such good as contributes to salvation. The debate was warm, but victory inclined to the side of those who contended, that the good actions which a man does in the state or progression of faith, are only such as are moral, civil, and political, and which contribute nothing to salvation, since it is faith only that can do this. This opinion they confirmed by the following arguments: "How," said they, "can any good thing, proceeding from man's will, be conjoined with free grace? How can any work of man, be connected with what is freely given? And is not salvation of free grace? How, again, can any good thing, proceeding from man, be conjoined with the merit of Christ, which is the only means of salvation? And how is it possible for man's operation to be conjoined with the operation of the Holy Ghost? Does not the Holy Ghost do all without the aid or assistance of man? Are not these three things alone conducive to salvation in the act of justification by faith? And do they not remain alone conducive to salvation in the state or progress of faith? Of consequence, the accessory good on man's part can in no wise be called the good of reli-

gion, which, as was observed, contributes to salvation, but ought rather to be called the evil of religion, whensoever it is done with a view to salvation." There were two Gentiles standing with the door-keeper in the porch, who heard all this reasoning; and one of them said to the other, "These people have no religion at all; for who does not see that what is called religion consists in doing good to one's neighbor for the sake of God, consequently, with God, and from God?" And the other said, "Their faith has infatuated them." Then they asked the door-keeper, "Who are these people?" And he replied, "They are wise Christians." They replied, "Nonsense! thou art imposing upon us; by their manner of speaking we should take them for jugglers." I then departed; and some time after, when I looked at the place where that building was, behold! it was a stagnant pool.

These things, just as I have described them, were seen and heard by me when I was perfectly awake, both as to my body and my spirit: for the Lord has so united my spirit to my body, that I am in both at one and the same time. My going to that building, and their then being engaged in debate on those subjects, with the other circumstances that have been described, were so ordered by the divine auspices of the Lord.

CHAPTER XI.

1. AND there was given me a reed like unto a rod: and the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and 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 candlesticks, standing before the God of the earth.

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

6. These have power to shut heaven, that the rain fall not in

the days of their prophecy: and have power over the waters to turn them into blood; and to smite the earth with every plague, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in 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 dead bodies three days and a half, and shall not suffer their dead bodies to be put into monuments.

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

11. And after 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 them that saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them.

13. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand; and the remnant were affrighted, 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 were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

16. And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces, and worshiped God,

17. Saying, We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, because thou hast taken to thee thy great power; and hast begun to reign.

18. And the nations were angry; and thy wrath is come, and the time of judging the dead, and of giving reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great; and of destroying them 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 thunderings, and an earthquake, and great hail.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The state of the church among the reformed is still treated of, as to the quality of those who are interiorly principled in faith alone, contrary to the two essentials of the New Church, which teach that the Lord is the only God of heaven and earth, that his Humanity is Divine; and that men ought to live according to the precepts of the decalogue. That these two essentials were declared to them, verses 3—6. But that they were totally rejected, verses 7—10. That they were raised up again by the Lord, verses 11, 12. That they who rejected them, perished, verse 13. That the state of the New Church was manifested from the new heaven, verses 15—19.

THE CONTENTS OF EACH VERSE. “And there was given me a reed like unto a rod,” signifies, that the faculty and power of knowing and seeing the state of the church in heaven and in the world, was given: “And the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein,” signifies, the Lord’s presence and his command, that he should see and know the state of the church in the new heaven: “But the court which is without the temple leave out, and measure it not,” signifies, that the state of the church on earth, such as it is at present, is to be removed, and not known: “For it is given unto the Gentiles,” signifies, because the state of that church is destroyed and laid waste by evils of life: “And the holy city shall they tread under foot forty and two months,” signifies, that it would disperse every truth of the Word, even to nothing of the kind remaining: “And I will give unto my two witnesses,” signifies, those who confess and acknowledge in their hearts that the Lord is the God of heaven and earth, and that his Humanity is Divine, and who are conjoined to him by a life according to the precepts of the decalogue: “And they shall prophesy a thousand two hundred and sixty days,” signifies, that these two articles, the acknowledgment of the Lord, and a life according to the commandments of the decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning: “Clothed in sackcloth,” signifies, lamentation in the mean time on account of the non-reception of truth: “These are the two olive-trees, and the two candlesticks, standing before the God of the earth,” signifies, love and intelligence, or charity and faith, from the Lord with them: “And if any one desire to hurt them, fire shall proceed out of their mouth, and shall devour their enemies,” signifies, that they who desire to destroy these two essentials of the New Church, will perish by reason of infernal love: “And if any one desire to hurt them, he must thus be killed,” signifies, that he who condemns them, shall in like manner be condemned: “These have power to shut heaven, that the rain fall not in the days of their prophecy,” signifies, that they who reject

these two essentials, cannot receive any truth from heaven: "And have power over the waters to turn them into blood," signifies, that they who reject them, falsify the truths of the Word: "And to smite the earth with every plague, as often as they will," signifies, that they who desire to destroy them, will plunge themselves into all kinds of evils and falses, as often as and in proportion as, they do so: "And when they shall have finished their testimony," signifies, that after the Lord taught these two essentials of the New Church: "The beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them," signifies, that they who are principled in the internals of the doctrine of faith alone will reject these two essentials: "And their dead bodies shall lie in the street of the great city," signifies, that they are totally rejected: "Which spiritually is called Sodom and Egypt," signifies, two infernal loves, which are the love of dominion grounded in self-love, and the love of rule grounded in the pride of self-derived intelligence, which exist in the church where one God is not acknowledged, and the Lord not worshiped, and where they do not live according to the precepts of the decalogue: "Where also our Lord was crucified," signifies, non-acknowledgment of the Lord's Divine Humanity, and, consequently, a state of rejection: "And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and a half," signifies, when all they, who, until the end of the present church and the beginning of the New Church, have been and will be in falses of doctrine and evils of life from faith alone, have heard and shall hear of these two essentials: "And shall not suffer their dead bodies to be put into monuments," signifies, that they condemned and will condemn them: "And they that dwell upon the earth shall rejoice over them and be glad," signifies, the delight of the affection of the heart and soul in the church among those who were in faith alone: "And shall send gifts one to another," signifies, consociation through love and friendship: "Because these two prophets tormented them that dwell upon the earth," signifies, that these two essentials of the New Church, by reason of their contrariety to the two essentials received in the Reformed Church, are held in contempt, dislike, and aversion: "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet," signifies, that these two essentials, during the commencement and progress of the New Church, will, with those who receive them, be vivified by the Lord: "And great fear fell upon them that saw them," signifies, commotion of mind and consternation at divine truths: "And they heard a great voice from heaven, saying unto them, Come up hither," signifies, that these two essentials of the New Church were taken up by the Lord into heaven, from whence they came, and where they are, and the protection of them: "And they ascended up to heaven in a cloud," signifies, the taking them up into heaven, and conjunction there with the Lord by the divine truth of the

Word in its literal sense: "And their enemies beheld them," signifies, that they who are in faith separated from charity heard them, but remained in their own falsities: "And the same hour there was a great earthquake, and the tenth part of the city fell," signifies, a remarkable change of state which then took place with them, and their separation from heaven, followed by a sinking down into hell: "And in the earthquake were slain names of men seven thousand," signifies, that all those who were in the confession of faith alone, and therefore made no account of works of charity, perished: "And the remnant were affrighted, and gave glory to the God of heaven," signifies, that they who saw their destruction, acknowledged the Lord, and were separated: "The second woe is past; behold, the third woe cometh quickly," signifies, lamentation over the perverted state of the church, and then the last lamentation, to be treated of presently: "And the seventh angel sounded," signifies, the exploration and manifestation of the state of the church after the consummation, at the coming of the Lord and of his kingdom: "And there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," signifies, celebrations by the angels, because heaven and the church are become the Lord's, as they were from the beginning, and because now they are in subjection also to his Divine Humanity, consequently, that now, both as to his Humanity and his Divinity, the Lord will reign over heaven and the church to eternity: "And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces, and worshiped God," signifies, an acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and supreme adoration: "Saying, We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come," signifies, a confession and glorification by the angels of heaven, that it is the Lord who is, who has life and power from himself, and who rules all things, because he alone is eternal and infinite: "Because thou hast taken to thee thy great power, and hast begun to reign," signifies, the new heaven and the New Church, where they acknowledge him to be the only God: "And the nations were angry," signifies, those who are in faith alone, and thence in evils of life, that they were enraged, and infested those who are against their faith: "And thy wrath is come, and the time of judging the dead," signifies, their destruction, and the execution of the last judgment upon those who have not any spiritual life: "And of giving reward unto thy servants the prophets, and to the saints," signifies, the felicity of life eternal to those who are in truths of doctrine from the Word, and in a life according to them: "And to them that fear thy name, both small and great," signifies, who love the things which relate to the Lord in a lesser or greater degree: "And of destroying them that destroy the earth," signifies, the casting of those into hell who have destroyed the church: "And the temple of God was opened in heaven: and there was

seen in his temple the ark of his covenant," signifies, the new heaven, in which the Lord in his Divine Humanity is worshiped; and where they live according to the precepts of his decalogue, these constituting the two essentials of the New Church, whereby conjunction is effected: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail," signifies, the ratiocinations, commotions, and falsifications of good and truth, that ensued in the spheres beneath (*in inferioribus*).

THE EXPLANATION.

485. "AND there was given me a reed like unto a rod," signifies, that the faculty and power of knowing and seeing the state of the church in heaven and in the world was given by the Lord. By a reed, is signified feeble power, such as man has from himself; and by a rod, or staff, is signified great power, such as man has from the Lord; therefore by a reed being given him like unto a rod, is signified power from the Lord. That it means the faculty and power of knowing and seeing the state of the church in heaven and in the world, is plain from what follows in this chapter to the end. That by a reed, or cane, is signified feeble power, such as man has from himself, is evident from these passages: "Lo, thou trustest in the *staff of this broken reed*, on Egypt; whereon when if a man lean it will go into his hand, and pierce it," Isaiah xxxvi. 6. "And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a *staff of reed* to the house of Israel; when they took hold of thee by thy hand, thou didst break, and rend all their soulder," Ezek. xxix. 6, 7. By Egypt, is signified the natural man who trusts in his own strength, therefore he is called the staff of a bruised reed. By reed, is signified feeble power, in Isaiah: "A bruised *reed* shall he not break, and the smoking flax shall he not quench," Isaiah xlii. 3. But by a rod, or a staff, is signified strong power, which is from the Lord; in the present instance, power to know the state of the church, because the temple and altar was measured with a rod; and by measuring is signified to know, and by the temple

and altar is signified the church; as will be seen presently. A rod signifies power, because wood, of which walking-staves were made among those of the ancient church, signifies good; and because a staff is instead of the right hand, and supports it, and by the right hand is signified power; hence it is, that a sceptre is a short staff, and by a sceptre is signified regal power; and a sceptre and staff are expressed by one and the same word in the Hebrew language. That a staff signifies power is evident from these places: "Say, How is the *strong staff* broken, and the *beautiful rod*—come down from thy glory and sit in thirst," Jerem. xlviii. 17, 18. "Jehovah shall send the *rod of thy strength* out of Zion," Psalm cx. 2. "Thou didst strike through with his *staves* the head of his villages," Habak. iii. 14. "Israel is the *rod* of Jehovah's inheritance," Jerem. x. 16, li. 19. "Thy *rod* and thy *staff* they comfort me," Psalm xxiii. 4. Jehovah hath "broken the *staff*—of his shoulder," Isaiah ix. 4, xiv. 5, Psalm cxxv. 3. "My people ask counsel at their stocks, and their *staff* declareth unto them," Hosea iv. 12. "Jehovah doth take away from Jerusalem—the *staff* of bread, and all the *staff* of water," Isaiah iii. 1, 2, Ezek. iv. 16, v. 16, xiv. 13, Psalm cv. 16, Levit. xxvi. 26. By the staff of bread and water, is signified the power of goodness and truth; and by Jerusalem, the church. By the rod of Levi, upon which was the name of Aaron, which blossomed in the tabernacle and yielded almonds, Numb. xvii. 2, 3, 7, 8, in a spiritual sense, nothing else is signified but the power of truth and good, because by Levi and Aaron was signified the truth and good of the church. That power is signified by a staff, is evident from the power of the staff or rod of Moses, in that by stretching forth his *rod* the waters were turned into blood, Exod. vii. 20. That frogs were made to come up over the land of Egypt, Exod. viii. 1, and following verses. That lice were caused to be produced, Exod. viii. 12, and following verses. That by the *rod* were caused thunderings and hail, Exod. ix. 23, and following verses. That locusts were made to come forth, Exod. x. 12, and following verses. That waters were made to gush out of the rock

in Horeb, Exod. xvii. 5, and following verses, Numb. xx. 7—13. That the Red Sea was divided and turned back, Exod. xiv. 16, 21, 26. That by the *rod*, when lifted up in the hand of Moses, Joshua overcame the Amalekites, Exod. xvii. 9—12. That fire was made to issue from the rock by the *staff* of the angel, Judges vi. 21. From all these passages it appears, that by a rod, or staff, is signified power: likewise from other passages; as in Isaiah x. 5, 24, 26, xi. 4, xiv. 5, xxx. 31, 32, Ezek. xix. 10—14, Lament. iii. 1, 2, Micah vii. 14, Zech. x. 11, Numb. xxi. 18.

486. “And the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that worship therein,” signifies, the Lord’s presence and his command, that he should see and know the state of the church in the new heaven. By angel, is meant the Lord, here as n. 5, 415, and in other places, because an angel never does any thing from himself, but only from the Lord; therefore he says, I will give my two witnesses, verse 3, and these were the Lord’s witnesses. By standing by, is signified the Lord’s presence; and by saying, is signified his command; by rise and measure, are signified to see and know: that to measure signifies to know and scrutinize the quality of a state, will be seen below. By the temple, the altar, and them that worship therein, is signified the state of the church in the new heaven;—by the temple, the church as to truth of doctrine, n. 191; by the altar, the church as to the good of love, n. 392; and by them that worship, is signified the church as to worship proceeding from these two sources. By them that worship, is here signified adoration, which has relation to worship, because the spiritual sense is abstracted from persons, n. 78, 79, 96: that this is the case in the present passage, is evident from this circumstance also, that he was told to measure them that worship; for these three things constitute the church, viz., truth of doctrine, good of love, and worship proceeding from both. That it is the church in the new heaven which is meant, is plain from the last verse of this chapter, where it is said, that the temple of God was opened in heaven, and there

was seen in his temple the ark of his covenant, verse 19. The reason why the measuring the temple is spoken of at the beginning of this chapter, is, in order that the state of the church in heaven, before it was brought into conjunction with the church in the world, might be seen and known: the church in the world is meant by the court without the temple, which was not to be measured, because it was given to the Gentiles, verse 2; and then it is described as the great city, which is called Sodom and Egypt, verses 7, 8; but after the fall of that great city, verse 13, it follows that the church was become the Lord's, verse 15, and subsequent verses. It must be observed, that there is a church in the heavens as well as on earth; and that they make one, like the internal and external with man; wherefore a church in the heavens is first provided by the Lord, and from it, or by it, a church on earth; thence, it is said, that the New Jerusalem came down from God out of the new heaven, chap. xxi. 1, 2. By the new heaven, is meant the new heaven composed of Christians, which is frequently treated of in the following pages. To measure, signifies to know and scrutinize the quality of any thing; because by a measure, is signified the quality of a thing, or state; this is signified by all the measures of the New Jerusalem, chap. xxi.; and also by these words, which occur there: The angel having a golden reed, *measured* the city and the gates thereof; and he *measured* the wall, one hundred and forty-four cubits; the *measure* of a man, that is, of an angel, verses 15, 17; and as by the New Jerusalem is signified a New Church, it is plain that by measuring it, and the things relating to it, is signified to know its quality. To measure, has a similar signification in Ezekiel, where it is said, That the angel *measured* the house of God, the temple, the altar, the court, and the chambers, xl. 3—17, xli. 1—5, 13, 14, 22, xlii. and xliii. And that he *measured* the waters, xlvii. 3, 4, 5, 9. Therefore it is said, Show the house of Israel the pattern, that they may be ashamed of their iniquities; and let them *measure* the pattern, and the goings out thereof, and the comings in thereof, and all the forms thereof, that they may keep the whole pat-

tern, Ezek. xliii. 10, 11. The like is signified by measuring, in these passages: I lifted up mine eyes, and behold, a man, in whose hand was a *measuring line*, and I said, Whither goest thou? and he said, To *measure Jerusalem*, Zech. ii. 1, 5, 6, 8. He stood and *measured* the earth, Habak. iii. 6. The Lord Jehovah "hath *measured* the waters in the hollow of his hand, and meted out heaven with a span, and weighed the mountains in scales, and the hills in a balance," Isaiah xl. 12. "Where wast thou when I laid the foundations of the earth? who laid the *measures* thereof, or who hath stretched the line upon it?" Job xxxviii. 4, 5, 6.

487. "But the court which is without the temple leave out, and measure it not," signifies, that the state of the church on earth, such as it is at present, is to be removed, and not to be known. By the court without the temple, is signified the church on earth, this being without heaven or the temple, n. 486; by leaving it out, is signified to remove it, in this instance, from heaven, because such is its state; and by not measuring it, is signified not to scrutinize and know its quality, n. 486. The reason follows, namely, because it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. That by the court without the temple, is here signified the church on earth such as it still is, appears from what follows in this chapter, where it is described as the great city, which, spiritually, is called Sodom and Egypt, in which the Lord's two witnesses lay dead, and which afterwards fell in a great earthquake, wherein were slain names of men seven thousand; besides other circumstances. By a court, in the Word in other places, is signified the external of the church; for there were two courts, through which it was necessary to pass, in order to go into the temple itself at Jerusalem; and because by the temple was signified the church as to its internal, therefore by the courts, was signified the church as to its external; wherefore the strangers, who were from among the Gentiles, were admitted into the courts, but not into the temple itself. And as the external of the church is signified by a court, therefore also the church on earth is

signified thereby, and also heaven in ultimates, because the church on earth is the entrance to heaven, and likewise heaven in ultimates. This is what is signified by a court, in the following passages: "Blessed is the man whom thou chooseth, that he may dwell in *thy courts*; we shall be satisfied with the goodness of thy house, even of thy holy temple," Psalm lxxv. 5. "Praise ye the name of Jehovah, ye who stand in his house, in the *courts of the house of our God*," Psalm cxxxv. 1, 2. "How amiable are thy tabernacles, O Jehovah, my soul longeth, yea, even fainteth, for the *courts of Jehovah*," Psalm lxxxiv. 1, 2. "Enter into his gates with thanksgiving, and into his *courts* with praise," Psalm c. 4. "The righteous shall flourish like the palm-tree, those that be planted in the house of Jehovah, shall flourish in the *courts of our God*," Psalm xcii. 12, 13. "A day in thy *courts* is better than a thousand, I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," Psalm lxxxiv. 10; besides others; as in Psalm xcvi. 7, Isaiah i. 12, lxii. 9, Zech. iii. 7, Ezek. x. 3, 4, 5. Of the *courts* of the temple of Jerusalem, 1 Kings vi. 3, 36. Of the *courts* of the new temple, Ezek. xl. 17—31—44, xlii. 1—4, xliii. 4—7. And of the *court* without the tabernacle, Exod. xxvii. 9—18.

488. "For it is given unto the Gentiles," signifies, because the state of that church is destroyed and laid waste by evils of life, as is evident from the signification of Gentiles, as denoting those who are in evils of life, and, abstractedly, evils of life, n. 147, 483.

489. "And the whole city shall they tread under foot forty and two months," signifies, that it would disperse every truth of the Word, even to nothing remaining. By the holy city, is meant the holy Jerusalem; and by the holy Jerusalem, is meant the New Church which is in truths of doctrine, for holy is predicated of divine truth, n. 173; and a city, signifies doctrine, n. 194; therefore by treading that city under foot, is signified to disperse the truths of its doctrine; by forty and two months, is signified until there is an end, when there is no truth left; by truths of doctrine are meant truths from the Word, be-

cause the doctrine of the church, and all that relates to it, is thence derived. That they who are, at this day, in the internals of the church, have so dispersed the truths of the Word, and thence the doctrines of the church, and every thing relating to the church, is described in this chapter by the beast coming up out of the bottomless pit, in that he slew the two witnesses, verse 7, and may also be seen from the Memorable Relations from the spiritual world, annexed to each chapter. By forty and two months, is signified to the end, and till nothing good or true is left in the church, because the same thing is signified by forty and two as by six weeks, for six times seven is forty-two, and by six weeks, is signified what is complete to the end; for the number six has this signification, and a week signifies state, and the seventh week a holy state, which is a new state of the church, when the Lord enters upon his reign. This number has a similar signification in the following passage: "And there was given unto the beast which came up out of the sea a mouth speaking great things and blasphemies, and power was given unto him to continue *forty-two months*," Apoc. xiii. 5, n. 583. The reason why six signifies what is complete to the end, is, because three has that signification, n. 505, and six is double that number, and a number doubled has the same signification as the simple number; besides the same is signified by this number as by three and a half, because forty-two months make three years and a half. Months are mentioned because by a month is signified a full state; as in Isaiah lxvi. 23, Apoc. xxii. 1, 2, Gen. xxix. 14; Numb. xi. 18, 19, 20, Deut. xxi. 11, 13.

490. "And I will give unto my two witnesses," signifies, those who confess and acknowledge in their hearts that the Lord is the God of heaven and earth, and that his Humanity is Divine, and who are conjoined to him by a life according to the precepts of the decalogue. The reason why such persons are here understood by the two witnesses, is, because these two things constitute the two essentials of the New Church. That the first essential, that the Lord is the God of heaven and earth, and that his Humanity is Divine, is a testimony or witness, and,

consequently, that they are witnesses who confess and acknowledge it in their hearts, may be seen, n. 6, 846, and likewise from the following passages: "I am thy fellow-servant, of thy brethren that have the *testimony of Jesus*; for the *testimony of Jesus is the spirit of prophecy*," Apoc. xix. 10. The angels of Michael overcame the dragon by the blood of the Lamb and by the *Word of his testimony*: and the dragon "went to make war with the remnant of her seed, which keep the commandments of God, and have the *testimony of Jesus Christ*," Apoc. xii. 10, 17. The souls of them that were smitten with the axe, for the *testimony of Jesus*, and for the Word of God," Apoc. xx. 4; these are they who have acknowledged the Lord. It is called the testimony of Jesus, because the Lord testifies it from his Word, thus from himself, therefore he himself is called the *faithful and true witness*, Apoc. i. 5, iii. 14, and says, *I testify of myself, and my testimony is true*, because I know whence I came, and whither I go, John viii. 14; also, "When the Comforter is come, even the Spirit of Truth, he shall *testify of me*," John xv. 26. That the Comforter, the Spirit of Truth, which also is the Holy Spirit, is the proceeding Divinity, and that this is the Lord himself, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 46—54. Now since the Lord himself is the witness, therefore also by witnesses are meant they who testify this from the Lord, as did John: Jesus said, "Ye sent unto John, and he bare *witness* unto the truth: but I receive not *testimony* from man," John v. 33. John came as a *witness*, to bear witness of the light; he was not the light, but was to *bear witness* of the light. The Word which was with God, and which was God, was the true light, John i. 1, 2, and following verses, 14, 34. That the other essential of the New Church, which is conjunction with the Lord by a life according to the precepts of the decalogue, is a testimony, appears from the decalogue being called the testimony, as in these passages: "And thou shalt put into the ark the *testimony* which I shall give thee," Exod. xxv. 16. Moses put the *testimony* into the ark, Exod. xl. 20. The

mercy-seat that is over the *testimony*, Levit. xvi. 13. Leave the rods of the tribes before the *testimony*, Numb. xvii. ; besides other places, as in Exod. xxv. 22, xxxi. 7, 18, xxxii. 15, Psalm lxxviii. 5, Psalm cxxxii. 12. Something must here be said concerning conjunction with the Lord by a life according to the precepts of the decalogue. There are two tables upon which those precepts are written, one for the Lord, the other for man ; what the first table contains, is, that a plurality of gods are not to be worshiped, but only one ; and the second, that evils are not to be committed ; therefore, when one God is worshiped, and man does not commit evils, a conjunction takes place ; for in proportion as man desists from evils, that is, does the work of repentance, in the same proportion he is accepted of God, and does good from him. But who now is this one God ? A trine or triune God is not one God, so long as this trine and triunity exists in three persons ; but he, in whom a trine or triunity exists in one person, is one God, and that God is the Lord ; enter into whatever intricacies of thought you please, yet will you never be able to extricate yourself and make out that God is one, unless he is also one in person. That this is the case, the whole Word teaches, both in the Old Testament and Prophets, and in the New Testament and Evangelists, as may be clearly seen in *The Doctrine of the New Jerusalem concerning the Lord*.

491. "And they shall prophesy a thousand two hundred and sixty days," signifies, that these two articles, the acknowledgment of the Lord, and a life according to the commandments of the decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. That these two articles, the acknowledgment of the Lord, and a life according to the commandments of the decalogue, are the two essentials of the New Church, and are meant by the two witnesses, may be seen above, n. 490 ; and that to prophesy signifies to teach, n. 8, 133. By one thousand two hundred and sixty days, is signified until the end and the beginning, that is, until the end of the former church, thus the beginning of the New ; the reason why this is signified

by this number, is, because it has the same signification as three and a half, and by three and a half is signified an end and a beginning, n. 505; it has the same signification as three and a half, because the number one thousand two hundred and sixty, when reduced into years, makes three years and a half. The like is signified by the same number in the next chapter: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a *thousand two hundred and sixty days*," Apoc. xii. 6.

492. "Clothed in sackcloth," signifies, lamentation in the mean time on account of the non-reception of truth. By being clothed in sackcloth, is signified lamentation on account of the devastation of truth in the church; for garments signify truths, n. 166, 212, 318, 378, 379: therefore to be clothed in sackcloth, which is not a garment, signifies lamentation because there is no truth, and where there is no truth there there is no church. The children of Israel represented lamentation by various things, which, from correspondences, were significative, as by putting ashes on the head, by rolling themselves in the dust, by sitting a long time silent upon the ground, by shaving themselves, by mourning and howling, by tearing their garments, and also by putting on sackcloth, besides other particulars; and each of these signified some evil of the church among them, for which they were punished; and when they were punished, they represented repentance by such things, and on account of the representation of repentance, and, at the same time, of humiliation, they were heard. That lamentation on account of the devastation of truth in the church, was represented by putting on sackcloth, may be seen from the following passages: "The lion is come up from his thicket, he is gone forth from his place to make thy land desolate; for this *gird you with sackcloth*, lament and howl," Jerem. iv. 7, 8. "O daughter of my people, *gird thee with sackcloth*, and wallow thyself in ashes, for the spoiler shall suddenly come upon us," Jerem. vi. 26. "Woe unto thee, Chorazin and Bethsaida! for if the mighty works which have been done in you had been done in

Tyre and Sidon, they would have repented in *sackcloth* and ashes," Matt. xi. 21, Luke x. 13. "The king of Nineveh, when he had heard the words of Jonah, put off his robe from him, and covered him with *sackcloth*, and sat in ashes, and proclaimed a fast, and that man and beast should be *covered with sackcloth*," Jonah iii. 5, 6, 8; besides other places; as in Isaiah iii. 24, xv. 2, 3, xxii. 12, xxxvii. 1, 2, l. 3, Jerem. xlviii. 37, 38, xlix. 3, Lament. ii. 10, Ezek. vii. 17, 18, xxvii. 31, Dan. ix. 3, Joel i. 8, 13, Amos viii. 10, Job xvi. 15, 16, Psalm xxx. 12, Psalm xxxv. 13, Psalm lxix. 11, 12, 2 Sam. iii. 31, 1 Kings xxi. 27, 2 Kings, vi. 30, xix. 1, 2.

493. "These are the two olive-trees, and the two candlesticks, standing before the God of the earth," signifies, love and intelligence, or charity and faith, both from the Lord with them. By an olive-tree, is signified love and charity, as will be seen presently; and by candlesticks, is signified illustration in truths, n. 43, and thence intelligence and faith, because from illustration in truths comes intelligence, and from intelligence comes faith. By standing before God, is signified to hear and do his commandments, n. 366, here, therefore, that these two are with them from the Lord, who is the God of the earth, that is, in those who are principled in the two essentials of the New Church spoken of above; from which it is plain, that by the two witnesses being two olive-trees and two candlesticks, is signified that they were love and intelligence, or charity and faith, for these two constitute the church; love and charity its life, and intelligence and faith its doctrine. An olive signifies love and charity, because the olive-tree signifies the celestial church, and thence the olive, which is its fruit, signifies celestial love, which love is love to the Lord, hence it is, that this love is also signified by the oil, by which all the holy things of the church were anointed: the oil, which was called the oil of holiness, was produced from olives mixed with aromatics, Exod. xxx. 23, 24, 25; and also the lamps of the candlestick in the tabernacle were made to burn every evening with *olive oil*, Exod. xxvii. 20, 21, Levit. xxiv. 2. An olive-tree and olives

have a like signification in Zechariah: "There were two *olive-trees* by the candlestick, one upon the right side of the bowl, and the other upon the left, and two *olive berries*: these are the two sons of the *olive-tree standing before the Lord of the whole earth*," iv. 3, 11, 12, 14. In David: "I am like a *green olive-tree* in the house of God," Psalm lii. 8. And in Jeremiah: "Jehovah called thy name a *green olive-tree* fair and of goodly fruit," xi. 16, 17; besides other places. Since Jerusalem signified the church, therefore, also, many things that were in and about it signified such things as pertain to the church. Near it was also the Mount of Olives, which signified divine love, wherefore Jesus in the day-time was teaching in the temple, and at night he went out, and abode in the *Mount of Olives*, Luke xxi. 37, xxii. 39, John viii. 1. And Jesus discoursed with his disciples on *that mount* concerning the end of the world, and his coming at that time, Matt. xxiv. 3, and following verses, Mark xiii. 3, and following verses. And went likewise from *that mountain* to Jerusalem, and suffered, Matt. xxi. 1, xxvi. 30, Mark xi. 1, xiv. 16, Luke xix. 26, 37; and this according to the prediction in Zechariah: His feet shall stand in that day upon the *Mount of Olives*, which is before Jerusalem on the east, xiv. 4. Because the olive-tree signified the celestial principle of the church, therefore the cherubs in the midst of the temple of Jerusalem were made of the *wood of the olive-tree*; in like manner the doors of the entrance to the oracle, and the posts, 1 Kings vi. 23—33.

494. "And if any one desire to hurt them, fire shall proceed out of their mouth, and shall devour their enemies," signifies, that they who desire to destroy these two essentials of the New Church will perish from infernal love. To desire to hurt the two witnesses, signifies a desire to destroy these two essentials of the New Church, which are the acknowledgment of the Lord as being the God of heaven and earth even as to his Humanity, and a life according to the commandments of the decalogue; that these are the witnesses, may be seen above, n. 490. Fire shall proceed out of their mouth,

signifies infernal love; and shall devour their enemies, signifies that they who hurt them will perish by that love; but it is not here to be understood that fire will proceed out of the mouth of the witnesses, but from those who desire to destroy these two essentials of the New Church, which are meant by the witnesses, n. 490. Fire is infernal love; for he who does not live according to the commandments of the decalogue, and approach to God the Saviour and Redeemer, cannot be otherwise than in infernal love, and perish. This is similar to its being said, in other parts of the Word, that fire proceeds from Jehovah to consume the wicked; and that Jehovah acts from the fire of his wrath, anger, and fury; not to mention other expressions of a like kind, by which it is not meant that this comes from Jehovah, but from the infernal love of the wicked. Such expressions are used in the Word, because they are appearances; the Word, in its literal sense, being written according to correspondences and appearances. Since it is said, that fire should proceed out of their mouth, and that thereby it is to be understood that it proceeds from those who are in infernal love, some passages shall be adduced in which it is said that fire comes from Jehovah: "The breath of Jehovah, like a *stream of brimstone*, doth kindle it," Isaiah xxx. 33. "Smoke went up out of his nostrils, and *fire out of his mouth*, coals were kindled by it," Psalm xviii. 9. "I will pour out upon them the indignation of mine anger, for in the *fire of my zeal* shall the whole earth be devoured," Zeph. iii. 8. "Behold, Jehovah shall come in *fire*, to render his anger with fury, and his rebuke with *flames of fire*," Isaiah lxvi. 15. "Thou shalt be visited by Jehovah in a *flame of devouring fire*," Isaiah xxix. 6, xxx. 30; besides many others.

495. "And if any one desire to hurt them, he must thus be killed," signifies, that he who condemns them, shall in like manner be condemned. By desiring to hurt them, is here signified to condemn, because it follows, he must thus be killed, and by being killed, in the Word, is signified to be killed spiritually, which is to be condemned; for the Lord says, With what judgment ye judge, ye shall be judged, Matt. vii. 1

496. "These have power to shut heaven, that the rain fall not in the days of their prophecy," signifies, that they who reject these two essentials, cannot receive any truth from heaven. By heaven is here meant the angelic heaven; consequently, by rain, the truth of the church from thence is signified; wherefore, by shutting heaven that the rain fall not, is signified that they are not able to receive any truth of the church from heaven; the truth of the church from heaven is the truth of doctrine from the Word. It is said that the witnesses had this power, but it is to be understood here as above, n. 494; that they have not the power to shut heaven, but that they shut heaven against themselves who reject these two essentials of the New Church, because they remain in their own falses. That rain signifies divine truth from heaven, appears from these passages: "My doctrine shall drop as the *rain*, my speech shall distil as the dew," Deut. xxxii. 2. "If ye serve other gods, Jehovah will shut up the heaven, that there be no *rain*," Deut. xi. 11, 14, 16, 17. I will lay my vineyard waste, and "I will command the clouds, that they *rain no rain* upon it," Isaiah v. 6. "Therefore the *showers* have been withholden, and there hath been no *latter rain*; and thou hadst a whore's forehead, thou refusedst to be ashamed," Jerem. iii. 3. "For as the *rain* cometh down from heaven, so shall my Word be that goeth forth out of my mouth," Isaiah lv. 10, 11. "Ye children of Zion rejoice and be glad in Jehovah, for he hath given you the former *rain* moderately," Joel ii. 23. "Thou, O God, didst send a plentiful *rain*," Psalm lxxviii. 9. "He shall come down like *rain* upon the mown grass, in his days shall the righteous flourish," Psalm lxxii. 6, 7. "Jehovah shall come unto us as the *rain*, as the *latter and former rain* unto the earth," Hosea vi. 3. "My speech dropped upon them, and they waited for me as for the *rain*, and they opened their mouth wide as for the *latter rain*," Job xxix. 22, 23. "Son of man, say unto her, thou art the land that is not cleansed, nor *rained* upon in the day of indignation, there is a conspiracy of the prophets in the midst thereof," Ezek. xxii. 24, 25; besides other places; as in Isaiah xxx. 23, Jerem.

v. 24, x. 12, 13, xiv. 3, 4, li. 16, Ezek. xxxiv, 26, 27, Amos iv. 7, 8, Zeeh. x. 1, Psalm lxxv. 10, 11, Psalm cxxxv. 7, 2 Sam. xxiii. 3, 4. An inundating rain denotes the devastation of truth, Ezek. xiii. 11, 13, 14, xxxviii. 22; and temptation, Matt. vii. 24—27.

497. "And have power over the waters to turn them into blood," signifies, that they who reject these two essentials falsify the truth of the Word. By waters, are signified truths, n. 50; and by blood, the falsification of the truth of the Word, n. 379; therefore, by turning the waters into blood is signified to falsify the truths of the Word. This is to be understood in the same manner as before, namely, that they who reject the two essentials of the New Church can see nothing but their own falses, and, if they confirm these by the Word, they then falsify its truths.

498. "And to smite the earth with every plague as often as they will," signifies, that they who desire to destroy these two essentials of the New Church will plunge themselves into all kinds of evils and falses, as often, and in proportion, as they do so. By the earth, is signified the church, n. 285; and by a plague, is signified evil and falsity, n. 456; hence by smiting the earth with every plague, is signified to destroy the church by all kinds of evils and falses. But this passage is to be understood in the same manner as the former, viz., that they who desire to smite these two essentials of the New Church with a plague, that is, to destroy them, which is done by evil through falses, will plunge themselves into all kinds of evils and falses; and as the natural sense is thus inverted while it is spiritual, therefore also this expression, "as often as they will," is inverted in like manner into this, *as often, and in proportion, as they do this*. The reason is, because in proportion as any one destroys these two essentials, in the same proportion he destroys the truths of the Word; and so far as he destroys the truths of the Word, so far he plunges himself into evils and falses; for these two essentials are the truths of the Word, as may appear manifestly from *The two Doctrines of the New Jerusalem*; one concerning *The Lord*,

and the other concerning *The Doctrine of Life from the Precepts of the Decalogue*. This passage, which ascribes to the witnesses the power of smiting the earth with every plague as often as they will, is similar to many others in the Word, which attribute to Jehovah, that is, to the Lord, that he smites men with plagues, and that such is his will, when yet it must be understood that he neither smites them, nor is it his will to do so; as in Zechariah: "And this shall be the plague wherewith Jehovah will smite all the people that have fought against Jerusalem," xiv. 12, and following verses. And in Jeremiah: "I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity," xxx. 14; likewise in many other places. See also above, n. 494.

499. "And when they shall have finished their testimony," signifies, that after the Lord has taught that he is the God of heaven and earth, and that conjunction is formed with him by a life according to the precepts of the decalogue. When they shall have finished, signifies after the Lord has taught; the two witnesses, indeed, taught, yet not from themselves, but from the Lord. That testimony signifies these two essentials, may be seen above, n. 490.

500. "The beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them," signifies, that they who are principled in the internals of the doctrine of faith alone will oppose them, and assault these two essentials of the New Church, and will reject them, and, as far as lies in their power, will cause others to reject them. By the beast that ascends out of the bottomless pit, are meant they who came up out of the bottomless pit, and appeared like locusts, chap. ix. 1—12. That these were they who are in the internals of the doctrine of faith alone, may be seen in the explanation there given; by making war, is signified to oppose and assault these two essentials of the church, as will be seen presently; by overcoming and killing them, is signified to reject and extirpate them in themselves, and, as far as lies in their power, to cause

others to do the same. The reason why they who are principled in the internals of the doctrine of faith alone will impugn and reject these two essentials, is, because they have confirmed themselves in two things diametrically opposite to them,—first, that it is not the Lord, but God the Father, who is to be approached; and, secondly, that a life according to the precepts of the decalogue is not a spiritual life, but only a moral and civil life, and this they confirm, that no one may believe that he can be saved by works, but by their faith alone. All they who have had these tenets strongly impressed upon their minds in schools and universities do not recede from them afterwards; and that for these three several reasons, which have not been made known till now; first, because they have entered, as to their spirit, into association with their like in the spiritual world, where there are many satans, who are delighted with nothing but falses, from whom they can no how be separated but by rejecting those falses; nor can this be done but by immediately approaching God the Saviour, and beginning a Christian life according to the precepts of the decalogue. The second reason is, because they believe that remission of sins, and consequent salvation, may take place in a moment in the act of faith, and afterwards in the state or in the progression by the same act continued, preserved, and retained, from the Holy Spirit, separate from the exercises of charity; and they who have once imbibed these doctrines afterwards make no account of sins before God, and so live in their uncleanness; and, because they have the art to confirm their tenets before the unlearned very ingeniously by falsifications of the Word, and before the learned by much sophistry, it is here said, that the beast which came up from the bottomless pit overcame and killed the two witnesses. But this is only exhibited among such as love to follow their own inclinations, being borne along by the delights of their lusts, and who, while thinking about salvation, nevertheless cherish those lusts in their hearts, and embrace their faith with both hands, seeing that they may be saved by uttering certain words with a tone of confidence, and need not attend to leading a life for the

sake of God, but only for the sake of the world. The third reason is, that they who, in the early part of life, have imbibed the internals of that faith which are called the mysteries of justification, on being afterwards advanced to some dignified office in the ministry, do not think in their hearts about God and heaven, but about themselves and the world, retaining only the mysteries of their faith for the sake of character, that they may be honored as wise men, and, by reason of their wisdom, be thought worthy of being rewarded with riches. The reason why this is an effect of that faith, is, because there is nothing of religion in it; as may be seen by a reference to the third Memorable Relation, n. 484. That by wars, in the Word, are signified spiritual wars, which consist in impugning truth, and are conducted by reasonings from falses, is evident from these passages: "For they are the spirits of devils which go forth to gather them to the *battle* of that great day of God Almighty," Apoc. xvi. 14. — "And the dragon was wroth with the woman, and went to make *war* with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," Apoc. xii. 17. "And it was given unto the beast of the dragon to make *war* with the saints," Apoc. xiii. 7. "Prepare ye *war* against the daughter of Zion, and let us go up at noon," Jerem. vi. 3, 4, 5. "Ye have not gone up into the gaps—to stand in the *battle* in the day of Jehovah," Ezek. xiii. 5. "In Salem also is the tabernacle of God, and his dwelling-place in Zion, there brake he the arrows of the bow, and the *battle*," Psalm lxxvi. 2, 3. "Jehovah shall go forth as a mighty man, he shall stir up his jealousy like a man of *war*," Isaiah xlii. 13, Psalm xxiv. 8. "In that day Jehovah shall be for a spirit of judgment to him that sitteth in judgment, and for strength to them that *battle* to the gate," Isaiah xxviii. 6. "Deliver me from the evil man, preserve me from the violent man;—continually are they gathered together for *war*;—they have sharpened their tongues like a serpent," Psalm cxl. 1, 2, 3. "Many shall come in my name, saying, I am Christ, and shall deceive many, and ye shall hear of *wars* and rumors

of wars, see that ye be not troubled," Matt. xxiv. 6, 7, 8, Mark xiii. 7, 8, 9, Luke xxi. 9, 10, 11. The wars of the kings of the north, and of the south, and others, in Daniel, chap. x. xi. xii., signify no other than spiritual wars; besides the wars mentioned in other places; as in Isaiah ii. 3, 4, 5, xiii. 4, xxi. 14, 15, xxxi. 4, Jerem. xlix. 25, 26, Hosea ii. 18, Zech. x. 5, xiv. 3, Psalm xxxv. 3, Psalm xlvi. 9, 10. Since by wars, in the Word, are signified spiritual wars, therefore the ministry of the Levites was called military service, as appears from its being commanded that the Levites should be numbered, to perform *military service*, to do work in the tabernacle of the congregation, Numb. iv. 23, 35, 39, 43, 47. "This is the office of the Levites to war in military service of the tabernacle of the congregation; and from the age of fifty years they cease waiting upon the *military service* of the tabernacle, and shall serve no more," Numb. viii. 24, 25; see also above, n. 447, where it is proved from the Word that armies signify the goods and truths of the church, and, in the opposite sense, its evils and falses.

501. "And their dead bodies shall lie in the street of the great city," signifies, that the two essentials of the New Church are totally rejected by those who are interiorly principled in the falses of doctrine concerning justification by faith alone. By the bodies of the two witnesses, are signified the two essentials of the New Church, which are the acknowledgment of the Lord as the only God of heaven and earth, and that there is conjunction with him by a life according to the precepts of the decalogue, n. 590, &c. By the street of the great city, is signified the falsity of the doctrine concerning justification by faith alone; by a street, is signified falsity, as will be seen presently; and by a city, is signified doctrine, n. 194. It is called a great city, because it is a doctrine which prevails throughout the whole reformed Christian world among the clergy, though not in the same way among the laity. By streets, in the Word, almost the same is signified as by ways, because streets are ways in a city; but still by streets are signified the truths or falses of doctrine, by reason that a city signifies doctrine, n. 194; and

by ways are signified the truths or falses of the church, because the earth signifies the church, n. 285. That streets signify truths or falses of doctrine, may be seen from the following passages: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the *street*, and equity cannot enter," Isaiah lix. 14. "The chariots shall rage in the *streets*, they shall jostle one against another in the *broad ways*," Nahum ii. 4. In the days of Jael the *ways* ceased, the *streets* ceased in Israel, Judges v. 6, 7. "How is the city of praise not left—therefore her young men shall fall in the *streets*," Jerem. xlix. 25, 26, l. 30. "They that did feed delicately are desolate in the *streets*. Their visage is blacker than a coal, they are not known in the *streets*. They have wandered as blind men in the *streets*. They hunt our steps, that we cannot go in our *streets*," Lament. iv. 5, 8, 14, 18. "I have cut off the nations, their towers are desolate, I made their *streets* waste," Zeph. iii. 6. Afterwards in sixty-two weeks the *streets of Jerusalem* "shall be built again even in troublous times," Dan. ix. 25. "The *street of the city* Jerusalem was pure gold, as it were transparent glass," Apoc. xxi. 21. "In the midst of the *street* of it, the tree of life bearing twelve fruits," Apoc. xxii. 1, 2; besides other places; as in Isaiah xv. 3, xxiv. 10, 11, li. 20, Jerem. v. 1, vi. 16, vii. 17, ix. 21, xi. 13, xvi. 24, 25, 31, xlv. 18, xlv. 9, Lament. ii. 11, 19, Ezek. xi. 6, xxvi. 11, 12, Amos v. 16, Zech. viii. 3, 4, 5, Psalm cxliv. 13, Job xviii. 17. Since streets signify the truths of doctrine of the church, therefore it was the custom to teach in the *streets*, 2 Sam. i. 20. And it is said, "We have eaten and drunk in thy presence, and thou hast taught in our *streets*," Luke xiii. 26; and, therefore, Hypocrites prayed in the corners of the *streets*, Matt. vi. 3, 5; and, The master of the house commanded his servants to go into the *streets* and *lanes*, and bring in guests, Luke xiv. 21. For the same reason, also, what is false and falsified is called mire, dirt, and dung, of the *streets*, Isaiah v. 25, x. 6, Micah vii. 10, Psalm xviii. 42. That the prophets who prophesied what was false, should be cast out into

the *streets of Jerusalem*, and have none to bury them, Jerem. xiv. 16.

502. "Which spiritually is called Sodom and Egypt," signifies, two infernal loves, which are the love of dominion grounded in self-love, and the love of rule grounded in the pride of self-derived intelligence, which exist in the church where one God is not acknowledged, and the Lord is not worshiped, and where they do not live according to the commandments of the decalogue. By Sodom, in the spiritual sense, is signified the love of dominion grounded in self-love, as will be seen presently; and by Egypt, in the spiritual sense, is signified the love of rule grounded in the pride of self-derived intelligence, which, also, will be spoken of presently; and because these two loves are signified, therefore it is spiritually called Sodom and Egypt. The reason why these loves prevail in the church where one God is not acknowledged, and the Lord is not worshiped, and where they do not live according to the precepts of the decalogue, is, because man is born into those two loves, and comes into them as he grows up, and those loves cannot be removed but by God the Saviour, and by a life according to his commandments; and they cannot be removed by God the Saviour, unless he is approached: nor is a life according to his commandments possible, unless man is led by him; it is possible indeed to live according to the commandments, but not to live a life in which there is any thing of heaven and thence of the church. Such a life can only be given by him who is the life; that the Lord is that life, may be seen in John i. 1, 4, v. 26, vi. 33, 34, 35, and subsequent verses; xi. 25, 26, xiv. 6, 19; and in many other places. That the love of dominion grounded in self-love and the love of rule grounded in the pride of self-derived intelligence, are the heads or sources of all infernal loves, and thus of all evils and of the falses resulting therefrom in the church, is unknown at this day; the delights of those loves, which surpass the delights of all the pleasures of the mind, are the causes of its not being known, when yet, spiritually, they are Sodom and Egypt. That Sodom is the love of dominion grounded in self-love, may appear

from the description of Sodom in Moses, in that they wanted to do violence to the angels who came into Lot's house; and in that fire and sulphur rained upon them out of heaven, Gen. xix. 1, and following verses. By fire and sulphur, that love with its concupiscences is signified. I saw the like things happen when the cities and societies of such persons were overthrown in the day of the last judgment, and their inhabitants cast into hell. These loves and their evils are signified by Sodom and Gomorrah, in these places: *Isaiah* i. 10, iii. 8, 9, 19, *Jerem.* xxiii. 14, xlix. 18, l. 37, 40, *Lament.* iv. 6, *Ezek.* xvi. 46—50, *Amos* iv. 11, *Zeph.* ii. 9, 10, *Deut.* xxix. 23, xxxii. 32, *Matt.* x. 14, 15, xi. 23, *Mark* vi. 11, *Luke* x. 10, 11, 13, xvii. 28, 29. That this love is signified by Sodom, is not known in the world; but keep this in mind and remember it when you enter into the world of spirits, as you will do after death, and you will be fully convinced of it. But it is to be observed, that there is a love of dominion grounded in self-love, and a love of dominion grounded in the love of uses; the latter is celestial, but the former infernal; therefore when one constitutes the head, the other constitutes the feet, that is, when the love of dominion grounded in self-love constitutes the head, then the love of dominion grounded in the love of uses, which is also the love of serving one's neighbor from the Lord, at first constitutes the feet, afterwards the soles of the feet, and, lastly, is trodden under foot; but when the love of dominion grounded in the love of uses, which, as was said, is a celestial love, constitutes the head, then the love of dominion grounded in self-love, which, as was observed, is an infernal love, at first constitutes the feet, afterwards the soles of the feet, and, finally, is trodden under foot. These two loves, however, are with difficulty distinguished by man in this world, because their external forms are alike; yet they may be distinguished by this circumstance, viz., that the above celestial love dwells in those who approach the Lord, and live according to the commandments of the decalogue; and that the above infernal love dwells in those who do not approach the Lord, nor live according to the commandments of the decalogue.

503. We shall now proceed to explain what is signified by *Egypt* in the Word. *Egypt* signifies the natural man in conjunction with the spiritual, and thus the affection of truth and thence science and intelligence; but, in the opposite sense, it signifies the natural man separated from the spiritual, and, in that case, the pride of self-derived intelligence, and consequent insanity in spiritual things. *Egypt* signifies the natural man in conjunction with the spiritual, and thus the affection of truth, and thence science and intelligence, in the following passages: "In that day shall five cities in the land of *Egypt*, swear to Jehovah of hosts. In that day shall there be an altar to Jehovah in the midst of the land of *Egypt*; then shall Jehovah be known to *Egypt*, and the *Egyptians* shall know Jehovah in that day," Isaiah xix. 17—21. "In that day shall there be a highway out of *Egypt* to *Assyria*, and the *Egyptians* shall serve with the *Assyrians*. In that day shall *Israel* be the third with *Egypt* and *Assyria*, a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be *Egypt* my people, and *Assyria* the work of my hands, and *Israel* mine inheritance," Isaiah xix. 23, 24, 25. *Egypt* there is the natural degree, *Assyria* is the rational degree, and *Israel* is the spiritual degree, and these three constitute a man of the church. Hence the king of *Egypt* was called the son of the wise; the son of ancient kings; and *Egypt* was called the stay of the tribes, Isaiah xix. 11, 13: and it is said of Solomon, that his wisdom excelled the wisdom of the *Egyptians*, 1 Kings iv. 30; and, that "he took *Pharaoh's daughter* to wife, and brought her into the city of David," 1 Kings iii. 1. And that he built *Pharaoh's daughter* a house beside the porch, 1 Kings vii. 8. For the same reason, also, Joseph was carried into *Egypt*, and was there made governor over all the land, Gen. xli. Since *Egypt* signified the natural man as to the affection of truth and thence science and intelligence, therefore Joseph, the husband of Mary, being warned of an angel, departed into *Egypt* with the Lord who was then an infant, Matt. i. 14, 15: according to the prediction, "When *Israel* was a child, then I loved him, and called my Son out of *Egypt*,"

Hosea xi. 1. "Thou hast caused a vine to come out of *Egypt*, thou hast planted it, and didst cause it to take deep root," Psalm lxxx. 8, 9; for man is born natural, becomes rational, and afterwards spiritual, thus is the vine out of *Egypt* planted and made to take root. For the sake of this representation, Abraham also journeyed into *Egypt*, Gen. xii. 10, and following verses. And Jacob was commanded to go with his sons into *Egypt*, and also abode there, Gen. xlvi. and following chapters. Thence, also, the land of Canaan, by which the church is signified, is described as extending as far as the river of *Egypt*, Gen. xv. 18, 1 Kings ii. 17, 18, Micah vii. 12. And *Egypt* is compared to the garden of Eden, the garden of God, Ezek. xxxi. 2, 8, Gen. xiii. 10. And the sciences of the natural man, are called the desirable things of *Egypt*, Dan. xi. 43. And fine embroidered linen from *Egypt*, Ezek. xxvii. 7; besides other passages, where *Egypt* is favorably spoken of; as in Isaiah xlv. 11, 12, Ezek. xxix. 13—16, xxxi. 1—8, Hosea xi. 11, Zech. x. 11, xiv. 16, 17, 18, Psalm lxviii. 31, 32, 2 Kings xvii. 36. But *Egypt*, in the opposite sense, signifies the natural man separated from the spiritual, and thus the pride of self-derived intelligence, and thence insanity, in spiritual things, in these places: Because the heart of *Pharaoh* "is lifted up in his height, and he hath shot up his top among the thick boughs, strangers shall cut him off, and cast him forth. In the day when he went down to the grave, I covered the deep over him, thou shalt lie in the midst of the uncircumcised," Ezek. xxxi. 10—18. "The foundations of *Egypt* shall be overthrown; the pride of his strength shall come down, and his cities shall be laid waste in the midst of the desolate cities: I will send fire upon *Egypt*, and I will disperse *Egypt* among the nations, and will scatter them over the earth," Ezek. xxx. 1, to the end. "Woe to them that go down to *Egypt* for help, and look not unto the Holy One of Israel; now the *Egyptians* are men and not God, and their horses flesh, and not spirit," Isaiah xxxi. 1, 3. "*Egypt* riseth up as a flood, he saith, I will go up, I will cover the earth, and destroy the city: come up, ye horses, rage ye

chariots, the sword shall devour you, and shall be made drunk with blood, for thou shalt not be cured," Jerem. xlv. 2, 7, 8, 9. How say ye unto *Pharaoh*, I am the son of the wise, and the son of ancient kings; where now are thy wise men, let them tell thee; the princes of Zoan are become fools, they have seduced *Egypt*, the cornerstone of the tribes; there shall be unto *Egypt* no work that may make head and tail, Isaiah xix. 1—17. Prophecy against *Egypt*; "the great dragon, which liest in the midst of his rivers; for he hath said, The river is mine, and I have made it for myself, therefore will I put hooks in thy jaws; and I will cause the fish of thy rivers to stick to thy scales, and I will leave thee in the wilderness: and therefore shall the land of *Egypt* be desolate and waste," Ezek. xxix. 1—12: besides other places; as in Isaiah xxx. 1, 7, Jerem. ii. 17, 18, 36, xlii. 13—18, Ezek. xvi. 26, 28, 29, xxiii. 2—33, Hosea vii. 11, 13, 16, ix. 1, 3, 6, xi. 5, xii. 1, 2, Joel iii. 19, Lament. v. 2, 4, 6, 8, Deut. xvii. 16, 1 Kings xiv. 25, 26, 2 Kings xviii. 21. Because the Egyptians were of such a character, therefore they were deprived of all the goods and truths of the church; their devastations are described by the miracles performed there, which were plagues, and signified so many lusts of the natural man separated from the spiritual, which acts solely from self-derived intelligence and the pride thereof; the plagues significative of his lusts were, That the *waters in the river* were turned into blood, insomuch that the fish died, and the river stank, Exod. vii. That from the *rivers and lakes frogs* were produced over the land of *Egypt*. That the *dust of the earth* was turned into lice. That swarms of *noxious flies* were sent, Exod. viii. That *boils* breaking forth with blains were brought upon man and beast. That it *rained hail mingled with fire*, Exod. ix. That *locusts* were sent. That there was *darkness* in all the *land of Egypt*, Exod. x. That all the *first-born* in the *land of Egypt* died, chap. xi. And, finally, That the *Egyptians were drowned in the Red Sea*, Exod. xiv.; by which hell is signified. What these things specifically signify, may be seen in *The Arcana Cœlestia*, where they are explained. Hence it is evident,

what is meant by the *plagues and diseases of Egypt*, Deut. vii. 15, xxviii. 60; what by being *drowned by the flood of Egypt*, Amos viii. 8, ix. 5, and whence it is that Egypt is called the *land of bondage*, Micah vi. 4; *the land of Ham*, Psalm cvi. 22; also *the iron furnace*, Deut. iv. 20, 1 Kings viii. 51. The reason why Egypt should signify not only intelligence but also insanity in spiritual things, is, because the Ancient Church, which extended through several kingdoms of Asia, was established also in Egypt, at which time the Egyptians excelled all others in cultivating the science of correspondences between spiritual things and natural, as appears from their hieroglyphics; but when that science was turned by them into magic, and became a foundation for idolatry, then their intelligence in things spiritual turned into insanity; for which reason, Egypt, in the opposite sense, signifies such insanity. From what has been said, it may now be seen, what is meant by the great city which is spiritually called Sodom and Egypt.

504. "Where also our Lord was crucified," signifies, non-acknowledgment of the Lord's Divine Humanity, and, consequently, a state of rejection. It is said in the church, that they crucify the Lord who blaspheme him; as do those also, who, like the Jews, deny his being the Son of God. The reason why they who deny the Lord's Humanity to be Divine are like the Jews, is, because every man considers the Lord as a man, and he who considers his Humanity as upon a level with that of another man cannot at the same time think of his Divinity, howsoever he may call his Humanity the Son of God born from eternity, and equal with the Divinity of the Father. When it is spoken and read, it is heard indeed, but still it is not at the same time believed; when the Lord is thought of as a material man like any other man, and retaining the like properties of the flesh, and as, in such case, his Divinity is removed and not regarded, therefore the same state is induced as if it were denied, for it is a denial of his Humanity being the Son of God, like that of the Jews, for which reason they crucified him. That the Lord's Humanity is nevertheless the Son of God, is ex-

pressly said in Luke i. 32, 35, Matt. iii. 16, 17; and in other places. From these considerations it appears why the men of the church approach God the Father immediately, and many also the Holy Spirit immediately, but scarcely any one the Lord directly. Since the Jews, from a denial that the Lord was the Messiah, the Son of God, crucified him, therefore their Jerusalem is also called Sodom, Isaiah iii. 9, Jerem. xxiii. 14, Ezek. xvi. 46, 48. And the Lord says, "On the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed," Luke xvii. 29, 30. What is meant by fire and brimstone may be seen above, n. 452, 494.

505. "And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and a half," signifies, that when all they who, until the end of the present church and the beginning of the New Church, have been and will be in falses of doctrine and evils of life from faith alone, have heard and shall hear of these two essentials, which are the acknowledgment of the Lord and of works according to the decalogue. By peoples, and tribes, and tongues, and nations, are meant all of the reformed who have been and shall be in falses of doctrine, and thus in evils of life from faith alone; by peoples, are signified those who are in falses of doctrine, n. 483; by tribes, falses and evils of the church, n. 349; by tongues, confession and reception thereof, n. 483; and by nations, those who are in evils of life, n. 483. Therefore, by these four are signified all and every one who have been and who will be such, thus all they who have been in that great city, and they that are like unto them, who will henceforth come there out of the world. By their bodies, or those of the two witnesses, are signified the two essentials of the New Church above-mentioned, n. 501; by seeing them, is signified when they have heard and shall hear of them, because to see is said of their bodies, and to hear, of these two essentials; by three days and a half, is signified to the end and beginning, that is, to the end of the present church, and the

beginning of the new. Now from collating what has been said into one sense, it is evident, that by these words, "They of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half," the things above-mentioned are signified in a spiritual sense. The reason why three days and a half signify to the end and beginning, is, because day signifies state; the number three, what is complete to the end; and a half, the beginning; for the same is signified by three days and a half as by a week, six days of which signify what is complete to the end, and the seventh day signifies what is holy; for the number $3\frac{1}{2}$ is half of the number 7, which makes a week, and a double number, and the divided number of which it consists, signify the same thing. That three signifies a completion, thus to the end, may be seen from these passages in the Word: That "Isaiah walked naked and barefoot *three years*," Isaiah xx. 3. That Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and that the *third time* Eli understood, 1 Sam. iii. 1—8. That Elijah stretched himself *three times* over the widow's son, 1 Kings xvii. 21. That Elijah commanded them to throw water upon the burnt-offering *three times*, 1 Kings xviii. 34. That Jesus said, "the kingdom of heaven is like unto leaven, which a woman took, and hid in *three measures* of meal, till the whole was leavened," Matt. xiii. 33. That Jesus said unto Peter, that he should deny him *thrice*, Matt. xxvi. 34. That the Lord asked Peter *thrice*, "Lovest thou me?" John xxi. 15, 16, 17. That "Jonah was in the belly of the fish *three days and three nights*," Jonah i. 17. That Jesus said the temple should be destroyed, and that he would build it up again in *three days*, Matt. xxvi. 6. That Jesus prayed *three times* in Gethsemane, Matt. xxvi. 39—44. That Jesus rose again on the *third day*, Matt. xxviii. 1; besides many others; as in Isaiah xvi. 14, Hosea vi. 2, Exod. iii. 18, x. 22, 23, xix. 1, 11, 15, 16, 18, Levit. xix. 23, 24, 25, Numb. xix. 12, to the end, xxxi. 19—25, Deut. xx. 2, 3, 4, xxvi. 12, Joshua i. 11, iii. 2, 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41, 2 Sam. xxiv. 11, 12, 13, Dan. x. 2, 3, 4, Mark xii. 2, 4,

5, 6, Luke xx. 12, 18, xiii. 32, 33. Seven, as well as three, signifies what is full and complete; but seven is said of things holy, and three of things not holy.

506. "And shall not suffer their dead bodies to be put into monuments," signifies, that they condemned and will condemn them. By bodies, are here signified the two essentials of the New Church, of which above, n. 505; and by not suffering them to be put into monuments, is signified to reject them as condemned. This is signified, because by being put into monuments, or buried, is signified resurrection and continuation of life, for then those things are committed to the earth which are from the earth, thus which are earthly and thence unclean; therefore, by not being put into monuments, or not being buried, is signified to continue in things earthly and unclean, and for that reason to be rejected as damned. It was on this account that in the church established among the sons of Israel, which was a representative church, it was instituted, that they who were considered as damned, should be cast forth and not buried, as is evident from these words: Thus saith Jehovah concerning them, "they shall die of grievous deaths, they shall not be lamented; neither shall they be *buried*; they shall be as dung upon the face of the earth:—and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth," Jerem. xvi. 3, 4. The prophets that prophesy a lie "shall be cast out in the streets of Jerusalem, and shall have none to *bury* them," Jerem. xiv. 16. In that day "they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets—out of their graves:—they shall not be *gathered nor be buried*; they shall be for dung upon the face of the earth," Jerem. viii. 1, 2. That the dogs devoured "Jezebel in the portion of Jezreel, and there was none to *bury* her," 2 Kings ix. 10. "But thou art cast out of thy grave like an abominable branch;—as a carcass trodden under feet," Isaiah xiv. 19, 20; besides other places; as in Jerem. xxv. 32, 33, xxii. 19, vii. 32, 33, xix. 11, 12, 2 Kings xxiii. 16.

507. "And they that dwell upon the earth shall re-

joyce over them and be glad," signifies, the delight, on that account, of the affection of the heart and soul in the church among those who were in faith alone, as to doctrine and life. By the dwellers upon earth, are meant they who are in the church, in the present case, they who are in the church where faith alone prevails; the earth, signifies the church in which they are, n. 285; to rejoice and be glad, signifies to enjoy the delight of the affection of the heart and soul; the delight of the affection of the heart having reference to the will, and the delight of the affection of the soul having reference to the understanding; for, in the Word, by heart and soul are meant the will and understanding of man: hence it is, that it is said to rejoice and be glad, although joy and gladness seem to be one and the same thing; but in these two expressions there is the marriage of the will and the understanding, which also is the marriage of good and truth, which exist in the whole and in every particular of the Word, as is shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 80—90. This is the reason why both these expressions, to rejoice and be glad, or joy and gladness, frequently occur in other parts of the Word, as in these passages: "They shall obtain *joy and gladness*," Isaiah xxxv. 10, li. 11. "*Joy and gladness* is cut off from the house of our God," Joel i. 16. The voice of *joy* and the voice of *gladness* shall cease, Jerem. vii. 34, xv. 10. "The fast of the tenth shall be for *joy and gladness*," Zech. viii. 19. "*Rejoice ye* with Jerusalem, *be ye glad* with her," Isaiah lxvi. 10. "*Rejoice and be glad*, O daughter of Edom," Lament. iv. 21. "Let the heavens *rejoice*, and the earth be *glad*," Psalm xcvi. 12. "Make me to hear *joy and gladness*," Psalm li. 8. *Joy and gladness* shall be found in Zion, Isaiah li. 3. "Thou shalt have *joy and gladness*, and many shall *rejoice* at his birth," Luke i. 14. "Then will I cause to cease the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride," Jerem. vii. 34, xvi. 9, xxv. 10, xxxiii. 10, 11. "Let all them that trust in thee *rejoice* and be *glad*," Psalm v. 11, Psalm lxx. 5. "But let

the righteous be *glad* and *rejoice in gladness*," Psalm lxxviii. 3. "*Be glad* in Jerusalem, *rejoice for joy* with her," Isaiah lxvi. 10.

508. "And shall send gifts one to another," signifies, consociation through love and friendship. To send gifts, signifies to be associated by love and friendship, because a gift consociates, for it begets love and causes friendship; one to another, signifies mutually.

509. "Because these two prophets tormented them that dwell upon the earth," signifies, that these two essentials, one concerning the Lord and concerning the Divine Humanity; and the other, concerning a life according to the commandments of the decalogue, are contrary to the two essentials received in the church of the reformed, one of which relates to a trinity of persons, and the other to faith alone being saving without the works of the law, and that by reason of this contrariety, those two essentials of the New Church, which is the New Jerusalem, are held in contempt, dislike, and aversion. That this is what is signified, when, by the two prophets or witnesses, are meant the two essentials of the New Church, and when, by they that dwell upon earth, are meant they who are principled in the two essentials of the Reformed Church, follows as a necessary consequence; by tormenting, is signified to be held in contempt, dislike, and aversion.

510. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet," signifies, that these two essentials of the New Church, at the end of the former, and during the commencement and progress of the New Church, will, with those who receive them, be vivified by the Lord. By three days and a half, is signified to the end and beginning, n. 505, thus from the end of the present church to the beginning of the new, in this case, with those among whom the New Church takes its rise and makes progress, because it is now said of the witnesses, that the spirit of life entered into them, and they stood upon their feet. By the spirit of life from God, is signified spiritual life; and by standing upon their feet, is signified natural life in

accordance with spiritual life, and thus vivification from the Lord. The reason why this is signified, is, because by the spirit of life is meant the internal of man, which is called the internal man, which, considered in itself, is spiritual, for the spirit of man thinks and wills, and to think and will in itself is spiritual. By standing upon their feet, is signified the external of man, which is called the external man, which is in itself natural; for the body speaks and acts what its spirit thinks and wills, and to speak and to act is natural: that feet signify things natural, may be seen, n. 49, 468. What is specifically meant by this expression, shall be explained:—every man who is reformed, is first reformed as to the internal man, and afterwards as to the external; the internal man is not reformed by merely knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man, by speaking and doing the things which the internal man wills and loves, and, in proportion as this takes place, in the same proportion man is regenerated. The reason why he is not regenerated before, is, because his internal is not before in the effect, but only in the cause, and, unless the cause be in the effect, it is dissipated;—it is like a house built upon ice, which sinks to the bottom when the ice is dissolved by the sun; in a word, it is like a man without feet to stand and walk upon: it is the same with the internal or spiritual man, if it is not grounded in the external or natural man. Such then is the signification of the two witnesses standing upon their feet after the spirit from God entered into them; and also of similar expressions in Ezekiel: Jehovah “said unto me, Prophesy unto the wind.—So I prophesied, and *the spirit entered into them, and they stood upon their feet,*” Ezek. xxxvii. 9, 12. And again: A voice speaking unto me, said, “Son of man, stand upon thy feet,—and *the spirit entered into me,—and set me upon my feet,*” Ezek. ii. 1, 2. And again: “I fell on my face, then *the spirit entered into me, and set me upon my feet,*” iii. 23, 24. This is what is meant also by the Lord’s words to Peter; Peter said, Thou shalt not wash my *feet* only, “but also my hands

and my head. Jesus saith to him, He that is washed needeth not save to wash his *feet*, and is clean every whit," John xiii. 8, 10.

511. "And great fear fell upon them that saw them," signifies, commotion of mind and consternation at divine truths. Fear has various significations according to the thing which causes it; in the present instance, great fear signifies commotion of mind, and consternation at divine truths; for divine truths have these effects upon the wicked, for they terrify them when they at the same time hear of hell and eternal damnation; but that terror soon vanishes, together with the faith that there is any such thing as a life after death.

512. "And they heard a great voice from heaven, saying unto them, Come up hither," signifies, that these two essentials of the New Church were taken up by the Lord into heaven, from whence they came, and where they are, and the protection of them. By a great voice from heaven, is signified from the Lord, for a voice from heaven proceeds from no other source; come up hither, signifies their being taken up into heaven, from whence they came, and where they are, and their protection.

513. "And they ascended up to heaven in a cloud," signifies, the taking them up into heaven, and conjunction there with the Lord by the divine truth of the Word in its literal sense. By ascending up to heaven, is signified their being taken up by the Lord into heaven, as above, n. 512; in the present case, also, conjunction with the Lord there, because they ascended in a cloud, for by a cloud is signified the literal sense of the Word, n. 24; and by this there is conjunction with the Lord, and consociation with the angels, see *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 62—69.

514. "And their enemies beheld them," signifies, that they who are in faith separated from charity heard them, but continued in their own falsities. By seeing the two witnesses, is signified to hear these two essentials of the New Church, and also to see them confirmed from the Word; because they saw them ascending in a cloud, and by a cloud is signified the literal sense of the Word,

n. 24, 513; that, nevertheless, they did not receive them, but continued in their own falses, is evident from this circumstance, that no more is said than that they saw them, and afterwards, that there was a great earthquake, in which they were destroyed. By enemies, are meant they who were in the great city, which is spiritually called Sodom and Egypt, who were those that are in faith separated from charity, as may be seen above, n. 501, 502, and following numbers.

515. "And the same hour there was a great earthquake, and the tenth part of the city fell," signifies, a remarkable change of state which then took place with them, and their separation from heaven followed by a sinking down into hell. The same hour, signifies at the time when they saw the two witnesses ascend up to heaven, and nevertheless continued in their falses, as above, n. 314; for the two witnesses prophesied, that is, taught them, verse 3, and afterwards were slain, and revived again; they also saw them ascend up to heaven, and still did not recede from their falses, upon which the great earthquake took place. That the same thing happened with the *Two Doctrines of the New Jerusalem, one concerning the Lord, and the other concerning a Life according to the Commandments of the Decalogue*, may in some measure be seen in the Memorable Relations annexed to each chapter:—those two doctrines are the two witnesses here treated of. By an earthquake is signified a change of state, n. 331, here their destruction, because in that earthquake a tenth part of the city fell; by a tenth part is signified all therein, for ten signifies much and all, n. 101; a tenth part, or a tenth, in like manner, just as a fourth part, or a fourth, signifies the same thing as four, n. 322; and a third part, or a third, the same as three, n. 400. By falling, is signified to sink down to hell, which takes place when they are torn from heaven; for the cities in the spiritual world, which are in evils and falses,—after they that dwell therein are visited, informed, and warned, and still continue in their evils and falses,—are shook with an earthquake, by which a gulf is opened, into which they sink down, and then their inhabitants

appear to themselves to be at the bottom, as it were, in a desert, from whence they are severally removed to their places in hell; that it so happened to this city, will be seen below, n. 531.

516. "And in the earthquake were slain names of men seven thousand," signifies, that in that state all they who were in the confession of faith alone, and therefore made no account of works of charity, perished. By being slain, is signified here, as before, to be slain spiritually, which is to perish as to the soul; by an earthquake, is signified change of state among them, and their destruction, as above; by names of men seven thousand, are signified all who were in the confession of faith alone, and for that reason made no account of works of charity, and therefore condemned those two holy essentials of the New Church; by names, are signified they who are such, for a name signifies the quality of a man, n. 31, 122, 165; and by seven thousand, are signified all who were such, for the same is signified by seven thousand as by seven, just as twelve thousand has the same signification as twelve, n. 348. That seven signifies all, and all things, and is predicated of the holy things of heaven and the church, and, in an opposite sense, of the same when profaned, may be seen, n. 10, 391.

517. "And the remnant were affrighted, and gave glory to the God of heaven," signifies, that they who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the Lord, and were separated. By the remnant are here meant they who adjoined some goods of charity to faith; by being affrighted, is signified through fear, when they saw the destruction of the others; by giving glory to the God of heaven, is signified to acknowledge the Lord as the God of heaven and earth; by giving glory, is signified to acknowledge and worship; and by the God of heaven and earth, is meant the Lord, because he is the God of heaven and earth, Matt. xxviii. 18. Inasmuch as these acknowledged the Lord through fear, they were separated, in order to their being explored for the purpose of ascertaining from what origin they did good, whether from themselves or

from the Lord; all they do good from themselves who do not shun evils as sins, that is, who do not live according to the commandments of the decalogue; but they do good from the Lord, who shun the one, and live according to the other.

518. "The second woe is past; behold, the third woe cometh quickly," signifies, lamentation over the perverted state of the church, and then the ultimate lamentation, to be treated of presently. That woe signifies lamentation over the perverted state of the church, may be seen above, n. 416; by the third woe, is signified the ultimate lamentation, when it is complete and there is an end; for three and a third have that signification, n. 505; to come quickly, signifies presently or hereafter, and hereafter means from chapter xii. to xvii., and, lastly, chapter xx., where the last judgment executed upon them is treated of.

519. "And the seventh angel sounded," signifies, the exploration and manifestation of the state of the church after the consummation, at the coming of the Lord and of his kingdom. By sounding with a trumpet, is signified to explore and lay open the state of the church after its consummation, at the coming of the Lord and of his kingdom. The reason is, because this is signified by the seventh angel sounding; for by the six angels and their trumpets sounding, were signified explorations and manifestations of the state of the consummated church, as appears from the foregoing chapter, where its consummation only is treated of; but that now its state after consummation, which is the coming of the Lord and of his kingdom, is treated of, appears from what follows in this verse, and afterwards: in this verse: "And the *seventh* angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," &c. The reason why this manifestation is effected by the sounding of the seventh angel, is, because seven signifies the same as a week, and six days of the week are days of labor and of man's proprium or selfhood, and the seventh is holy and the Lord's. That by consummation is meant the devastation of the

church, when there is no longer any truth of doctrine and good of life therein, thus when its end is accomplished, may be seen, n. 658, 750; and because then is the coming of the Lord and of his kingdom, therefore both, or the consummation of the age and the coming of the Lord, are mentioned together in Matthew xxiv. 3, and they are both also foretold in that chapter.

520. "And there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," signifies, celebrations by the angels, because heaven and the church are become the Lord's, as they were from the beginning, and because now they are in subjection also to his Divine Humanity, consequently that now, both as to his Humanity and his Divinity, the Lord will reign over heaven and the church to all eternity. There were great voices, signifies celebrations by the angels; saying, the kingdoms of the world are become the kingdoms of our Lord and of his Christ, signifies that heaven and the church are become the Lord's, as they were from the beginning, and that now they are subject also to his Divine Humanity; and he shall reign for ever and ever, signifies that the Lord, both as to his Humanity, and his Divinity, will reign over them. That great voices in heaven signify celebrations of the Lord, because he has now taken to him his great power, appears from verse 17, where those great voices are specified. By the Lord, is here meant the Lord from eternity, who is Jehovah; and by Christ, is meant his Divine Humanity, which is the Son of God, Luke i. 32, 35. That the Lord as to his Divine Humanity also will reign, manifestly appears from these words: "The Father hath given all things into the *hand of the Son*," John iii. 35. "The Father hath given the *Son power over all flesh*," John xvii. 2. Father, "*all mine are thine, and thine mine*," John xvii. 10. "*All power is given unto me in heaven and in earth*," Matt. xxviii. 18. Of his Divine Humanity he also said: That the Father and he are one. And that he is in the Father and the Father in him, John x. 30, 38, xiv. 5—12. To this may be added, that unless the Lord's Humanity

is acknowledged to be Divine the church must perish, for in that case the Lord cannot be in man and man in the Lord, as he himself teaches, John xiv. 20, xv. 4, 5, 6, xvii. 9; and this conjunction constitutes a man of the church, and thus the church. The reason why the Lord's Divine Humanity is meant by Christ, is, because Christ is the Messiah, and the Messiah is the Son of God, who was expected to come into the world. That Christ is the Messiah; appears from this: "We have found the *Messias*, which is, being interpreted, the *Christ*," John i. 41. "The woman said, I know that *Messias* cometh, which is called *Christ*," John iv. 25; for Messiah, in the Hebrew language, signifies the anointed, as Christ does in the Greek language. That the Messiah is the Son of God, appears from the following passages: "The high-priest asked him, whether he was the *Christ* (Messiah) *the Son of God*," Matt. xxvi. 63, Mark xiv. 61, John xx. 31. "Thou art the *Christ the Son of God*, which should come into the world," John xi. 27. Peter said, "We believe and are sure, that *thou art the Christ the Son of the living God*," John vi. 69. That the Lord, as to his Divine Humanity, is the Son of God, appears from this passage: The angel said unto Mary, "Thou shalt conceive in thy womb, and bring forth a son: he shall be great and shall be called *The Son of the Highest*. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, that holy thing which shall be born of thee, shall be called the *Son of God*," Luke i. 31, 35; and many others. From hence it is plain what is signified by their becoming the kingdoms of our Lord and of his Christ.

521. "And the four-and-twenty elders, that sat before God on their thrones, fell upon their faces, and worshiped God," signifies, an acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and supreme adoration. By the four-and-twenty elders sitting on thrones, are signified all in heaven, specifically in the spiritual heaven, n. 233, 251; and by falling upon their faces and worshipping God, is signified supreme adoration, and acknowledgment that the Lord is the God of heaven and earth.

522. "Saying, We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come," signifies, a confession and glorification by the angels of heaven, that it is the Lord who is, who has life and power from himself, and who rules all things, because he alone is eternal and infinite. By giving thanks, is signified an acknowledgment and glorification of the Lord; that the Son of Man, who is the Lord, as to the Divine Humanity, is omnipotent, the Alpha and Omega, the beginning and the end, the first and the last, also who is, who was, and who is to come, may be seen above in the Apoccalypse, chap. i. 8, 11, 17, ii. 8, iv. 8; and that thereby is signified, that it is he who is, lives, and has power from himself, who rules all things, and is alone eternal and infinite, and God, may be seen above, n. 13, 29, 30, 31, 38, 57, 92.

523. "Because thou hast taken to thee thy great power, and hast begun to reign," signifies, the new heaven and the new church, where they acknowledge him to be the only God as he is and was. Because thou hast taken to thee thy great power, signifies divine omnipotence, which is his, and was his from eternity; and hast begun to reign, signifies that heaven and the church are now his, as before; by his kingdom, is here meant the new heaven and new church, treated of in the Apoccalypse, chap. xxi. xxii. The Apoccalypse from beginning to end treats exclusively of the state of the former heaven and church, and of their abolition, and afterwards of the new heaven and new church, and of their establishment, in which one God will be acknowledged in whom there is a trinity, and that that God is the Lord. This the Apoccalypse teaches from beginning to end; for it teaches that the Son of Man, who is the Lord as to the Divine Humanity, is the Alpha and the Omega, the beginning and the end, the first and the last, he that is, was, and is to come, and the Almighty, n. 522; and, lastly, that the New Church, which is the New Jerusalem, will be the church of the Lamb, that is, of his Divine Humanity, thus at the same time of the Divinity, from whence all things are, as is plain from the following

passages: "Let us be glad and rejoice, for the *time of the Lamb's marriage is come, and his wife hath made herself ready*," Apoc. xix. 7. "And there came one of the seven angels, and said unto me, Come hither, I will show thee *the bride the Lamb's wife*; and he showed me that great city the Holy Jerusalem," Apoc. xxi. 9, 10. "I Jesus am the root and offspring of David, the bright and morning star; and the spirit and the *bride say, Come, and let him that heareth say, Come*," Apoc. xxii. 16, 17. There was given unto the Son of Man dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom shall not be destroyed, Dan. vii. 14.

524. "And the nations were angry," signifies, those who are in faith alone, and thence in evils of life, that they were enraged, and infested those who are against their faith. By the nations, are meant they who are in evils of life, and, abstractedly, evils of life, n. 147, 483, but here, they who are in faith alone, because these are here treated of, and these are in evils of life, because their religion inculcates that the law does not condemn them, provided they believe that Christ took away its condemnation. Their being angry, signifies not only that they were enraged, but also that they infested those who are against that faith, as may appear from what follows concerning the dragon, chap. xii. 17, and afterwards.

525. "And thy wrath is come, and the time of judging the dead," signifies, their destruction, and the execution of the last judgment upon those who have not any spiritual life. By thy wrath, is signified the last judgment, n. 340, thus their destruction; the reason why this is signified by the Lord's wrath, is, because it seems to them as if the Lord cast them into hell from wrath, when nevertheless it is the wicked who cast themselves into hell; for it is like a malefactor's attributing his punishment to the law, or like a man's thrusting his hand into the fire, and ascribing to the fire the injury he receives; or like ascribing to the sword, held out merely in defence by another, its running him through the body, when he himself, in fact, runs against the point of it: thus it hap-

pens with every one who is against the Lord, and, out of wrath, rushes against those who are under the Lord's protection. By the dead who are to be judged, in a universal sense, are meant they who have died out of the world, but, in a proper sense, are meant they who have not any spiritual life, judgment being predicated of these, John iii. 18, v. 24, 29. The reason is, because they are called the living who have spiritual life; spiritual life exists with those only who approach the Lord, and at the same time shun evils as sins. They who have no spiritual life are understood in these passages: "They joined themselves also unto Baalpeor and ate the sacrifices of the *dead*," Psalm cvi. 28. "The enemy persecuteth my soul, he hath caused me to dwell in darkness, as those who have been long *dead*," Psalm cxliii. 3. "To hear the groaning of the prisoner, and to loose those that are appointed to *death*," Psalm cii. 20. "I know thy works, that thou hast a name, that thou livest, and art *dead*: be watchful, and strengthen the things which are *ready to die*," Apoc. iii. 1, 2. The reason why these are meant by the dead, is, because spiritual death is understood; therefore, also, by the slain, they are signified who die that death, n. 321, 325; and in other places. But they who have died out of the world are understood by the dead in these passages: "And the *dead* were judged according to those things which were written in the books," Apoc. xx. 12. "But the rest of the *dead* lived not again," Apoc. xx. 5. The reason is, because, by the first death there, is meant natural death, which is from the world; and by the second death is meant spiritual death, which is damnation.

526. "And of giving reward unto thy servants the prophets, and to the saints," signifies, the felicity of life eternal to those who are in truths of doctrine from the Word, and in a life according to them. By reward, is signified the felicity of eternal life, as will be seen presently; by prophets, are signified they who are in truths of doctrine from the Word, n. 8, 133; and by saints, they who are in a life according to them, n. 173. By reward, is here meant the felicity of eternal life, arising

from the delight and pleasantness of the love and affection of good and truth; for every affection of love has its accompanying delight and pleasantness, and the affection of the love of good and truth has a delight and pleasantness such as the angels of heaven enjoy; and all affection continues with man after death: the reason is, because affection is of the love, and love is the life of man, therefore the life of every one after death is such as his ruling love had been in the world; and the ruling love of truth and good exists with those who have loved the truths of the Word, and have lived according to them. Nothing else but the delight of goodness and the pleasantness of truth is meant by reward in the following passages: "Behold, the Lord Jehovah will come with a strong hand, behold, his *reward* is with him," Isaiah xl. 10, lxii. 11. "And behold, I come quickly, and my reward is with me," Apoc. xxii. 12. "Surely my judgment is with Jehovah, and the *reward* of my work is with my God," Isaiah xlix. 4. "For I Jehovah love judgment, I will give the *reward* of their work," Isaiah lxi. 8. "Do good—hoping for nothing again; and your *reward* shall be great, and ye shall be the children of the highest," Luke vi. 35; not to mention other places; as in Jeremiah xxxi. 1, 16, 17, Matt. ii. 18, v. 2—6, 11, 12, x. 41, 42, Mark ix. 41, Luke vi. 22, 23, xiv. 12, 13, 14, John i. 35, 36.

527. "And to them that fear thy name, both small and great," signifies, who love the things which are of the Lord in a greater or less degree. By fearing the name of the Lord, is signified to love the things which are of the Lord; to fear signifies to love, and the name of the Lord signifies all things by which he is worshiped, n. 8; by small and great, are signified they who fear the Lord in a lesser and greater degree. The reason why to fear here signifies to love, is, because every one who loves, is also afraid of injuring him whom he loves: genuine love does not exist without such fear; therefore he who loves the Lord is afraid to do evils, because evils are contrary to him, being contrary to his divine laws in the Word, which are from him and thus himself; yea, they are con-

trary to his divine essence, which is that which wills to save all, for he is the Saviour, and cannot save man unless man lives according to his laws and commandments; and, what is more, he who loves evils also loves to do evil to the Lord, yea, to crucify him. This lies deeply hid in all evil, even among those who confess him with their lips in this world: this circumstance is unknown to men, but is well known to the angels. That to fear God, signifies to love the things which are of God, by doing them, and by not willing to do those which are against him, appears from these passages: "What doth Jehovah God require of thee, but to *fear Jehovah thy God*, to walk in all his ways, and to *love him*," Deut. x. 12. "Ye shall walk after Jehovah your God, and *fear him*, and keep his commandments," Deut. xiii. 4. "Thou shalt *fear Jehovah thy God*, him shalt thou serve, and to him shalt thou cleave," Deut. x. 20, vi. 2, 13, 14, 24, viii. 6, xvii. 19, xxviii. 58, xxxi. 12. "O that there were such a heart in them, that they would *fear me*, and keep all my commandments always," Deut. v. 29. "Teach me thy way, O Jehovah, unite my heart to the *fear of thy name*," Psalm lxxxvi. 11. "Blessed is every one that *feareth Jehovah*; that walketh in his ways," Psalm cxxxviii. 1, Psalm cxii. 1, Jerem. xlv. 10. "If then I be a Father, where is mine honor? and if I be a master, where is *my fear*?" Mal. i. 6, ii. 5, Isaiah xi. 2, 3. "And I will give them one heart and one way, that they may *fear me* for ever, and I will put my *fear* in their hearts, that they depart not from me," Jerem. xxxii. 39, 40. "The *fear of Jehovah* is the beginning of wisdom," Psalm cxi. 10; besides other places; as in Isaiah viii. 13, xxv. 3, xxix. 13, l. 10, Jerem. xxxiii. 9, Psalm xxii. 23, Psalm xxxiii. 8, 10, Psalm xxxiv. 8, 10, Psalm lv. 19, Psalm cxv. 10, 11, Psalm cxlvii. 11, Apoc. xiv. 7, Luke i. 50. But the fear of God with the wicked is not love, but a dread of hell.

528. "And of destroying them that destroy the earth," signifies, the casting of those into hell who have destroyed the church. The reason why by destroying them which destroy the earth, is signified the casting of those into hell

who have destroyed the church, is, because by the earth the church is signified, n. 285, and because it follows after these things: "And the time of the dead is come that they should be judged," by which is signified the execution of the last judgment upon those who have no spiritual life, n. 525, thus here, by the time is come of destroying them which destroy the earth, is signified the casting down into hell of those who have destroyed the church. The like is said of Lucifer, by whom Babylon is meant, in Isaiah: "Because thou hast destroyed thy earth and slain thy people," xiv. 20.

529. "And the temple of God was opened in heaven; and there was seen in his temple the ark of his covenant," signifies, the new heaven, in which the Lord in his Divine Humanity is worshiped; and where they live according to the commandments of his decalogue, which are the two essentials of the New Church, by which comes conjunction. By the temple of God, is signified the Lord's Divine Humanity, likewise heaven where angels dwell, and, also, the church upon earth; that these three are signified by the temple of God, and that they cannot be separated, may be seen, n. 191; but here, by the temple of God, is signified the Lord in his Divine Humanity in heaven where angels dwell, because it is called the temple of God in heaven. By the ark in the temple, is meant the decalogue, for in the ark there were only the two tables on which the decalogue was written; by the temple being open, is signified that these two, the Divine Humanity and the decalogue, which are the two essentials of the New Church, are now seen, and were seen after the wicked were cast into hell, n. 528. The reason why the ark of his covenant is said to be in his temple, is, because a covenant signifies conjunction, as will be seen below; but something shall first be said of the decalogue. What nation is there in the whole world which does not know that it is evil to murder, to commit adultery, to steal, to bear false witness? If mankind did not know these things, and if laws were not made to prevent these crimes, they must needs perish; for a society, commonwealth, and kingdom, would cease without such

laws. Who can suppose that the Israelitish nation could have been so much more stupid than all others, as not to know that these things were evils? Therefore any one may wonder why these laws, universally known throughout the whole world, should have been promulgated by Jehovah himself from Mount Sinai in so miraculous a manner, and written with his own finger. But, let it be remembered, that they were promulgated in a miraculous manner by Jehovah himself, and written by his finger, to make known to them that those laws were not only civil and moral laws, but also spiritual laws, and that to act contrary to them, was not only to commit evil against a fellow-citizen and against society, but that it was also to sin against God: wherefore these laws, by being promulgated from Mount Sinai by Jehovah, were made laws of religion; for it is evident that whatsoever Jehovah God commands, he commands as a point of religion, and that it should be done for his sake, and for man's sake, that he might be saved. These laws, being the first fruits of the church about to be established by the Lord among the Israelitish nation, and being, in a short summary, the complex of all things of religion whereby a conjunction of the Lord with man and of man with the Lord was given, surpassed every thing else in holiness. That they were most holy may appear from this testimony, as follows: That Jehovah himself, that is, the Lord, descended in fire, and that the mountain then smoked and quaked, "and that there were thunders, and lightnings, and a thick cloud, and the voice of a trumpet," Exod. xix. 16, 18, Deut. v. 19—23. That the people before the descent of Jehovah prepared and sanctified themselves three days, Exod. xix. 10, 11, 15. That bounds were set round the mount, that no one might come near to the border thereof, lest he should die, Exod. xix. 12, 13, 20—23, xxiv. 1, 2. That this *law* was written "upon two *tables* of stone, and that it was written with the finger of God," Exod. xxxi. 18, xxxii. 15, 16, Deut. ix. 10. That the face of Moses shone when he brought those *tables* a second time down from the mount, Exod. xxxiv. 29—35. That those *tables* were deposited in the ark,

Exod. xxv. 16, xl. 20, Deut. x. 5, 1 Kings viii. 9. That the place in the tabernacle, where the *ark* was, was called the Holy of Holies, Exod. xxvi. 33; and in other places. That the *ark*, from the *law* being contained in it, was called Jehovah there, Numb. x. 35, 36, 2 Sam. vi. 2, Psalm cxxxii. 28. That Jehovah spake with Moses over the *ark*, Exod. xxv. 22, Numb. vii. 89. That on account of the holiness of that *law*, it was not permitted Aaron to enter within the *vail*, where the *ark* was, but with sacrifices and incense, lest he should die, Levit. xvi. 2—14, &c. That from the Lord's presence and power in the *law* which was in the *ark*, the waters of Jordan were divided, and so long as it rested in the midst of them, the people passed over on dry ground, Josh. iii. 1—17, iv. 5—20. That by carrying the *ark* round about Jericho, the walls thereof fell down, Josh. vi. 1—20. That Dagon, the god of the Philistines, fell down to the earth before the *ark*, and afterwards lay upon the threshold of the temple with his head broken off, 1 Sam. v. 3, 4. That the Ekronites and the Bethshemites were smitten on account of the *ark* to the number of several thousands, 1 Sam. v. and vi. That the *ark* was introduced by David into Sion with sacrifices and rejoicings, 2 Sam. vi. 1—19. That Uzzah, who then touched it, died, 2 Sam. vi. 6, 7. That the *ark* constituted the most sacred place or oracle in the temple of Jerusalem, 1 Kings vi. 19, &c., viii. 3—9. That the *tables* upon which the *law* was written, were called the *tables* of the covenant, and that the *ark*, from them, was called the *ark* of the covenant, and the *law* itself the *covenant*, Numb. x. 33, Deut. iv. 13, 23, v. 2, 3, ix. 9, Josh. iii. 11, 1 Kings viii. 19, 21; and other places. By that *law* being called a covenant, conjunction is signified; the reason is, because covenants were entered into for the sake of love, of friendship, of consociation, and thus of conjunction; therefore it is said of the Lord, That he shall be for a *covenant* to the people, Isaiah xlii. 6, xlix. 8. And he is called *The Angel of the Covenant*, Malachi iii. 1. And his blood, *The Blood of the Covenant*, Matt. xxvi. 28, Zech. ix. 11, Exod. xxiv. 4—10. And therefore the Word is called *The Old and New Testament or Covenant*.

530. "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail," signifies, the ratiocinations, commotions, and falsifications of good and truth that then ensued in the spheres beneath, (*in inferioribus*). By lightnings, voices, and thunderings, are signified ratiocinations, n. 396; by earthquakes, are signified changes of the state of the church, n. 331, here commotions; by great hail, are signified falsifications of things true and good, n. 399. These things took place in the parts below, where the wicked still abode, before the last judgment was executed upon them; for it is said in the preceding verse, (18): "And the time is come of judging the dead, and of destroying them which destroy the earth." Such things exist in the world of spirits, from the presence and influx of the heaven which is above them.

531. To the above I shall add this Memorable Relation. I was once seized suddenly with a disease that seemed to threaten my life. I suffered excruciating pain all over my head; a pestilential smoke ascended from that Jerusalem which is called Sodom and Egypt; half dead with the severity of my sufferings, I expected every moment would be my last. Thus I lay in my bed three days and a half; my spirit was reduced to this state, and in consequence of it, my body. And then I heard the voices of persons about me, saying, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the streets of our city." And they asked some of the clergy whether he was worthy of burial? who answered, "No; let him lie to be looked at." And they passed to and fro, and mocked. All this befell me, of a truth, when I was writing the explanation of this chapter of the Apocalypse. Then were heard many shocking speeches of scoffers, who said, "How can repentance be performed without faith? and how can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what need is there of any faith but this, that God the Father sent the Son to take away the curse of the law,

to impute his merit to us, and so to justify us in his sight, and absolve us from our sins by the declaration of a priest, and then give the Holy Ghost to operate all good in us? Are not these doctrines agreeable to Scripture, and consistent with reason also?" All this the crowd, who stood by, agreed to and applauded. I heard what passed without the power of replying, being almost dead; but after three days and a half my spirit recovered, and, being in the spirit, I left the street and went into the city, and said again, "Do the work of repentance, and believe in Christ, and your sins will be remitted, and ye will be saved; but otherwise ye will perish. Did not the Lord himself preach repentance for the remission of sins, and that men should believe in him? Did not he enjoin his disciples to preach the same? Is not a full and fatal security of life the sure consequence of this dogma of your faith?" But they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace: how then can sin have place in us, and what power has death over us? Do you comprehend this Gospel, thou preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, unblamable in your own eyes, justified in your own faith, ye devils!" And suddenly a deep gulf was opened in the midst of the city, which spread itself far and wide; and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

When they were thus overwhelmed, and, to appearance, drowned, I was desirous to know their condition in the deep; and a voice from heaven said to me, "Thou shalt see and hear." And straightway the waters, in which they seemed to be drowned, disappeared; for waters, in the spiritual world, are correspondences, and hence appear to surround those who are in falses. Then they appeared to me in a sandy place, where there were

large heaps of stones, amongst which they were running, and lamenting that they were cast out of their great city; and they lifted up their voices, and cried, "Why has all this befallen us? Are we not, by our faith, clean, pure, just, and holy?" And others said, "Are we not, by our faith, cleansed, purified, justified, and sanctified?" And others said, "Are we not, by our faith, rendered such as to appear before God the Father, and to be seen and reputed clean, pure, just, and holy, and declared so before the angels? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down here as the damned? We have been told by a presumptuous preacher of sin in our great city, 'Believe in Christ and repent.' But have we not believed in Christ whilst we believed in his merit? And have we not done the work of repentance while we confessed ourselves sinners? Why then has all this befallen us?" But immediately a voice from one side said to them, "Do you know any one sin that is in you? Have you ever examined yourselves? Have you, in consequence, shunned any evil as a sin against God? For he who does not shun sin, remains in it; and is not sin the devil? Ye are therefore of the class of those of whom the Lord said, Then shall ye begin to say, 'We have eaten and drunken in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not, whence ye are; depart from me, all ye workers of iniquity,' Luke xiii. 26, 27, and of whom he spake in Matt. vii. 22, 23. Depart ye, therefore, every one to his own place; you see the openings into those caverns, enter, and there work shall be given each of you to do, and afterwards food in proportion to your work; but though you should refuse at present to enter, the calls of hunger will speedily compel you."

After this there came a voice from heaven to some on earth,* who were without that great city, and who are described also, verse 13, crying aloud, "Take heed to

* By earth here is to be understood the earth in the spiritual world.

yourselves, take heed how you associate with such persons; can you not understand that evils, which are called sins and iniquities, render man impure and unclean? How can man be cleansed and purified from them, but by actual repentance and by faith in Jesus Christ? Actual repentance consists in self-examination, in the knowledge and acknowledgment of sins, in owning to their guilt, in confessing them before the Lord, in imploring help and power to resist them, thus in desisting from them, and in leading a new life, doing all these things as of yourselves; practise this once or twice a year, when you approach the holy communion, and afterwards when the sins, of which you owned yourselves guilty, recur; then say to yourselves, we will not consent to them because they are sins against God; this is actual repentance. Who cannot perceive that where a man does not search out and see his sins, he remains in them? for all evil is delightful to a man from his birth; it is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, and especially to rule over others from self-love; is it not the delight arising from them which occasions their not being seen, and if you happen to be told that they are sins, does not that delight prompt you to make excuses for them? Nay, more, do you not endeavor, by false reasonings, to make it appear that they are not sins, and thus continue in them, and practise them afterwards more than before, even till you no longer know what sin is, or whether there be any such thing or no? It is widely different with every one who performs actual repentance; the evils which he knows and acknowledges, he calls sins, and on that account begins to shun and turn away from them, and at last no longer to feel satisfaction in their delights; and in proportion as this is the case, he sees and loves what is good, and at length feels delight in it, which is the delight of the angels of heaven; in a word, so far as any one renounces the devil, so far is he adopted by the Lord, and by him is taught, guided, withheld from evil, and kept in good; this, and no other, is the way which leads from hell to heaven." It is surprising, that Protestants have a certain deep-rooted opposi-

sition and aversion to actual repentance, which is so obstinate, that they cannot force themselves to self-examination, neither can they look at their sins, nor confess them before God; for they are seized as it were with horror at the bare thought of such a duty. I have inquired of many in the spiritual world concerning this circumstance, who all told me that it was not in their power; and when they were informed that Roman Catholics practise such duties, that is, that they examine themselves and confess their sins openly before a monk, they have greatly wondered, more especially as the Reformed cannot do the same in private before God, although it is alike enjoined them before they approach the holy supper; some have inquired into the cause of this, and it was discovered that it was the doctrine of faith alone which induced such an impenitent state, and such a heart; and then it was given them to see that such of the Papists as worship Christ, and do not invoke saints, nor adore Christ's vicar, as he is called, or any one supposed to hold the keys from him, are saved.

After this, there was heard as it were a noise of thunder, and a voice speaking from heaven, and saying, "We are astonished! say to the assembly of Protestants, Believe in Christ, and do the work of repentance, and you will be saved." And I said further, "Is not baptism a sacrament of repentance, and hence an introduction into the church? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the holy supper a sacrament of repentance, and hence an introduction into heaven? for is it not declared to the communicants, that they must do the work of repentance before they approach? Does not the Catechism, which is the universal doctrine of the Christian church, insist on repentance? Is it not said in the six commandments of the second table, Thou shalt not do this and that evil, and not, Thou shalt do this and that good? hence you may understand, that in proportion as any one shuns evil, in the same proportion he loves good, and that before this he knows not what good is, nor even what evil is."

CHAPTER XII.

1. AND there appeared a great sign in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth and pained to be delivered.

3. And there appeared another sign in heaven ; and behold, a great red dragon, having seven heads, and ten horns, and seven diadems upon his heads.

4. And his tail drew the third part of the stars of heaven, and cast them to the earth : and the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born.

5. And she brought forth a male child, who was to rule all nations with a rod of iron : and her child was caught up unto God and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

7. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels.

8. And prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.*

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The subject here treated of, is concerning the New Church and its doctrine: by the woman is here meant the New Church, and by the child which she brought forth, its doctrine: and, also, concerning those in the present church, who from doctrine believe in a trinity of persons, and in a duality of the person of Christ, likewise, and in justification by faith alone; these latter being meant by the dragon. Then follows the persecution of the New Church by these, on account of its doctrine, and its protection by the Lord, until, from being confined to a few, its reception, at length, extends to many.

THE CONTENTS OF EACH VERSE. "And there appeared a great sign in heaven," signifies, revelation from the Lord concerning the New Church in the heavens and on earth, and concerning the difficult reception and resistance which its doctrine meets with: "A woman clothed with the sun, and the moon under her feet," signifies, the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church, about to be upon earth, which is the New Jerusalem: "And upon her head a crown of twelve stars," signifies, its wisdom and intelligence from knowledges of divine good and divine truth derived from the Word: "And she, being with child, cried, travailing in birth, and pained to be delivered," signifies, the doctrine of the New Church about to come forth, and its difficult reception in consequence of the resistance it meets with from those who are understood by the dragon: "And there appeared another sign in heaven," signifies, revelation from the Lord concerning those who are against the New Church and its doctrine: "And behold, a great red dragon," signifies, those in the Reformed Church, who make God three and the Lord two, and who separate charity from faith, and insist on the latter being competent to salvation without the former: "Having seven heads," signifies, insanity from the falsification and profanation of the truths of the Word: "And ten horns," signifies, much power: "And seven diadems upon his heads," signifies, all

* This verse, in the English translation, is the first clause of the first verse of the 13th chapter; but in the Greek Testament it is the last of the 12th chapter.

the truths of the Word falsified and profaned: "And his tail drew the third part of the stars of heaven, and cast them to the earth," signifies, that by falsifications of the truths of the Word they have alienated all spiritual knowledges of good and truth from the church, and by applications to falses have entirely destroyed them: "And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born," signifies, that they who are meant by the dragon will endeavor to extinguish the doctrine of the New Church at its birth: "And she brought forth a male child," signifies, the doctrine of the New Church: "Who was to rule all nations with a rod of iron," signifies, which, by truths from the literal sense of the Word, and, at the same time, by rational arguments drawn from the light of nature, will convince all who are in dead worship through being principled in faith separated from charity, that are willing to be convinced: "And her child was caught up unto God and to his throne," signifies, the protection of the doctrine by the Lord, and its being guarded by the angels of heaven: "And the woman fled into the wilderness," signifies, the church at first confined to a few: "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days," signifies, the state of the church at that time, while provision is making for its increase among many until it arrives at maturity: "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels," signifies, the falses of the former church fighting against the truths of the New Church: "And prevailed not, neither was their place found any more in heaven," signifies, that they were convicted of being in falses and evils, but still remained in them, and that therefore they were torn from conjunction with heaven and cast down: "And the great dragon was cast out, that old serpent, called the Devil, and Satan," signifies, this turning from the Lord to themselves, and from heaven to the world, and thence coming into the evils of their lusts and into falses: "Which deceiveth the whole world," signifies, that they pervert all things of the church: "He was cast out into the earth, and his angels were cast out with him," signifies, into the world of spirits, which is intermediate between heaven and hell, from whence there is immediate conjunction with men upon earth: "And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God and the power of his Christ," signifies, the joy of the angels of heaven, because the Lord alone now reigns in heaven and in the church, and because they are saved who believe in him: "For the accuser of our brethren is cast down, which accused them before our God day and night," signifies, that by the last judgment they are removed who opposed the doctrine of the New Church: "And they overcame him by the blood of the Lamb, and by the word of their testimony," signifies, victory by the divine truth of the Word, and by the acknowledgment of the Lord: "And they loved not their lives unto the death," signifies,

who loved not themselves more than the Lord: "Therefore rejoice, ye heavens, and ye that dwell in them," signifies, a new state of heaven, in that they are in the Lord and the Lord in them: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath," signifies, lamentations over those in the church, who are in the falses of faith and thence in evils of life, because they are in conjunction with the dragon: "Because he knoweth that he hath but a short time," signifies, because he knows that a new heaven is formed, and that thus there is about to be a New Church upon earth, and that then he with his like will be cast into hell: "And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child," signifies, that the dragonists, in the world of spirits, immediately upon their being thrust down, began to infest the New Church on account of its doctrine: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place," signifies, the divine circumspection over that church, and its protection, while as yet confined to a few: "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies, that by reason of the craftiness of seducers, provision is made with circumspection that its numbers may increase until it comes to maturity: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies, ratiocinations from falses in abundance, with a view to destroy the church: "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies, that those ratiocinations, in all their abundance, fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, can bring forward: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ," signifies, hatred kindled in those who think themselves wise from their confirmations of the mystical union of Divinity and Humanity in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone to be the God of heaven and earth, and that the decalogue is the law of life; and their attempts on novitiates with intent to seduce them: "And I stood upon the sand of the sea," signifies, his spiritual-natural state.

THE EXPLANATION.

532. "AND there appeared a great sign in heaven," signifies, revelation from the Lord concerning his New Church in the heavens and on earth, and concerning the

difficult reception and resistance which its doctrine meets with. By a sign in heaven, is here meant a revelation concerning things to come; and by a great sign appearing in heaven, is meant a revelation concerning the New Church, for the woman clothed with the sun, which is the subject treated of in this chapter, signifies that church; the male child which she brought forth, signifies its doctrine; her being pained to be delivered, signifies its difficult reception; the dragon's desiring to devour the male child, and his persecuting the woman afterwards, signifies the resistance it meets with. This is what is to be understood by a great sign appearing in heaven. A sign is mentioned in reference to things to come, and then constitutes revelation; it refers also to truth, when it constitutes testification; and it also refers to the quality of any state and thing, when it constitutes manifestation. A sign refers to things to come, and then constitutes revelation, in the following passages: "They shall show us what shall happen, that we may know their latter end, or declare us things for to come, show us *signs of the future*," Isaiah xli. 22, 23. "The disciples said unto Jesus, What shall be the *sign* of thy coming, and of the end of the world?" Matt. xxiv. 3, Mark xiii. 4, Luke xxi. 7. "There shall be *signs* from heaven, and *signs* in the sun, the moon, and the stars," Luke xxi. 11, 25. "And then shall the *sign* of the Son of Man appear," Matt. xxiv. 3. It was said unto King Hezekiah, "This shall be a *sign* unto thee that Jehovah will do this thing, the shadow of the degrees in the sun-dial shall be brought back." Afterwards Hezekiah said, "What is the *sign* that I shall go up into the house of Jehovah," Isaiah xxxviii. 7, 8, 22; and in other places. That a sign refers to truth, and then constitutes testification, and also to the quality of any state, when it constitutes manifestation, is evident from other passages in the Word.

533. "A woman clothed with the sun, and the moon under her feet," signifies, the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem. That the Lord's New Church is signified by this

woman, results from all the particulars of this chapter being understood in a spiritual sense; that by a woman, in other parts of the Word also, the church is signified, may be seen, n. 434; and the church is signified, because the church is called the bride and wife of the Lord. The reason why she appeared clothed with the sun, is, because the church is principled in love to the Lord, for it acknowledges him, and does his commandments, and this is to love him, John xiv. 21—24; that the sun signifies love, see n. 53. The reason why the moon was seen under the woman's feet, is, because the church on earth is understood, which is not as yet conjoined with the church in the heavens, which is to be understood; by the moon, is signified intelligence in the natural man, and faith, n. 423; and by appearing under the feet, is signified that it is about to be upon earth; otherwise, by feet, is signified the church itself when it is conjoined. It is to be observed that there is a church in the heavens as well as on earth, for there also is the Word; there are temples also, and sermons delivered in them, and ministerial and priestly offices; for all angels there were once men, and their departure out of the world was only a continuation of their life; therefore they are also perfected in love and wisdom, every one according to the degree of the affection of truth and good which he took with him out of the world. The church among them is here understood by the woman clothed with the sun, who had upon her head a crown of twelve stars; but as the church in the heavens cannot subsist, except there be also a church on earth, which is in concordant love and wisdom, and as this was about to be, therefore the moon was seen under the feet of the woman, which here specifically signifies faith, such as it is at this day, in which there is no conjunction. The reason why a church cannot subsist in the heavens unless there is a church on earth in conjunction with it, is, because heaven where angels are, and the church where men are, act as one, like the internal and external in man; and the internal in man cannot subsist in its state, unless an external be conjoined with it; for an internal without an external is like a house without a foundation, or like seed upon the

ground and not in the ground, thus like any thing without a root ; in a word, like a cause without an effect in which it may exist. From what has been said, it may be seen how absolutely necessary it is that there should be a church somewhere in the world, where the Word is, and where the Lord is known thereby.

534. "And upon her head a crown of twelve stars," signifies, its wisdom and intelligence from knowledges of divine good and divine truth derived from the Word. By the crown on her head, is signified wisdom and intelligence, n. 189, 235, 252 ; by stars, are signified the knowledges of divine good and divine truth derived from the Word, n. 51, 420 ; and by twelve, are signified all things of the church, which have relation to its good and truth, n. 348 ; consequently, by a crown of twelve stars on the woman's head, is signified the wisdom and intelligence of the New Church from the knowledges of divine good and divine truth derived from the Word.

535. "And she, being with child, cried, travailing in birth, and pained to be delivered," signifies, the doctrine of the New Church about to come forth, and its difficult reception in consequence of the resistance it meets with from those who are understood by the dragon. To be with child, signifies the birth of doctrine, because by the child which was in the womb, whose birth is treated of in verse 5, is signified the doctrine of the New Church ; for nothing else is signified by being with child, or in travail, and bringing forth, in the spiritual sense of the Word, but to conceive and bring forth those things which relate to spiritual life, concerning which, presently. By "she cried, travailing in birth, and pained to be delivered," is signified the difficult reception of that doctrine, because of resistance from those who are understood by the dragon ; this is plain from what follows in this chapter, as the dragon standing before the woman who was ready to be delivered, to devour her child, and afterwards pursuing her into the wilderness. That by being with child, travailing in birth, and bringing forth, nothing else is signified in the Word, appears from the following passages : Jesus said, "Except a man be *born again*, 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," John iii. 3—6. "Sing, O barren, that didst not *bear*, cry aloud, thou that didst not *travail with child*, for more are the children of the desolate than the children of the married wife," Isaiah liv. 1. "They have ceased until the *barren* hath *borne seven*, and she that had *many children* is waxed feeble," 1 Sam. ii. 5. By the barren are signified the Gentiles, who had no genuine truths, because they had not the Word ; by the married wife and the mother of many children, are signified the Jews, who were in possession of the Word. "She that hath *borne seven* languisheth, she hath given up the ghost," Jerem. xv. 9 ; speaking also of the Jews. "We have *conceived*, we have been in *pain*, we have as it were brought forth wind, we have not wrought any deliverance in the earth," Isaiah xxvi. 16. "Before she travailed she *brought forth*, before her pain came *she was delivered* of a *man-child*. Shall the earth be made to *bring forth* in one day, shall a nation be *born* at once ? shall I bring to the *birth*, and not cause to *bring forth*, and *shut the womb*," Isaiah lxvi. 7—10. "Thou, O earth, *bringest forth* at the presence of the Lord, at the presence of the God of Jacob," Psalm cxiv. 7. "This is the day of trouble, for the children are come to the *birth*, and there is not strength to *bring forth*," Isaiah xxxvii. 3. "Sin shall be in *travail*, and No shall be rent asunder," Ezek. xxx. 15, 16. "I have heard a voice as of a woman *in travail*, as of her that *bringeth forth* her first child, the voice of the daughter of Zion, she bewaileth herself, she spreadeth her hands, Woe is me, my soul is wearied because of murderers," Jerem. iv. 31. "Pangs and sorrows shall take hold of them, they shall be in pain as a *woman that travaileth*," Isaiah xliii. 6, 7, 8. "The iniquity of Ephraim is bound up, the sorrows of a *travailing woman* shall come upon him : he is an unwise son, for he should not stay long in the breaking forth of children," Hosea xliii. 12, 13. "Ephraim, thy glory shall fly away like a bird, from the *birth*, and from the *womb*, and from conception : Give them, O Jehovah, a *miscarrying womb*, and dry

breasts: even when they have conceived, I will slay the beloved of their *womb*," Hosea ix. 11, 12, 14, 16. In these passages also, is described the difficulty of receiving the truths of doctrine from the Word, by many circumstances relating to pain in bringing forth, and in like manner in many other places. Moreover Jehovah, that is, the Lord, is called the *Former from the womb*, Isaiah xlv. 2, 24, xlix. 1, 5; and by former from the womb, is meant the reformer.

536. "And there appeared another sign in heaven," signifies, revelation from the Lord concerning those who are against the New Church and its doctrine. By a sign, is signified revelation from the Lord, as above, n. 532. It is called another sign, because it is a revelation concerning those who will be against the New Church.

537. "And behold, a great red dragon," signifies, those in the Reformed Church who make God three, and the Lord two, and separate charity from faith, and insist on the latter being competent to salvation without the former. Such are here meant, and in what follows, by the dragon; for they are against the two essentials of the New Church, which are, that God is one in essence and in person, in whom there is a trinity, and that the Lord is that God; also that charity and faith are a one as an essence and its form; and that none have charity and faith, but they who live according to the commandments of the decalogue, which say that evils are not to be done; and in proportion as any one does not commit evils, by shunning them as sins against God, in the same proportion he does the goods which relate to charity, and believes the truths which relate to faith. That they who make God three, and the Lord two, and who separate charity from faith, and consider the latter competent to salvation without the former, are opposed to those two essentials of the New Church, may be seen by any one who considers the matter. It is said, who make God three, and the Lord two, by whom are understood those who think of three persons as three gods, and separate the Lord's Humanity from his Divinity: and who thinks otherwise, or can think otherwise, whilst, according to a

formula of faith, he prays, "That God the Father for the sake of the Son would send the Holy Spirit?" Does he not pray to God the Father as to one God, and for the sake of the Son as another, and concerning the Holy Spirit as a third? From which it is evident, that although in thought he makes three persons one God, still he divides them, that is, divides his idea into three gods, when he so prays: the same formula of faith also makes the Lord two, since the Lord's Humanity is then alone thought of, and not, at the same time, his Divinity, seeing that for the sake of the Son means for the sake of his Humanity which suffered on the cross. From what has been said, it may now appear, who they are that are meant by the dragon, who fain would have devoured the woman's child, and afterwards pursued the woman into the wilderness on account of her child. The reason why he is called a great dragon, is, because all the Reformed Churches distinguish God into three persons, and make faith alone saving, except some here and there, who do not think alike concerning the trinity, and concerning faith: they who divide God into three persons, and adhere to these words of the Athanasian doctrine: "There is one person of the Father, another of the Son, and another of the Holy Ghost:" and also to these: "The Father is God, the Son is God, and the Holy Ghost is God:" these, I say, cannot make one God of three; they may indeed say that they are one God, but they cannot think so. In like manner, they who think concerning the Lord's divinity from eternity as concerning the second person of the Divinity, and concerning his Humanity in time as concerning the-humanity of another man, cannot do otherwise than make two of the Lord, although it is said in the Athanasian doctrine that his Divinity and Humanity are one person, united as the soul and body. The reason why the dragon is called red, is, because red signifies what is false from the evils of the concupiscences, which is the infernal false principle. Now because these two essentials of the doctrine of the Reformed Churches are false, and as false devastate the church, since they take away its truths and goods, therefore they were represented by a dra-

gon; the reason is, because by a dragon, in the Word, is signified the devastation of the church; as may appear from the following passages: "I will make Jerusalem heaps, a *habitation of dragons*, and I will make the cities of Judah desolate," Jerem. ix. 11. "Behold, a great commotion out of the north country, to make the cities of Judah desolate, a *habitation of dragons*," Jerem. x. 22. "Hazor shall be a *habitation of dragons*, a desolation for ever," Jerem. xlix. 33. "That it may be a *habitation of dragons*, a court for owls," Isaiah xxxiv. 13. "In the *habitation of dragons* where each lay," Isaiah xxxv. 7. "I will go stripped and naked, I will make a wailing like the *dragons*, and mourning like the owls," Micah i. 8. "I cried, I am a brother to *dragons*, and a companion to owls," Job xxx. 28, 29. "The *wild beasts* shall cry in their desolate houses, and *dragons* in their pleasant palaces," Isaiah xliii. 22. "And Babylon shall become heaps, a *habitation of dragons*, an astonishment and a hissing," Jerem. li. 37. "Thou hast broken us in the place of *dragons*, and covered us with the shadow of death," Psalm xlv. 19, 20. "I have laid the mountains of Esau and his heritage waste for the *dragons of the wilderness*," Malachi i. 3; besides other places; as in Isaiah xliii. 20, Jerem. xiv. 6; Psalm xcj. 13, 14, Deut. xxxii. 33. That by the dragon are here meant those who are in faith alone, and reject the works of the law as not conducive to salvation, has sometimes been proved to me in the world of spirits by lively experience; I have seen several thousands of them assembled together, when they have appeared at a distance like a dragon with a long tail, that seemed full of prickles like thorns, which signified falses. Once, also, there appeared a dragon still larger, who, raising his back and lifting up his tail towards heaven, endeavored to draw down the stars from thence. Thus I have had ocular demonstration that no others are meant by the dragon.

538. "Having seven heads," signifies, insanity from the falsification and profanation of the truths of the Word. By the head, is signified wisdom and intelligence, and, in an opposite sense, insanity; but by seven heads here,

belonging to the dragon, is signified, properly, insanity from the falsification and profanation of the truths of the Word; for seven is predicated of things holy, and, in an opposite sense, of things profane, n. 173; therefore, it follows, that on his heads there appeared seven diadems, and by diadems are signified the truths of the Word, which are here falsified and profaned. That by the head is signified wisdom and intelligence, is plain from these passages: "I will give you wise men, and of understanding, and make them *rulers* over you," Deut. i. 13. "Jehovah hath closed your eyes, the prophets, and your *rulers*, the seers, hath he covered," Isaiah xxix. 10. By the *head* of Nebuchadnezzar's image, which consisted of pure gold, Dan. ii. 32, nothing else is signified but the wisdom of the first age, which prevailed among the men of the Most Ancient Church. By the head, in an opposite sense, is signified insanity and folly; in David: "God shall wound the *head* of his enemies, the hairy scalp of him who goeth on in his trespasses," Psalm lxxviii. 21; nor is any thing else signified by the *head of the serpent*, which was to be trod under foot, Gen. iii. 15; and by smiting the *head* over many countries, Psalm cx. 6, 7; also by putting dust on the *head*; and by shaving the *head*, and putting the *hand on the head*, when they were ashamed or grieved at having acted insanely, or contrary to wisdom, Isaiah vii. 20, xv. 2, Ezek. vii. 18, xxvii. 30, Jerem. ii. 37, xiv. 3, 4, Lament. ii. 10, 2 Sam. xiii. 19. Further, by seven heads is also signified insanity from the falsification and profanation of truths, in what follows, Apoc. xiii. 1, 3, xvii. 3, 7, 9.

539. "And ten horns," signifies, much power. A horn signifies power, n. 270; and ten signifies much, n. 101. The reason why it is said, that the dragon has much power, is, because the salvation of man by faith alone, without the works of the law, which faith is meant by the dragon, captivates men's minds, and the result of this is, that confirmations exert a persuasive influence: it captivates, because man, on hearing that the damnation of the law is taken away, and the Lord's merit is imputed to him through faith therein alone, can indulge in the

pleasures of his mind and body, without any fear of hell; hence comes the power which is signified by the ten horns of the dragon. That such has been his power, evidently appears from the reception of that faith every where throughout the reformed Christian world.

540. "And seven diadems upon his heads," signifies, all the truths of the Word falsified and profaned. By diadems, or precious stones, are signified the truths of the Word; specifically, the truths of the literal sense of the Word, but here, those truths falsified and profaned, from their being seen upon the seven heads of the dragon, by which is signified insanity from truths falsified and profaned, n. 538. That by diadems, or precious stones, are signified the truths of the literal sense of the Word, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 43, 44, 45; where it is shown, that divine truths in their ultimates, which are the truths of the literal sense of the Word, are signified by the *twelve precious stones* in the breastplate of Aaron, which was the Urim and Thummim, Exod. xxviii. 6, 15—21, 30; and by the *precious stones* in the garden of Eden, in which the king of Tyre is said to have been, Ezek. xxviii. 12, 13; also by the *twelve precious stones*, of which the foundations of the wall of the New Jerusalem consisted, Apoc. xxi. 17—20. The truths of the literal sense of the Word, are signified by diadems, or precious stones, because all things of the literal sense of the Word are transparent in the sight of angels, by virtue of its spiritual sense, thus from the light of heaven, in which the spiritual truths of the Word are; for a stone, in the Word, signifies truth in ultimates; hence, a precious stone signifies that truth as being transparent. The reason why the truths of the Word, when falsified and profaned, are also called diadems, is, because they have a lustre from themselves, whether they be possessed by this person or that; in the same manner as diadems on earth, in whatever hands they may happen to be. It has sometimes been permitted me to see adulterous women, on their first coming from the earth into the world of spirits, decked with diadems; and Jews, likewise, selling

diadems, which they had procured to themselves from heaven ; from which circumstance it was plain, that evils and falses, with such, do not change the lustre and light of the truths of the Word. Therefore the like is signified by *the ten diadems* upon the horns of the beast which came up out of the sea, Apoc. xiii. 1 ; and by the *precious stones* on the woman who sat on the scarlet-colored beast, Apoc. xvii. 3, 4, 5. That the truths of the Word are what are signified by diadems, appears manifestly in the Apocalypse, in that there were seen upon the head of him who sat upon the white horse, and whose name was the Word of God, *many diadems*, xix. 12, 13.

541. "And his tail drew the third part of the stars of heaven, and did cast them to the earth," signifies, that by falsifications of the truths of the Word they have alienated all spiritual knowledge of good and truth from the church, and, by applications to falses, have entirely destroyed them. By the tail, when the subject treated of relates to those who have confirmed heretical doctrines from the Word, are signified the truths of the Word falsified, n. 438 ; by stars, are signified spiritual knowledges of good and truth, n. 51, 420 ; by the third part, is signified all, n. 400, 505 ; and by drawing them from heaven, and casting them to the earth, is signified to alienate them from the church, and to destroy them utterly ; for when they are drawn from heaven, they are also drawn from the church, because every truth of the Word is insinuated from the Lord through heaven into the man of the church ; nor are truths drawn away by any thing else but by falsifications of them in the Word, since there and thence are the truths of heaven and the church. That all the truths of the Word have been destroyed by those who are meant by the dragon spoken of above, n. 537, cannot be believed by any one in the world, and yet they have been so destroyed, as that not a single doctrinal truth remains ; this matter was examined into, in the spiritual world, among the learned of the clergy, and was found to be the fact. The reasons I know, but I shall here mention only one of them ;—they assert, that

whatsoever proceeds from man's will and judgment is not good; and that therefore the goods of charity, or good works, being done by man, contribute nothing to salvation, but faith only; when, nevertheless, that alone, by virtue of which man is man, and by which he has conjunction with the Lord, is his having it in his power to do good and believe truth, as from himself, that is, as from his own will according to his own judgment: were this faculty to be taken away from him, all power of conjunction on the part of man with the Lord, would also be taken away at the same time, and of the Lord with man; for it constitutes that power of reciprocation of love, which the Lord bestows on every one who is born a man, and which he also preserves in him to the end of his life, and afterwards to eternity. If this power were to be taken away from man, every truth and good of the Word would also be taken away, insomuch that the Word would be nothing but a dead letter and a blank book; for the Word teaches nothing else but the conjunction of man with the Lord by charity and faith, and both from man as from himself. They who are meant by the dragon spoken of above, n. 537, have broken this only bond of conjunction, by asserting, that the goods of charity, or good works, which proceed from man, and his will and judgment, are only moral, civil, and political works, by which man has conjunction with the world, and none at all with God and with heaven; and when that bond is thus broken, there is then no doctrinal truth of the Word remaining; and if the truths of the Word are applied to confirm, that faith alone is saving without the works of the law, then they are all falsified; and if the falsification proceeds so far as to affirm, that the Lord has not commanded good works in the Word for the sake of man's conjunction with himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for thus the Word becomes no longer a Holy Book, but a profane one: but see the experience on this subject at the end of the chapter. The like things are signified by these words in Daniel, concerning the he-goat: The he-goat with his horn cast down some of the host of heaven

and of the *stars* to the ground, and stamped upon them; and he cast down *truth* to the ground, viii. 10, 11.

542. "And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born," signifies, that they who are meant by the dragon will endeavor to extinguish the doctrine of the New Church at its birth. Who they are that are meant by the dragon may be seen above, n. 537; that by the woman, is signified the New Church, n. 533; that by bringing forth, is signified to receive the goods and truths of doctrine from the Word, n. 535; that by the child of which she was delivered, is signified the doctrine of the New Church, will be seen in the next article. To devour, signifies to extinguish, because by a child is signified doctrine; and when to devour is said in relation to the child, to extinguish is said in relation to doctrine. The reason why this was the case at the birth of the doctrine, is, because it is said, that the dragon stood before the woman, for to devour her child as soon as it was born.

543. "And she brought forth a male child," signifies, the doctrine of the New Church. By a son, in the Word, is signified the truth of doctrine, and also the understanding, and thence the thought, of truth and good; but by a daughter, is signified the good of doctrine, as also the will, and thence the affection, of truth and good; and by a male child, is signified truth conceived in the spiritual man, and born in the natural man. The reason is, because by generations and births, in the Word, are signified spiritual generations and births, all which in general relate to good and truth, n. 535; for nothing else is begotten and born of the Lord as a husband, and of the church as a wife. Now since by the woman who brought forth, is signified the New Church, n. 533, it is plain that by the male child, is signified the doctrine of that church. The doctrine here meant, is *The Doctrine of the New Jerusalem*, published in London, 1758; as also *The Doctrines concerning the Lord*, concerning *The Sacred Scripture*, and concerning *A Life according to the Commandments of the Decalogue*, published in Amsterdam; for by doctrine are understood all the truths of doctrine,

doctrine being the complex of them. When these doctrines were written, the dragonists stood around me, and endeavored, with all their fury, to devour or to extinguish them: this strange circumstance it was permitted me to relate, because, of a truth, it so happened. The dragonists who stood round me were from all parts of the reformed Christian world. Seeing that a spiritual marriage gives birth to no other offspring, a male offspring denoting truth and good in the understanding and thence in the thought; and a female offspring denoting truth and good in the will and thence in the affections; therefore, by a son, in the Word, is signified truth; by way of confirmation, some passages shall be adduced, from which this may in some measure be seen: "Lo, *sons* are an heritage of Jehovah, and the fruit of the *womb* is his reward; as arrows in the hand of a mighty man, so are the *children of youth*," Psalm cxxvii. 3, 4, 5. "Make thee bald, and poll thee for the *sons of thy delight*, for they are gone from thee," Micah i. 16. "I saw two olive-trees upon the right side of the candlestick, and he said, These are the two *sons of the olive-tree* that stand by the Lord of the whole earth," Zech. iv. 11, 14. "My tabernacle is spoiled, *my sons* are gone forth from me, and they are not," Jerem. x. 20. "*My sons* are become desolate, because the enemy hath prevailed," Lament. i. 16. "*Thy sons*, O Jerusalem, have fainted, they lie at the head of all the streets," Isaiah li. 17, 18, 20. "The fathers shall eat the *sons* in the midst of thee, and the *sons* shall eat their fathers, and the whole remnant of thee will I scatter to all the winds," Ezek. v. 10. "The *son* shall be divided against the father, and the father against the *son*," Matt. x. 21, Mark xiii. 12, Luke xii. 53. "Thou hast taken the fair jewels of my gold, and hast made to thyself images of a *male*, and didst commit whoredom with them," Ezek. xvi. 17. Jesus said, "The seed are the *sons of the kingdom*, and the tares are the *sons of the evil one*," Matt. xiii. 38. That the Son of Man is the divine truth of the Word, thus the Lord, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 19—28. In the passa-

ges quoted above, by sons, are meant they who are in truths of doctrine from the Word, and, abstractedly, the truths themselves; in like manner in other places; as in Isaiah xiii. 17, 18, xiv. 21, 22, 23, xliii. 6, xlix. 17, 22, li. 17, 18, lx. 9, Jerem. iii. 24, 25, v. 17, Ezek. xiv. 16, 17, 18, 20, xvi. 20, 26, 45, xx. 26, 31, xxiii. 37, Hosea xi. 9, 10, 11, Zech. ix. 13, Psalm cxliv. 11, 12, Deut. xxxii. 8. That by a daughter is signified the affection of the truth of the church, thus the church as to that affection, appears from so many passages in the Word, that to adduce them would fill several pages; nothing else is meant by the *daughter of Zion, the daughter of Jerusalem, the daughter of Judah, the daughter of Israel*. Some passages respecting the daughter of Zion may be seen adduced, n. 612. Who cannot see that not any daughter of Zion, Jerusalem, Judah, and Israel, so often mentioned in the Word, can possibly be meant?

544. "Who was to rule all nations with a rod of iron," signifies, which, by truths from the literal sense of the Word, and, at the same time, by rational arguments drawn from the light of nature, will convince all who are in dead worship through being principled in faith separated from charity, that are willing to be convinced. This refers to the doctrine of the New Church, because it is spoken of the male child, by whom that doctrine is signified, n. 543; to rule, signifies to teach and instruct, n. 383; here, to convince those who are willing to be convinced; by nations, are signified they who are in evils of life, n. 483; here, they who are in dead worship through being principled in faith separated from charity, because these are here treated of; and these are in evils of life, for when charity is separated, there is not any good of life, and where good is not, there evil is. That to rule with a rod of iron, signifies by the truths of the literal sense of the Word, and, at the same time, by rational arguments drawn from natural light, may be seen above, n. 148.

545. "And her child was caught up unto God and to his throne," signifies, the protection of the doctrine by

the Lord, because it is for the use of the New Church, and its being guarded by the angels of heaven. By these words, is signified the protection of the doctrine by the Lord, because it is said that the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born ; and by a child, and a male child, is signified the doctrine for the New Church, n. 542, 543. Being guarded by the angels, is also signified, because it is said, that it was caught up unto God and to his throne ; and by a throne, is signified the angelic heaven, n. 14, 221, 222.

546. " And the woman fled into the wilderness," signifies, the church, which is the New Jerusalem, at first confined to a few. By the woman is signified the New Church, n. 533 ; and by a wilderness, is signified where there are no longer any truths. That its being confined at first to a few, is signified, because it follows where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days, by which is signified its state at that time, that in the mean while an increase of its numbers, may be provided for, until it comes to its appointed maturity, n. 547. By a wilderness, in the Word, is signified, I. The church devastated, or, in which all the truths of the Word are falsified, such as it was among the Jews at the time of the Lord's advent. II. The church, in which there are no truths, from not possessing the Word, such as it was among the well-disposed Gentiles in the Lord's time. III. A state of temptation, in which man is, as it were, without truths, because surrounded by evil spirits who induce temptations, and then, as it were, deprive him of truths. That by a wilderness, is signified the church devastated, or the church, in which all the truths of the Word are falsified, such as it was among the Jews in the Lord's time, appears from these passages : " Is this the man that made the earth to tremble, that did shake kingdoms, that made the world a *wilderness*," Isaiah xiv. 16, 17 ; concerning Babel. " Thorns and briars are come up on the land of my people ; the palace shall be a *wilderness*," Isaiah xxxii. 13, 14. " I beheld, and lo, the fruitful place was a *wilderness*, the

whole land shall be desolate," Jerem. iv. 26, 27; earth is the church, n. 285. "The pastors have destroyed my vineyard, they have made my pleasant portion a *desolate wilderness*: the spoilers are come in the *wilderness*," Jerem. xii. 10, 12. "A vine is planted in the *wilderness*, in a dry and thirsty ground," Ezek. xix. 13. "The fire hath consumed the habitations of the *wilderness*," Joel i. 19, 20. "The day of Jehovah cometh, the land is as the garden of Eden before them, but behind them a *desolate wilderness*," Joel ii. 3. "See ye the word of Jehovah, have I been a *wilderness* to Israel, or a land of darkness," Jerem. ii. 31. "The voice of him that crieth in the *wilderness*, prepare ye the way of Jehovah; make strait in the *desert* a highway for our God," Isaiah xl. 3; besides other places; as in Jerem. ii. 31, xxiii. 10, Lament. v. 18, Hosea ii. 2, 3, xiii. 15, Joel iv. 9, Malachi i. 3, Psalm cvii. 33, 34, Matt. xxiv. 26, Luke xiii. 35. That such also is the state of the church at this day, may be seen below, n. 566. II. That by a wilderness is meant the church in which there are no truths, from not possessing the Word, as among the well disposed Gentiles in the Lord's time, appears from these places: "The spirit shall be poured upon us from on high, and the *wilderness* shall be a fruitful field, then judgment shall dwell in the *wilderness*," Isaiah xxxii. 15, 16. "I will open fountains in the midst of the valleys, and make the *wilderness* a pool of waters; I will plant in the *wilderness* the cedar shittim and the olive-tree," Isaiah xli. 18, 19. "He shall turn the *wilderness* into a standing water, and the dry ground into water springs," Psalm cvii. 35, 36. "I will make a way in the *wilderness*, and rivers in the *desert*, to give drink to my people, my chosen," Isaiah xliii. 19, 20. "Jehovah will make her *wilderness* like Eden, and her *desert* like the garden of Jehovah; joy and gladness shall be found therein," Isaiah li. 3. "The habitations of the *wilderness* distil," Psalm lxxv. 12, 13. "Let the *wilderness* lift up its voice, let the inhabitants of the rock sing," Isaiah xlii. 10, 11. III. That by a wilderness is signified a state of temptation, in which man is as it were without truths, because surrounded by evil spirits,

who induce temptation, and then as it were deprive him of truths, appears from Matt. iv. 1, 2, 3, Mark i. 12, 13, Luke iv. 1, 2, 3, Isaiah xl. 3, Jerem. ii. 2, 6, 7, Hosea ii. 13—16, Psalm cvii. 4—7, Deut. i. 31, 33, viii. 2, 3, 4, 15, 16, xxxii. 10.

547. "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days," signifies, the state of the church at that time, while provision is making for its increase among many until it arrives at maturity. By place, is signified state, n. 947; and by feeding, provision for its increase, for thus is the church fed; hence by having a place prepared of God that they should feed her, is signified the state of the church preparatory to its increase; by a thousand two hundred and sixty days, is signified to the end and beginning, n. 491, that is, to the end of the former church and the beginning of the new, the same as by a time, and times, and half a time, verse 14, n. 562; thus, also, to its appointed station, that is, until it exists as has been provided it should exist. It is of the Lord's divine providence, that the church should at first be confined to a few, and that its numbers should successively increase, because the falses of the former church must first be removed; for before this, truths cannot be received, since truths, which are received and implanted before falses are removed, do not remain, and they are also ejected by the dragonists; the like happened with the Christian church, which increased successively from a few to many. Another reason is, that a new heaven is first to be formed, which will act as one with the church on earth; therefore we read, that he saw *a new heaven, and the Holy Jerusalem coming down out of heaven from God*, Apoc. xxi. 1, 2. It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse, chap. xxi. xxii.; and it is also certain, that the falses of the former church are first to be removed, because they are what the Apocalypse treats of, as far as chapter xx.

548. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," signifies, the falses of the former

church fighting against the truths of the New Church. By war, is signified spiritual war, which is of falsity against truth, and truth against falsity, n. 500, for no other war can take place in heaven, where this is said to have been waged; neither can it take place in heaven, when once formed of angels; but it was waged in the former heaven, which passed away, as appears, Apoc. xxi. 1, concerning which heaven, see the explanation there given; for that heaven passed away in consequence of the last judgment being executed on the dragon and his angels, which is also signified by the dragon's being cast down, and his place no more found in heaven, as appears from what follows. What the falses are, which are meant by the dragon, and which are to fight against the truths of the New Church, may be seen above, n. 537. By Michael, is not meant any archangel; neither by Gabriel, nor Raphael, but ministries in heaven; the ministry signified by Michael, is performed by those who prove from the Word, that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and body are one; also that men ought to live according to the commandments of the decalogue, and that then they are gifted with charity and faith. Michael is also mentioned in Daniel, x. 13, 21, xii. 1, and thereby a similar ministry is understood, as appears from chap. ix. x. xi., and from the last verses of chap. xii. But by Gabriel is understood the ministry of those who teach from the Word, that Jehovah came into the world, and that the Humanity he there assumed is the Son of God, and divine; for which reason, the angel who announced the same to Mary, is called Gabriel, Luke i. 19, 26—35. They, also, who are engaged in those ministries, are named Michaels and Gabriels in heaven. By an angel, in the supreme sense, is meant the Lord; and, in a relative sense, the heaven of angels, as also an angelic society, as may be seen above, n. 5, 66, 258, 342, 344, 415, 465; but here, a ministry is signified, because they are mentioned by name; and, in Daniel, Michael is called a prince; and by a prince, in the Word, is signified a principal or leading truth, and by a king, truth itself, n. 20.

549. "And prevailed not, neither was their place found any more in heaven," signifies, that they were convicted of being in falses and evils, but still remained in them, and that therefore they were torn from conjunction with heaven and cast down. That this may be understood, something must first be said concerning the state of those who come into the other life after death. All in the other life are first instructed by angels, and conducted from one society to another, and explored whether they have any desire to receive heavenly truths, and live according to them; but still, all such as have confirmed themselves in falses in the world do not receive them; therefore they are sent to societies where they are who are in similar falses, which societies have no conjunction with heaven, but with hell; consequently, after a given time, in the world of spirits, they sink down into hell, and are sent away to their respective places, every one according to his evil and consequent falsity; this is what is to be understood by their being convicted of being in falses and evils, and still remaining in them, and that therefore they are torn from conjunction with heaven, and cast down. What their lot and condition is there, may be seen above, n. 153, 531.

550. "And the great dragon was cast out, that old serpent, called the devil, and satan," signifies, that they who are meant by the dragon turned from the Lord to themselves, and from heaven to the world, and thence became corporeally sensual, who could not but be in the evils of their concupiscences and thence in falses, and by separation from the Lord and heaven, became devils and satans. Who are meant by the dragon, may be seen, n. 537; these, inasmuch as they make God three, and the Lord two, and because they place the commandments of the decalogue among works which do not contribute to salvation, are called the old serpent, the devil, and satan; and by a serpent, is signified man, when he is corporeally sensual, n. 424, who turns from the Lord to himself, and from heaven to the world; and by the devil, are signified they who are in the evils of concupiscences; and by satan, they who are thence in falses, n. 97, 153 at the

end, 856, 857. Such, also, was the serpent which seduced Eve and Adam, as appears from his description, and the curse pronounced upon him, Gen. iii. 1—5, 14, 15. The dragon is here called the devil and satan, as one, but he is so called, because all in hell are devils and satans; and it is on this account that hell, in the aggregate, is so denominated.

551. "Which deceiveth the whole world," signifies, that they pervert all things of the church. By deceiving, is signified to pervert, and by the world, is signified the church; the same as by earth, n. 285. By the world, is not signified the world of earths, but the church therein, in the following places: "The *earth* mourneth and fadeth away, the haughty people of the *world* do languish," Isaiah xxiv. 4. "The *earth* shall learn thy judgments, and the inhabitants of the *world* thy righteousness," Isaiah xxvi. 9. "Thou hast made the *earth* by thy power, thou hast prepared the *world* by thy wisdom," Jerem. x. 12, li. 15. "The foundations of the *world** were discovered at the blast of the breath of thy nostrils," Psalm xviii. 16. "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 floods," Psalm xxiv. 1, 2. "The heavens are thine, the *earth* also is thine, thou hast founded the *world* and the fulness thereof," Psalm lxxxix. 11. "He will make us inherit the throne of glory, for the pillars of the *earth* are Jehovah's, and he hath set the *world* upon them," 1 Sam. ii. 8. "Thou, O Babel, hast made the *world* a wilderness, thou hast destroyed thy *land*, and slain thy people," Isaiah xiv. 17, 20; besides other passages; as in Isaiah xviii. 3, xxvi. 18, xxvii. 6, xxxiv. 1, Nahum i. 5, Psalm ix. 8, Psalm lxxvii. 18, Psalm xcvi. 9, Lament. iv. 12, Job xviii. 18, Matt. xxiv. 14, Luke xxi. 26, Apoc. xvi. 14; but it is to be observed, that when the *world* and the *earth* are mentioned at the same time, the *world* signifies the church as to good, and the *earth* signifies the church as to truth.

* Orbis—a circle, the mixed globe of earth and water.

552. "He was cast out into the earth, and his angels were cast out with him," signifies, that he was cast down into the world of spirits, which is intermediate between heaven and hell, from whence there is immediate conjunction with men upon earth. The reason why by the earth, upon which the dragon is said to have been cast out, is meant the world of spirits, is, because that world is immediately beneath the heavens, and when any one is cast down from heaven, he does not fall immediately into hell, but upon the earth of the world immediately beneath it, for that world is in the midst between heaven and hell, or below the heavens and above the hells. Many things concerning that world may be seen in the work *On Heaven and Hell*, n. 421—535. All who are in that world communicate immediately with men upon earth, consequently, the dragon and his angels communicate with those who are in falses, and thence in evils, through the received heresy of faith alone; on which account, it is said below, "Therefore rejoice, ye heavens, and ye that dwell in them; woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," verse 12 of this chapter. Also that "he pursued the woman into the wilderness, and went to make war with the remnant of her seed," verse 13—17. It is to be noted, that every man, as to his affections and consequent thoughts, is in society with those who are in the world of spirits, and, mediately through them, with those who are either in heaven or in hell. The life of every man depends on that conjunction.

553. "And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God and the power of his Christ," signifies, the joy of the angels of heaven, because the Lord alone now reigns in heaven and in the church, and because they are saved who believe in him. By a loud voice in heaven, is signified the joy of the angels of heaven; for which reason it follows, "Therefore rejoice, ye heavens, and ye that dwell in them," verse 12; the voice also becomes great by reason of its being lifted up from joy of heart. Now

is come salvation and power, signifies that now there is salvation from the Lord's divine power; and the kingdom of our God and the power of his Christ, signifies because the Lord alone reigns in heaven and in the church. That by God, is understood the essential Divinity, from whom are all things, which is called Jehovah the Father; and by Christ, his Divine Humanity, which is called the Son of God, may be seen above, n. 500; and because the essential Divinity and the Lord's Divine Humanity are one, like soul and body, it follows that the Lord alone reigns. This is meant by the *gospel of the kingdom*, and by the *kingdom of God*, Matt. iii. 2, iv. 17, 23, vii. 21, 22, ix. 35, xi. 11, xii. 28, Mark i. 14, 15, ix. 1, xv. 43, Luke iv. 4, viii. 1, ix. 60, x. 8—11, xi. 17, 18, 20, xvi. 16, xxi. 30, 31, xxii. 18, xxiii. 50, 51. That the Lord has all power in heaven and earth, appears manifestly in Matthew, xxviii. 18, John iii. 35, xvii. 2, 10. That they are saved who are in the Lord and the Lord in them, and that it is the Divine Humanity in which they are, John xiv. xv. xvii.; and that none are saved, but they that believe in him, appears from these passages: "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name," John i. 12. "That whosoever believeth in the Son, should not perish, but have eternal life," John iii. 15. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him may have everlasting life," John iii. 16. "He that believeth in the Son, is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God," John iii. 18. "He that believeth in the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36. "He that cometh to me shall never hunger, and he that believeth in me, shall never thirst. Verily I say unto you, he that believeth in me, hath everlasting life," John vi. 33, 35, 47. "Unless ye believe that I am, ye shall die in your sins," John viii. 24. Jesus said, "I am the resurrection and the life, he that believeth in me,

though he were dead, yet shall he live ; whosoever liveth and *believeth in me*, shall never die," John xi. 25, 26 ; besides other places ; as in John vi. 38, 39, 40, vii. 37, 38, viii. 12, xii. 36, 46. To believe in the Lord, is to approach him immediately, and to have confidence that it is he who saves ; and since no one can have this confidence who does not lead a good life, therefore this also is understood by believing in him, see above, n. 67.

554. "For the accuser of our brethren is cast down, which accused them before our God day and night," signifies, that by the last judgment they are removed who opposed the doctrine of the New Jerusalem. By the dragon being cast down, is signified that they are removed who are meant by the dragon ; that they were removed by being cast down from heaven into the world of spirits, and then into hell, which is their last judgment, was observed before. By brethren, are meant they who are in the doctrine of the New Jerusalem, and in a life according to it ; by accusing, is signified to oppose the doctrine, to maintain that it is false, and to exclaim against it ; and because they do this continually, as it were, before God, the dragon is called the accuser of our brethren, accusing them before God day and night. This also the devil does when he tempts, for he brings forth various things out of man, which he calls falses, and condemns.

555. "And they overcame him by the blood of the Lamb, and by the word of their testimony," signifies, victory by the divine truth of the Word, and thence by the acknowledgment that the Lord is the God of heaven and earth, and that the precepts of the decalogue are precepts of life according to which men ought to live. That the blood of the Lamb is the divine truth proceeding from the Lord, which is the divine truth of the Word, may be seen above, n. 379 ; that the testimony is the divine truth, above, n. 6, 16, and that it specifically consists in these two things, viz. : that the Lord is the God of heaven and earth, and that the commandments of the decalogue are precepts of life, n. 490, 506 ; for which reason, the decalogue is also called the testimony, Exod. xxv. 22, xxxi. 7, 18, xxxii. 15, Levit. xvi. 13, Numb.

xvii. 19, Psalm lxxviii. 5, Psalm cxxxii. 12. Those at the present day, that are principled in faith alone, believe that, by the blood of the Lamb, is here meant the Lord's passion on the cross, and this because they make the Lord's passion on the cross the chief point of their solifidian dogma, saying, that thereby he transferred to himself the condemnation of the law, made satisfaction to the Father, and reconciled the human race to him; besides many other things. That this, however, is not the case, but that the Lord came into the world to subdue the hells and glorify his Humanity, and that the passion of the cross was the last combat, whereby he fully overcame the hells and fully glorified his Humanity, may be seen in *The Doctrine of the New Jerusalem concerning the Lord*, n. 12, 13, 14. Hence it may be seen, that by the blood of the Lamb is not here meant the passion of the cross according to the modern dogma. That by the blood of the Lamb is meant the divine truth proceeding from the Lord, which is the divine truth of the Word, may appear from this consideration, that the Lord is the Word; and because he is the Word, the divine truth therein is his blood, and the divine good therein, his body. This may be rendered evident at once, in the following manner:—Is not every man his own good and his own truth? And, since good has relation to the will, and truth to the understanding, every man is his own will and his own understanding. What else constitutes a man? Is not man, as to his essence, these two? But the Lord is good itself and truth itself, that is, divine good and divine truth, which two are also the Word.

556. “And they loved not their lives unto the death,” signifies, who loved not themselves more than the Lord. By loving their lives, is signified to love self and the world, for by the lives is signified man's own life, which every one has by birth, which consists in loving himself and the world above all things; therefore by not loving their lives, is signified not to love self and the world, more than the Lord and the things which are of the Lord; unto death, signifies to be willing to die rather; consequently it is to love the Lord above all things, and our neighbor

as one's self, Matt. xxii. 35—38 ; and to be willing to die rather than recede from those two loves. The same is signified by these words of the Lord : " He that findeth his *life*, shall lose it, and he that loseth his *life* for the sake of Jesus, shall find it," Matt. x. 39, Luke xvii. 33. " He that loveth his *life* shall lose it ; but he that hateth his *life* in this world, shall keep it unto life eternal," John xii. 25. Jesus said, " If any man will come after me, let him deny himself ; for whosoever will save *his life*, shall lose it ; and whosoever will lose *his life*, for my sake, shall find it : What is a man profited, if he shall gain the whole world, and lose *his own soul* ? or what shall a man give in exchange for *his soul* ? " Matt. xvi. 24, 25, Mark viii. 35, 36, 37, Luke ix. 24, 25. By loving the Lord, is meant to love to do his commandments, John xiv. 20—24. The reason is, because he himself is his own commandments, for they are from him, consequently he is in them, thus in the man, in whose life they are inscribed ; and they are inscribed in man by willing and doing them.

557. " Therefore rejoice, ye heavens, and ye that dwell in them," signifies, a new state of heaven, in that they are in the Lord, and the Lord in them. By heavens, is meant the heaven of Christians, in which the Lord alone is acknowledged as the God of heaven and earth ; by rejoice, is signified its new state, full of joy ; by they that dwell in them, are signified they who are in good, n. 380 ; and because all good is from the Lord, it signifies that they are in the Lord, and the Lord in them.

558. " Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath," signifies, lamentations over those who are principled in the internals and externals of the doctrine of faith alone, and thence in evils of life, because their like are cast down from heaven into the world of spirits, and are thence in conjunction with men on earth, whom, out of hatred to the New Church, they excite to persevere in their falses and consequent evils. By woe to the inhabitants of the earth and of the sea, is signified lamentation over those in the church who are influenced by the

doctrine of faith alone ; by woe, is signified lamentation, n. 496 ; by inhabitants, are signified they who are in the church whose doctrine is faith alone ; by earth are meant they who are in its internals, and by sea they who are in its externals, n. 470 ; by great wrath, is signified hatred against the New Church, because it denotes hatred against the woman, n. 525 ; to come down unto them, signifies coming to those who are in the world of spirits, and as these are in conjunction with men upon earth, it also signifies to their like upon earth. That the dragon was cast out of heaven into the world of spirits, and that they who are in that world are in connexion with men upon earth, see above, n. 552. The dragon is here called the devil, because they are meant who from that heresy are in evils of life ; and they are in evils of life from that heresy who live according to this tenet of their faith, that they have no sins who pray in confidence to God the Father, and that if they have they are remitted ; all such, inasmuch as they do not examine themselves, know not any one sin that is in them, and at length do not even know what sin is, as may be seen above, n. 531. That by the dragon, as the devil, are meant they who are in the evils of their concupiscences, see n. 550. The reason why every man is in conjunction with those who are in the world of spirits, is, because man, as to the affections of his mind and the thoughts thence proceeding, is a spirit, therefore, as to such affections and thoughts, he is continually in conjunction with spirits who are in a similar affection, and thence in similar thoughts ; there is such a conjunction, that if this bond was broken for a single moment, man would fall down dead. The church has hitherto known nothing of this ; nor that man, after death, is his own affection and consequent thought, therefore his own charity and consequent faith, and that no one can be faith separated from charity.

559. " Because he knoweth that he hath but a short time," signifies, because he knows that a new heaven is formed, and that thus there is about to be a New Church upon earth, and that then he, with his like, will be cast into hell. This is signified, because the dragon knows

that a new heaven is formed, for he was expelled from it, verse 8, 9; he knows also that there is about to be a New Church upon earth, from what is foretold in the Apocalypse, chap. xxi.; and he knows, likewise, that he and his like are then to be cast into hell, from what is also foretold, Apoc. xx. 1, 2, 10.

560. "And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child," signifies, that the dragonists in the world of spirits, immediately upon their being thrust down, began to infest the New Church on account of its doctrine. When the dragon saw that he was cast upon the earth, signifies that when the dragonists saw that they were separated from heaven, and in conjunction with men upon earth, n. 552, 558; he persecuted the woman, signifies that they immediately began to infest the Lord's church; that the woman whom he persecuted is that church, may be seen, n. 533; who brought forth a son, signifies on account of its doctrine; that the son, which the woman brought forth, is the doctrine of the New Church, see n. 535, 542, 543, 545.

561. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place," signifies, the divine circumspection over that church, and its protection, while as yet confined to a few. By the woman, is signified the New Church, n. 533; by wings, are signified power and protection, n. 245; by an eagle is signified intellectual sight, and consequent thought, n. 245; by flying, is signified seeing and circumspection, n. 245; by a wilderness, is signified the church desolated, and thus among a few, n. 546; by her place, is signified its state there; from which it follows, that by there being given to the woman two wings of a great eagle, that she might fly into the wilderness, into her place, is signified the divine circumspection over the New Church, and its protection, while as yet confined to a few.

562. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies, that by reason of the craftiness of seducers, provision is made with circumspection that its numbers may increase

until it comes to maturity. By being nourished, when said of the New Church, is signified to provide for its increase, as above, n. 547; by a time, and times, and half a time, is signified to the end and beginning, thus during its increase from a few to many, until it reaches its appointed station, as above, n. 547; by the face of the serpent, is signified the subtle arts of seducers; by the face, subtle artfulness; and by the serpent, seducers. That by the serpent are signified seducers, is plain from the following passage in this chapter: "The great dragon was cast out, that old serpent, which *seduceth* the whole globe of earth," verse 9. And again: "He laid hold on the dragon, that old serpent, and cast him into the bottomless pit, that he should *seduce* the nations no more," Apoc. xx. 2, 3. The like is here meant as by the serpent who seduced Eve and Adam, of whom it is written: "And the *serpent was more subtle* than any beast of the field;—and the woman said to Jehovah, The *serpent seduced me*," Gen. iii. 1, 13. By face, in the Word, is signified that which is interior in man, because his face is the type of his mind formed to the correspondence; therefore, by the face of the serpent, is signified, anger, hatred, and subtlety. By a time, and times, and half a time, is signified the same here, as by a thousand two hundred and sixty days, verse 6, where it is said: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her *a thousand two hundred and sixty days*," which may be seen explained above, n. 547. The same is also signified by three days and a half, Apoc. xi. 9, 10: also by the three years and six months of famine, Luke iv. 25: and in Daniel, by a *stated time of stated times and a half*, and when he shall have accomplished to scatter the power of the holy people, Dan. xii. 7.

563. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies, ratiocinations from falses in abundance, with a view to destroy the church. By the serpent, is here signified, as above, the dragon which seduces; by the woman, the New Church, n. 533;

by water, are signified truths, and, in an opposite sense, falses, n. 50, 409; by a flood, are signified truths in abundance, and, in an opposite sense, falses in abundance, n. 409; out of the mouth of the serpent, signifies ratiocinations; therefore by casting out water as a flood, are signified ratiocinations from falses in abundance. The ratiocinations of those, who are meant by the dragon, are all grounded in fallacies and appearances, which, if confirmed, appear outwardly like truths, but within they conceal falses in abundance. This I can declare, that those in the church, who hereafter confirm themselves in faith alone, cannot recede from it, except by serious repentance, because they conjoin themselves with the dragonists, who now are in the world of spirits, giving rise to much tumult, where, out of hatred to the New Church, they infest all whom they meet; and as they are in conjunction with men on earth, as observed above, they will not suffer those who have once been caught by their reasonings, to disengage themselves, for they keep them bound in chains, as it were, and then blind their eyes so that they can no longer see any one truth in its light.

564. "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies, that those ratiocinations, in all their abundance, fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, can bring forward. By the earth, which helped the woman, is signified the church as to doctrine, n. 285; and because the ratiocinations from falses, which the dragonists produce, are treated of, they are truths from the Word, by which the earth, that is, the church, helps the woman; by opening her mouth, is signified to adduce those truths; by the flood which the dragon cast out of his mouth, are signified ratiocinations from falses in abundance, n. 563; by carrying away, is signified to make them come to nothing; by the Michaels, are meant the men of the New Church; by Michael, such as are wise therein; and by his angels, the rest of them. Since in the New Church this tenet is rejected, that the understanding is to

be kept in subjection to faith, and in the place of it, it is a received maxim, that the truth of the church should be seen, in order that it may be believed, n. 224 ; and since truth cannot be seen otherwise than rationally, therefore it is said, from truths rationally understood. How can any man be led by the Lord, and conjoined with heaven, who shuts up his understanding against such things as relate to salvation and eternal life ? Is it not the understanding which requires to be illuminated and instructed ? And what is the understanding closed by religion, but thick darkness, and such darkness too as rejects from itself the light that would illuminate ? Again, who can acknowledge truth and retain it, unless he sees it ? What is truth not seen but a voice not understood, which, by sensual-corporeal men, is usually retained in the memory, but not so by the wise ? The wise, indeed, cast off empty or unmeaning words from the memory, that is, such as have not entered into their minds by being understood ; as that one God consists of three persons, also that the Lord, born from eternity, is not one and the same with the Lord born in time, that is, that one Lord is God and not the other ; and again, that a life of charity, which consists in good works, and likewise in repenting of evil works, contributes nothing to salvation ; a wise man does not understand such things ; therefore from his rationality he says, Is religion then of no consequence ? Does not religion consist in shunning evil and doing good ? Should not the doctrine of the church teach this, as well as a man ought to believe, that he may do the good things of religion from God ?

565. " And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ," signifies, the burning hatred of those who think themselves wise from their confirmations of the mystical union of the Divinity and Humanity in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone to be the God of heaven and earth, and that the decalogue is the law of life ; and their attempts on novitiates with intent to seduce

them. All this is contained in those few words, because it follows in a series from what went before, where it is said, that the earth helped the woman, and opened her mouth, and carried away the flood which the dragon cast out of his mouth, by which is signified that their reasonings from falses came to nothing, n. 564; consequently that their endeavors to destroy the New Church were vain; therefore by the dragon being wroth with the woman, is signified that he burned with hatred and breathed revenge against the church; by the dragon's wrath is signified hatred, n. 558; by making war, is signified to assault and impugn by ratiocinations grounded in falses, n. 500; by the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ, are meant novitiates, who receive the doctrine concerning the Lord and the decalogue; what the testimony of Jesus Christ is, may be seen above, n. 6, 490. The reason why by the dragon are here meant those who think themselves wise from confirmations of the mystical union of the Lord's Divinity and Humanity, is, because these are proud of their own wisdom, and skilled in reasoning; and from pride proceeds hatred, and from hatred proceed revenge and wrath against those who are not of the same opinion. By the mystical union, which is also called the hypostatic union, are meant their fictions concerning the influx and operation of the Divinity upon the Lord's Humanity as upon another; not knowing that God and Man, or Divinity and Humanity in the Lord, are not two but one person, united like soul and body, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius; but to adduce their notions respecting this mystical union would be an idle thing, because they are absurd. That by the seed of the woman, are here meant those who are of the New Church, and are principled in the truths of its doctrine, may appear from the signification of seed, in the following passages: "Their *seed* shall be known among the Gentiles, and their offspring among the people, all that see shall acknowledge them, that they are the *seed* which Jehovah hath blessed," Isaiah

lxi. 9. "They are the *seed* of the blessed of Jehovah," Isaiah lxxv. 23. "As the new heavens and the new earth which I will make, shall remain before me, so shall your *seed* remain," Isaiah lxxvi. 22. "The *seed* which shall serve him, it shall be accounted to the Lord for a generation," Psalm xxii. 31. "I will put enmity between thee and the woman, and between *thy seed* and the *woman's seed*," Gen. iii. 15. "That he might seek a godly *seed*," Malachi ii. 15. "Behold the days come, when I will sow the house of Israel and the house of Judah with the *seed* of man," Jerem. xxxi. 27. "When thou shalt make his soul an offering for sin, he shall see *seed*," Isaiah liii. 10. "Fear not, for I am with thee, I will bring thy *seed* from the east," Isaiah xliii. 5, 6. "Thou shalt break forth on the right hand and on the left, and thy *seed* shall inherit the Gentiles," Isaiah liv. 3. "I had planted thee a noble vine, a *seed of truth*: how then art thou turned into the degenerate plant of a strange vine unto me," Jerem. ii. 21. "Their fruit shalt thou destroy from the earth, and their *seed* from among the children of men," Psalm xxi. 11. "The *seed* are the children of the kingdom," Matt. xiii. 38. The same is signified by the *seed of Israel*, because Israel is the church, Isaiah xli. 8, 9, xlv. 3, Jerem. xxiii. 8, xxxi. 35, 36, and also by the *seed of David*, because David is the Lord, Jerem. xxx. 10, xxxiii. 22, 25, 26, Psalm lxxxix. 4, 5, 29, and by the *seed of the field*, because a field signifies the church in many places. But the contrary is signified by the *seed of the wicked*, Isaiah i. 4, xiv. 20, lvii. 3, 4, and by the *seed of the serpent*, Gen. iii. 15.

565½. "And I stood upon the sand of the sea," signifies, that his state was now spiritual-natural, such as prevails with those who are in the first or ultimate heaven. By the sand of the sea such a state is signified, because by the sea is signified the external of the church; this state is called spiritual-natural, such as exists with those who are in the first or ultimate heaven: he had been above in heaven previously, where he saw the dragon, his combat with Michael, his being cast out, and his persecution of the woman; but now, when the dragon is

cast down, and continues to be treated of in what follows ; John is let down in spirit, to the end that he may see more of the dragon beneath the heavens, and describe the same ; in which state he saw two beasts come up, one out of the sea, and the other out of the earth, which he could not have seen from heaven, because it is not permitted any angel to look down from heaven into the lower regions, but if he chooses, he may go down. It is to be observed, that in the spiritual world, place corresponds to state, for no one can be any where else than where the state of his life is, and as John now stood upon the sand of the sea, it follows that his state now was spiritual-natural.

566. Here I will add this Memorable Relation. There arose a question among some spirits, whether a man can see any doctrinal theological truth in the Word, except from the Lord. In this they all agreed, that it could only be done from God, because "No man can receive any thing except it be given him from heaven," John iii. 27 ; for which reason it was made a question, whether it were possible without immediately approaching the Lord. On one side it was urged, that the Lord ought directly to be approached, because he is the Word ; on the other it was maintained, that a doctrinal truth might also be seen when God the Father was immediately approached ; therefore the main point of debate at last rested here, whether it was admissible for any Christian to approach God the Father immediately, and thus climb above the Lord ; and whether this was not a most indecent and rash insolence and boldness, because the Lord said, that no one cometh to the Father but by him, John xiv. 6. This they paid no attention to, but asserted, that man can see doctrinal truth in the Word from his own natural light ; this however was rejected : they therefore insisted, that it might be seen by those who pray to God the Father ; upon which, when a passage from the Word was read to them, they fell on their knees, and prayed that God the Father would enlighten them ; and as to what had been read to them out of the Word, they said, that such and such truths might be thence collected, but these, in fact,

were falsities ; and this they repeated several times even to tediousness, till at length they were obliged to confess that it was not in their power. On the other hand, they who immediately applied to the Lord, could see truths, and explain them. After this dispute, there came up out of the abyss certain spirits, who appeared at first sight like locusts, but afterwards like men ; they were some who in the world had directed their prayers to God the Father, and confirmed themselves in the doctrine of justification by faith alone, affirming that they could see in clear light, and this from the Word, that man is justified by faith alone without the works of the law. Being asked, "By what faith?" they replied, "By faith in God the Father." But after they were examined, it was signified to them from heaven, that they were not acquainted with a single doctrinal truth from the Word ; to which they replied, that this truth however they saw in the clearest light ; upon which they were told that they saw it in the light of infatuation ; they asked, "What is the light of infatuation?" and were informed, "That the light of infatuation is the light arising from the confirmation of what is false, and that that light corresponds to the light in which owls and bats are, darkness being light to them, and light darkness." This was confirmed by what they themselves experienced, in that, when they looked up to heaven, which is light itself, they saw only darkness, and that when they looked down into the abyss from whence they came, they saw light. At this appeal to their own case they were much offended, and said, "At this rate light and darkness are nothing but states of the eye, in consequence of which light is said to be light, and darkness darkness." But it was shown them, that the light by which they saw, was the light of infatuation, arising from the confirmation of what is false, and that it was merely the activity of their minds excited by the fire of concupiscences, not unlike the light of cats, whose eyes appear like flame in the night-time, in consequence of their burning appetite for prey. On hearing these words, they replied with anger, that they were not cats, nor like cats, because they could see if they chose ; but fearing to be

asked why they did not choose, they retired, and sunk down into their own abyss and its light. They who dwell there, and such as resemble them, are called owls and bats.

When they were come to their companions in the abyss, and had told them what the angels had said, that they were ignorant of any doctrinal truth whatever, and had therefore called them owls and bats, it caused a tumult, and they said, "Let us pray to the Lord for permission to ascend, and we will prove clearly that we are in possession of many doctrinal truths, which the archangels themselves acknowledge;" and because they prayed to the Lord, permission was given; and they ascended, to the number of three hundred; and when they appeared above ground, they said, "We were held in great fame and reputation in the world, from understanding and teaching the mysteries of justification by faith alone, and from repeated confirmations, we not only saw it in the light, but in its meridian brightness, as we still continue to do in our cells; and yet we are informed by our companions who have been with you, that our light is not light, but darkness; by reason that we are not, as asserted by you, in possession of a single doctrinal truth from the Word. Now we know that every truth of the Word is luminous, and we have believed that our glittering light was from thence, when engaged in profound meditation upon these mysteries; therefore we will demonstrate to you, that we have truths from the Word in great abundance." And then they said, "Have we not this truth, that there is a trinity, consisting of God the Father, God the Son, and God the Holy Ghost, and that this trinity is an object of faith? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is righteousness, and that he only has merit; and that he is unrighteous and wicked who would attribute to himself any part of his merit and righteousness? Have we not this truth, that no man can do any spiritual good from himself, but that all good, which is really such, is from God? Have we not this truth, that there is such a thing as meritorious and also hypocritical good, and that all such good is evil? Have we not this

truth, that man from his own power cannot in the least contribute to his own salvation? Have we not this truth, that nevertheless works of charity should be done? Have we not this truth, that faith exists, and that it ought to be believed, and that every one obtains life according to his belief? not to mention many other truths from the Word. Now which of you can deny any one of them? Yet you say, that in our schools there is not a single truth. Is not this assertion grounded in prejudice and dislike?" But then it was given them for answer, "All that you have adduced, in themselves are truths, but you have falsified them by applying them to confirm a false principle; therefore they are, with you, and in you, truths falsified, these being rendered false by that false principle; this we will prove to you by ocular demonstration. There is a place not far distant, into which the light flows immediately from heaven; in the midst of it there is a table, on which if any piece of paper be placed, having any truth from the Word written upon it, by virtue of that truth the writing instantly shines like a star: write therefore the truths you mentioned on a piece of paper, and place it on this table, and you will be convinced." They did so, and gave it to the person who had charge of the table, who placed it thereon, and then desired them to remove to a little distance, and look towards the table; they did so, and lo! the paper shone like a star; then said the keeper, "You see that these are truths which you have written on the paper; but come nearer and fix your eyes attentively on the paper;" and they did so, and the light then suddenly disappeared, and the paper became black as the smoke of a furnace. Then said the keeper, "Now touch the paper with your hands, but take heed not to touch any part of the writing;" and, as they did so, it took fire and was consumed. This sight made them hastily retire; and they were informed, that if they had touched the writing, they would have heard an explosion, and their fingers would have been burnt. Upon this it was remarked by those who were standing behind, "You see now, that the truths which you have abused to the confirmation of the arcana of your justifying faith, are in themselves truths,

but in you they are truths falsified." They then looked upwards, and the heavens appeared to them like blood, and afterwards as thick darkness; and in the eyes of the angelic spirits, some of them looked like bats, some like owls, some like moles, and some like birds of night; and they fled away to their own regions of darkness, which shone in their eyes from the light of infatuation.

The angelic spirits who were present wondered that they had not known any thing of this place, or of the table it contained, before; and immediately a voice came to them from the southern quarter saying, "Come up hither, and you shall see something still more wonderful." So they went, and entered into a room, the walls of which shone as with gold; where also they saw a table, on which lay the Word, decorated on all sides with precious stones in celestial arrangement. Then the angel who kept it, said, "When the Word is opened, there beams from it a light of inexpressible brightness, and at the same time, from the precious stones, there is presented the appearance of a rainbow, as it were, encompassing the Word. When an angel from the third heaven approaches and looks at the Word as it lies open, the ground of the rainbow appears of a crimson color; when an angel from the second heaven approaches and views it, the ground appears of a blue color; when an angel from the ultimate or lowest heaven approaches and looks at it, the ground appears white; and when any good spirit comes and looks, there appears a variegation of the light like marble." The truth of all this was manifested to them by ocular demonstration. The angel who kept it, added, "If any one approaches who has falsified the Word, the brightness at first disappears, and if he comes nearer, and fixes his eyes upon the Word, it seems covered with blood, and then he is admonished to depart, by reason of the danger." A certain person, however, who, in the world, had been a leading writer in favor of the doctrine of justification by faith alone, approached with great confidence, and said, "When I was in the world, I never falsified the Word; I laid equal stress on charity as on faith, and taught that man in the state of faith, in which

he exercises charity and its works, is renewed, regenerated, and sanctified; and also that faith could not exist solitary, or without good works, any more than a good tree without fruit, or the sun without light, or the fire without heat; I also blamed those who asserted that good works were unnecessary, and that the commandments of the decalogue need not be observed; I also laid great stress on repentance, and thus in a wonderful manner, applied all things in the Word to this single article of faith, which I discovered and demonstrated to be the only medium of salvation." Confident in the truth of his own assertion, that he had never falsified the Word, he approached the table, and in spite of the angel's caution, touched the Word; when suddenly there issued fire and smoke from the Word, attended with a loud explosion, which cast him into a corner of the room, where he lay for the space of an hour, as if he were dead. The angelic spirits wondered at this, but they were informed, that this prelate had been more strenuous than others in exalting the good fruits of charity as proceeding from faith, but that, nevertheless, he meant no other than political works, which are also called moral and civil, and are performed for the sake of the world and prosperity therein, and not out of obedience to God and for the sake of salvation; and also that he had some idea of imperceptible works by the Holy Spirit, of which a man is not conscious, which are engendered in the act of faith during the state thereof.

The angelic spirits had then some conversation with each other about the falsification of the Word, and they agreed in this, that to falsify the Word is to take truths out of it, and apply them to confirm what is false, which is to extract truths from the Word and to destroy them; as, for example, to take this truth, that a man ought to love his neighbor, and from love do good to him for the sake of God and life eternal, and then to insist that it ought to be done, but not for the sake of salvation, because every good that comes from man is not good; this is to extract truth from the Word, and when it is so extracted, to destroy it; because the Lord in his Word

enjoins every man, who would be saved, to do good to his neighbor as from himself; and yet to believe that he does it from the Lord.

CHAPTER XIII.

1. AND I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his strength, and his throne, and great power.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4. And they worshiped the dragon, which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to fight with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over every tribe, and tongue, and nation.

8. And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb, slain from the foundation of the world.

9. If any man have an ear let him hear.

10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great signs, so that he maketh fire come down from heaven on the earth in the sight of men.

14. And deceiveth them that dwell on the earth, by the means of those signs, which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and lived.

15. And he had power to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he caused all, both small and great, and rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred and sixty-six.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the dragon continues to be treated of, and the doctrine and faith signified by him, is described; what its quality is among the laity, and afterwards what its quality is among the clergy; by the beast which came up out of the sea, that doctrine and faith is described, as it exists with the laity, verse 1—10; and by the beast out of the earth, the same among the clergy, verse 11—17: lastly, concerning the falsification of the Word by the latter, verse 18.

THE CONTENTS OF EACH VERSE. “And I saw a beast rise up out of the sea,” signifies, the laity in the churches of the Reformed, who are principled in the doctrine and faith of the dragon concerning God and salvation: “Having seven heads,” signifies, insanity arising from mere fables: “And ten horns,” signifies, much power: “And upon his horns ten diadems,” signifies, the power of falsifying many truths of the Word: and upon his heads the name of blasphemy,” signifies, denial of the Lord’s Divine Humanity, and doctrine of the church not drawn from the Word, but from self-derived intelligence: “And the beast which I saw was like unto a Leopard,” signifies, a heresy destructive of the church, because derived from truths of the Word falsified: “And his feet were as the feet of a bear,” signifies, full of fallacies from the literal sense of the Word read but not understood: “And his mouth as the mouth of a lion,” signifies, reasonings from fables as from truths: “And the dragon gave him his strength, and his throne, and great power,” signifies, that this heresy prevails and reigns in consequence of its reception by the laity: “And I saw one of his heads as it were wounded to death,” signifies, that the doctrine of faith alone does not accord with the Word, in which works are so often enjoined: “And his deadly wound was healed,” signifies, the remedy applied on this account: “And all the world wondered after the beast,” signifies, that then this doctrine and faith was gladly received: “And they worshipped the dragon which

gave power unto the beast," signifies, an acknowledgment that it is such as is laid down by the leaders and teachers, who have established its authority on the reception they have procured for it among the community at large: "And they worshiped the beast," signifies, an acknowledgment on the part of the community, that it is holy truth: "Saying, who is like unto the beast, who is able to fight with him," signifies, the excellence of that doctrine, because it cannot be contradicted by any one: "And there was given unto him a mouth speaking great things and blasphemies," signifies, that it teaches what is evil and false: "And power was given unto him to continue forty-two months," signifies, the liberty of teaching and doing the evils and falses of that doctrine, even to the end of that church and the beginning of the new: "And he opened his mouth in blasphemous against God, to blaspheme his name," signifies, their sayings, which are scandals against the Essential Divinity and Divine Humanity of the Lord, and at the same time against every thing relating to the church derived from the Word, whereby the Lord is worshiped: "And his tabernacle, and them that dwell in heaven," signifies, scandals against the Lord's celestial kingdom and against heaven: "And it was given unto him to make war with the saints and to overcome them," signifies, that they have impugned the divine truths of the Word and cast them down to the ground: "And power was given him over every tribe, and tongue, and nation," signifies, consequent dominion over all things of the church, both as to its doctrine and as to its life: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," signifies, that all acknowledged that heretical doctrine as holy in the church, except those who believed in the Lord: "Slain from the foundation of the world," signifies, the Lord's Divine Humanity not acknowledged from the first establishment of the church: "If any man have an ear let him hear," signifies, that they should attend to this, who desire to attain wisdom: "He that leadeth into captivity shall go into captivity," signifies, that he who by means of this heretical doctrine misleads others from believing well and living well, will himself be drawn into hell by his own evils and falses: "He that killeth with the sword, must be killed with the sword," signifies, that he who by means of falses destroys the soul of another, is himself destroyed by falses, and perishes: "Here is the patience and the faith of the saints," signifies, that the man of the Lord's new church, by temptations from such things, is explored as to the quality of his life and faith: "And I beheld another beast coming up out of the earth," signifies, the clergy who are principled in the doctrine and faith of the dragon concerning God and salvation: "And he had two horns like a lamb, and he spake as a dragon," signifies, that what they say, teach, and write is from the Word, as though it were the Lord's divine truth, and yet it is truth falsified: "And he exerciseth all the power of the first beast before him," signifies, that they confirmed these tenets, which thence derive their authority: "And causeth the

earth and them that dwell therein to worship the first beast whose deadly wound was healed," signifies, that from their being received by the community at large, it is established and confirmed that they ought to be acknowledged and held sacred in the church: "And he doeth great signs," signifies, testifications that the things they teach are true, although they are false: "So that he maketh fire to come down from heaven on the earth in the sight of men," signifies, attestations that their falsities are truths: "And deceiveth them that dwell on the earth, by the means of those signs, which he had power to do in the sight of the beast," signifies, that by their testifications and attestations they lead the men of the church into errors: "Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword and lived," signifies, that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, for the reasons already mentioned: "And he had power to give breath unto the image of the beast, that the image of the beast should both speak," signifies, that it was permitted them to confirm that doctrine by means of the Word, whereby it does as it were receive life when it is taught: "And cause that as many as would not worship the image of the beast should be killed," signifies, that they denounce damnation against those who do not acknowledge their doctrine of faith to be the holy doctrine of the church: "And he caused all, both small and great, and rich and poor, free and bond," signifies, all in that church, whatsoever may be their condition, learning, and intelligence: "To receive a mark in their right hand or in their foreheads," signifies, that no one is acknowledged to be a reformed Christian unless he receives that doctrine in faith and love: "And that no man might buy or sell, save he that had the mark or name of the beast, or the number of his name," signifies, that it is not lawful for any one to teach from the Word, unless he acknowledges it, and swears to the belief and love thereof, or to something which amounts to the same: "Here is wisdom," signifies, that it is the part of a wise man, from what had been said and explained in this chapter, to see and understand the nature of the doctrine and faith of the clergy respecting God and salvation: "Let him that hath understanding count the number of the beast," signifies, that he who is in illumination from the Lord, may know the nature and quality of the proofs they produce from the Word in confirmation of that doctrine and faith: "For it is the number of a man," signifies, the quality of the Word and thence of the church: "And his number is six hundred and sixty-six," signifies, this quality, that all the truth of the Word is falsified by them.

THE EXPLANATION.

567. "AND I saw a beast rise up out of the sea," signifies, the laity in the churches of the Reformed who are principled in the doctrine and faith of the dragon concerning God and salvation. What the nature and quality of the faith of the dragon is, may be seen n. 537: the same faith continues to be treated of in this chapter; and by this beast which was seen to rise out of the sea, is meant that faith among the laity; but by the beast which rose out of the earth, mentioned at verse 11, is meant that faith among the clergy. That the dragon continues to be treated of here is plain from the following passage in this chapter; that the dragon gave the beast which rose up out of the sea his strength, and throne, and great power, verse 2; and that they worshiped the dragon which gave power to the beast, verse 4; and of the beast which rose out of the earth, that he spake as the dragon, verse 11; and that he maketh all the power of the former beast before the dragon, verse 12. The reason why the laity are understood by the beast which rose out of the sea, and the clergy by the beast which rose out of the earth, is, because by the sea is signified the external of the church, and by the earth its internal, n. 398, and in other places; and in the externals of church doctrine the laity are principled, but the clergy in its internals, on this account the beast which rose out of the earth is also called, in what follows, the false prophet. That they who are in the Reformed Churches are meant, is because the Reformed are treated of as far as chap. xvi. inclusive, and the Roman Catholics in chap. xvii. and xviii. and afterwards the last judgment, and finally the New Church. They appeared as beasts, because a dragon is a beast, and because a beast in the Word signifies man as to his affections; harmless and useful beasts signify man as to his good affections, and noxious and useless beasts signify man as to his evil affections; on which account the men of the church in general are called sheep, and a congregation of them, a flock, and their teacher is called a pastor: hence

also it is, that the Word as to its power, affection, understanding, and wisdom, is described above as four animals, which were a lion, a calf, an eagle, and a man, chap. iv., and that the intellectual knowledge of the Word is described by horses, chap. vi.; the reason is, because the affections of a man, in the spiritual world, appear at a distance as beasts, as has been before observed; and beasts, considered in themselves, are nothing but forms of natural affections, whereas men are not only forms of natural, but of spiritual affections at the same time. That men, as to their affections, are meant by beasts, may appear from these places: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary; the *beast of thy congregation shall dwell* in it," Psalm lxxviii. 9, 10. "Every *wild beast of the forest* is mine, the *cattle* upon a thousand hills. I know all the *fowls of the mountains*, and the *wild beast of the fields* are mine," Psalm l. 10. "Ashur is a cedar in Lebanon, of high stature, in his boughs the *fowls of the heavens* made their nests, and under his branches did all the *beasts of the field* bring forth their young, and under his shade dwelt all great nations," Ezek. xxxi. 2—6, 10, 13, Dan. iv. 7—13. "In that day I will make a covenant for them with the *beast of the field*, and with the *fowl of the heavens*, and I will betroth thee unto me for ever," Hos. ii. 18, 19. "Rejoice and be glad, be not afraid, ye *beasts of my fields*, for the pastures of the wilderness do spring," Joel ii. 21, 22, 23. "In that day there shall be a great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the *horse*, of the *mule*, of the *camel*, and of every *beast*; then shall every one that is left go up to Jerusalem," Zech. xiv. 13, 14, 15. "The *fowl* shall summer upon them, and all the *beasts of the earth* shall winter upon them," Isaiah xviii. 6. "Thou son of man speak unto the *fowl of every wing*, and unto every *beast of the field*, assemble yourselves to my sacrifice upon the mountains of Israel; so will I set my glory among the heathen," Ezek. xxxix. 17—21. "Jehovah gathereth the outcasts of Israel; all ye *beasts* of the fields come to devour," Isaiah lvi. 8, 9. "Jehovah will destroy

the Assyrian, and *flocks* shall lie down in the midst of her; all the *wild beasts of the nations*, both the *cormorant* and the *bittern*, shall lodge in the upper lintels of it," Zeph. ii. 13. "The sheep are scattered without a shepherd, and are meat for every *wild beast of the field*," Ezek. xxxiv. 5, 8. "I will cast thee forth upon the open field, and will cause all the *fowls of the heavens* to live upon thee, and I will fill the *beasts* of the whole earth with thee," Ezek. xxxii. 4, also v. 17, xxix. 5, xxxiii. 27, xxxix. 4, Jerem. xv. 3, xvi. 4, xix. 7, xxvii. 5, 8. "The enemy reproacheth Jehovah; O deliver not to the *beast* the soul of thy turtle-dove," Psalm lxxiv. 18, 19. "I saw in vision four *beasts* rise out of the sea, the first was like a *lion*, and had eagle's wings, the second was like a *bear*, the third like a *leopard*, and the fourth was terrible," Dan. vii. 3, 4, 5. "The spirit driveth Jesus into the wilderness, and he was with the *wild beasts*, and the angels ministered unto him," Mark i. 12, 13. He was not with beasts, but with devils, who are here meant by beasts; not to mention other passages where beasts and wild beasts are named, as in Isaiah xxxv. 9, xliii. 20, Jerem. xii. 4, 8, 9, 10, Ezek. viii. 10, xxxiv. 23, 25, 28, xxxviii. 18, 19, 20, Hosea iv. 2, 3, xiii. 8, Joel i. 16, 18, 20, Habak. ii. 17, Dan. ii. 37, 38, Psalm viii. 7, 8, 9, Psalm lxxx. 13, civ. 10, 11, 14, 20, 25, cxlviii. 7, 10, Exod. xxiii. 28, 29, 30, Levit. xxvi. 6, Deut. vii. 22, xxxii. 24; in all these places by beasts are signified men as to their affections. By *man* and *beast* together, is signified man as to spiritual and natural affection; as in the following passages: Jerem. vii. 20, xxi. 6, xxvii. 5, xxxi. 27, xxxii. 43, xxxiii. 10, 11, 12, xxxvi. 29, l. 3, Ezek. xiv. 13, 17, 19, xxv. 13, xxxii. 13, xxxvi. 11, Zeph. i. 2, 3, Zech. ii. 7, 8, viii. 9, 10, Jonah iii. 7, 8, Psalm xxxvi. 6, Numb. xviii. 15. By all the beasts that were sacrificed, were signified good affections; and likewise by the beasts used for food; but the contrary by such as were not to be used for food, Levit. xx. 25, 26.

568. "Having seven heads," signifies, insanity arising from mere fables, in like manner as by the seven heads of the dragon, n. 538.

569. "And ten horns," signifies, much power, in like manner as the horns of the dragon, which also were ten, n. 539.

570. "And upon his horns ten diadems," signifies, the power of falsifying many truths of the Word. By a horn is signified power, n. 539; by ten is signified much, n. 101; and by diadems are signified the truths of the Word falsified, n. 540; therefore by ten diadems upon his horns, is signified to have it in his power to falsify many truths of the Word. Of the dragon it is said that he had seven diadems on his heads, but of this beast, that he had ten diadems on his horns, the reason is because here it signifies the power of falsifying many truths of the Word, but there the falsification of all; for the laity are able, but do not do it; for they who are under the influence of falses and in the belief of them, are opposed to truths, consequently, when they see truths in the Word, they falsify them.

571. "And upon his heads the name of blasphemy," signifies, denial of the Lord's Divine Humanity and doctrine of the church not drawn from the Word, but from self-derived intelligence. By seven heads is signified insanity arising from mere falses, as above, n. 568; and this insanity speaks blasphemy, when it denies the Divinity of the Lord in his Humanity; and also when it does not deduce the doctrine of the church from the Word, but unfolds it from self-derived intelligence. As to the *first*, that it is blasphemy to deny the Lord's Divinity in his Humanity, the reason is this, that he who denies it, is opposed to the faith received throughout the whole Christian world, named from Athanasius, where it is expressly said, that in Jesus Christ, God and Man, that is, Divinity and Humanity, are not two but one, and that they are one person, united like soul and body; therefore they who deny the Divinity in his Humanity, come near to the Socinians and Arians, especially when they think of the Lord's Humanity alone as of that of another man, and nothing at all of his Divinity from eternity. As to the *second* point, that it is blasphemy not to deduce the doctrine of the church from the Word, but to unfold it from

self-derived intelligence, the reason is, because the church exists from the Word, and its quality is according to its understanding of the Word, as may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 76—79; and the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single expression of Paul misunderstood, Rom. iii. 28, see n. 417; and all falsity of doctrine takes its rise from no other source than from self-derived intelligence; for what is more universally taught in the Word, than to shun evil and do good? and what is more evident than that God and our neighbor ought to be loved? And who can help seeing, that no one can love his neighbor, unless he lives according to the works of the law, and he who loves not his neighbor loves not God? for in the love of our neighbor the Lord conjoins himself with man, and man conjoins himself with the Lord, that is, the Lord and man are together in that love. And what is love to our neighbor but the shunning to do him evil, according to the commandments of the decalogue, Rom. xiii. 8—11. And in proportion as man is not willing to do evil to his neighbor, in the same proportion is he willing to do him good; hence it is evident that it is blasphemy to exclude the works of this law from salvation, as they do, who make faith alone, which is faith separated from good works, by itself competent to salvation. By blasphemy, Matt. xii. 31, 32, Apoc. xvii. 3, Isaiah xxxvii. 6, 7, 23, 24, is meant to deny the Lord's Divinity, as the Socinians do, and to deny the Word; for they who thus deny the Lord's Divinity cannot enter heaven, for the Lord's Divinity is the all in all in heaven, and he who denies the Word denies all things of religion.

572. "And the beast which I saw was like unto a leopard," signifies, a heresy destructive of the church, because derived from the truths of the Word falsified. By beasts in general are signified men as to their affections, n. 567; and by a leopard is signified the affection or lust of falsifying the truths of the Word; and because it is a ferocious beast, and kills harmless animals, it signifies also a heresy destructive of the church. That a leopard

signifies the truths of the Word falsified, is owing to its black and white spots, for by the black spots are signified falses, and by the white intermixed with them is signified truth; as therefore it is a fierce and murderous beast, it signifies the truths of the Word falsified and thus destroyed. Similar is the signification of a leopard in the following places: "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil," Jerem. xiii. 23. "The lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased," Jerem. v. 6; the leopard watching against their cities, means watching against the truths of doctrine. A city means doctrine, n. 194. "As they have forgotten me, therefore I will be unto them as a lion, as a leopard by the way will I observe them," Hosea xiii. 6, 7; a way also signifies truth, n. 176. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," Isaiah xi. 6; here the Lord's kingdom which is to come is treated of; a kid signifies the genuine truths of the church, and a leopard the same falsified. "The third beast which rose out of the sea was like a leopard, which had upon the back of it four wings of a fowl," Dan. vii. 6; concerning the four beasts seen by Daniel, see below, n. 574.

573. "And his feet were as the feet of a bear," signifies, full of fallacies from reading the letter of the Word, but not understanding it. By feet is signified the natural degree, which is the ultimate, upon which that heresy, meant by the leopard, subsists, and as it were walks, this being the literal sense of the Word, and by a bear are signified those who read the Word and do not understand it, whereby they involve themselves in fallacies; that these are signified by bears was clear to me from the bears which I saw in the spiritual world, and from such there as were clad in bear skins, who had all read the Word indeed, but without seeing any doctrinal truth in it; also who had confirmed the appearances of truth therein, and

thus were involved in fallacies. In that world there appear bears that are hurtful, and bears that are harmless, and some that are white; but they are distinguished by their heads, those which are harmless have heads like calves or sheep. Bears have such a signification in the following places: "He was unto me as a *bear* lying in wait, and as a lion in secret places, he hath turned aside my ways, he hath made me desolate," Lament. iii. 10, 11. "I will meet them as a *bear* that is bereaved of her whelps, and there will I devour them like a lion, the wild beast of the field shall tear them," Hosea xiii. 7, 8. "The calf and the young lion shall lie down together, and the cow and the *bear* shall feed," Isaiah xi. 6, 7. "The second beast which rose out of the sea was like to a *bear*, and it had three ribs in the mouth of it between the teeth of it," Dan. vii. 5. By the lion and the *bear*, which David took by the beard and smote, 1 Sam. xvii. 34—37, the same is signified; and likewise 2 Sam. xvii. 8. The *lion* and *bear* are mentioned in those places, because by a lion is signified falsity destroying the truths of the Word, and by a bear are signified fallacies, which are also destructive, but not in so great a degree, therefore it is said in Amos, "The day of Jehovah is darkness and not light, as if a man did flee from a *lion*, and a *bear* met him," v. 18, 19. We read in the second book of Kings, That Elisha was mocked of little children, and that they said unto him, Go up, thou bald-head; and there came forth two *she bears* out of the wood, and tare forty and two children of them, ii. 23, 24; this took place because Elisha represented the Lord as to the Word, n. 298; and because baldness signifies the Word devoid of its literal sense, thus not any thing, n. 47; and the number forty-two, blasphemy, n. 583; and bears signify the literal sense of the Word, read indeed, but not understood.

574. "And his mouth as the mouth of a lion," signifies reasonings from falses as from truths. By mouth is signified doctrine, preaching, and discourse, n. 453, here, reasoning from falses of doctrine, because by the head, in which is the mouth, is signified insanity from mere falses,

n. 568; by a lion, is signified Divine Truth in power, n. 241, 471, but here falsity in power appearing like truth by reasonings, n. 573; hence by his mouth being as the mouth of a lion, are signified reasonings from falses as from truths. That a leopard, a bear, and a lion, signify such things, may appear from the beasts of the same kind that were seen by Daniel, of which it is thus written: "Four great beasts came up out of the sea, the *first was like a lion*, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet, as a man, and a man's heart was given to it. *The second beast was like a bear*, and it raised up itself on one side; and it had three ribs in the mouth of it, between the teeth of it; and they said, Arise, devour much flesh. *The third beast was like a leopard*, which had upon the back of it four wings as of a fowl, the beast had also four heads, and dominion was given to it. *The fourth beast* was dreadful, and terrible, and exceedingly strong, and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it," Dan. vii. 3—7; by these four beasts are described the successive states of the church, from its beginning to its end, even to its utter devastation as to every good and truth of the Word; after which is the Lord's advent. By the *lion* is signified the Divine Truth of the Word in its first state, and the restoration of the church thereby, which is understood by his being lifted up from the earth, and set erect upon his feet as a man, and a man's heart being given him. By the *bear* is described the second state of the church, when the Word is read indeed, but not understood: by the three ribs between his teeth are signified appearances and fallacies, and by much flesh is signified the sum of the literal sense of the Word. A third state of the church is described by the *leopard*, by which is signified the Word falsified as to its truths; by the four wings, as of fowls, on his back, are signified confirmations of what is false. The *fourth* or last state of the church is described by a *beast* dreadful and terrible, by which is signified the destruction of all truth and goodness, for which reason it is said that he

crushed in pieces and devoured, and stamped the residue with his feet; lastly the Lord's advent is described, and then the destruction of that church, and the establishment of a new one, from verse 9 to the end. These four beasts were seen by Daniel to rise out of the sea successively, but by John the three first beasts were seen united in one body, and also coming out of the sea; the reason is, because in Daniel successive states of the church are described by them, but here in the Apocalypse its ultimate state is described, in which all the former states exist together; but as the body of this beast appeared like a leopard, and its feet like a bear, and its mouth like a lion; the leopard and the bear have everywhere a like signification; but by a mouth like a lion are signified reasonings derived from fables, because it follows that "The beast out of his mouth spake blasphemies," verse 5, 6, and by his head is signified insanity from mere fables.

575. "And the dragon gave him his strength, and his throne, and great power," signifies, that this heresy prevails and reigns in consequence of its reception by the laity. By the dragon is signified that heretical doctrine, concerning which see n. 537; by this beast the laity are signified, n. 563, who do not speak from themselves, but from their teachers, and as they constitute the people, it is evident that by reception from them that heresy prevails and reigns. This therefore is what is signified by the strength, throne, and great power which the dragon gave to this beast, and by what follows in verse 4, "And they worshiped the dragon which gave power unto the beast." The dragon prevails and reigns by them, especially by means of this tenet of their religion, "That the understanding is to be kept in subjection to faith; and that is the faith which is not understood, and that in matters of a spiritual nature, faith in a thing which is understood is intellectual faith, destitute of any justifying virtue;" when these notions prevail among the laity, the clergy have power, veneration, and a sort of adoration on account of the divine things, which they are supposed to know, and which are to be imbibed from their mouths. By strength, is signified authority; by throne, government; and by great power, dominion.

576. "And I saw one of his heads as it were wounded to death," signifies, that the doctrine which is the head of all the rest, that man is justified and saved by faith alone without the works of the law, does not accord with the Word, in which works are so often enjoined. By one of his heads is signified the principal and fundamental article of the whole doctrine of the reformed church; for the beast had seven heads, by which is signified insanity from mere fables, n. 568, thus also all fables in the complex; for by seven in the Word, are signified all, n. 10, 391; and as all the fables of their doctrine respecting salvation depend upon this one, that man is justified and saved by faith alone without the works of the law, this is what is here signified by one of the heads of the beast; by its being as it were wounded to death, is signified that it does not accord with the Word, where works are so frequently enjoined; for all church doctrine, which does not accord with the Word, is not sound, but labors under a deadly disease; for from the Word, and from no other source the doctrine of the church is to be derived.

577. "And his deadly wound was healed," signifies, the remedy applied to this chief article of doctrine by their reasoning as follows; that no one can do good works from himself, and fulfil the law; and that on this account another medium of salvation is provided instead, which is faith in the righteousness and merit of Christ, who suffered for man, and thereby removed the sentence of the law. That this is their remedy for the wounded head, and is also applied, when by the wounded head is understood what goes before, n. 576, is well known, and therefore needs no further explanation.

578. "And all the world wondered after the beast," signifies, that then this faith was gladly received, and became the doctrine of the whole church, because they thus were not bondmen under the law, but freemen under faith. And all the world wondered, signifies, admiration that his deadly wound was healed, and thence reception gladly; by all the world, is signified the whole church of the reformed, for the world or earth means the church, n. 285; therefore by all the world wondered after the beast,

is signified that this faith was gladly received, and became the doctrine of the whole church. It is gladly received, because they thus are not bondmen under the law, but freemen under faith; not knowing that the very reverse is true, viz., that they who think themselves free under faith, or from that faith, or through that faith, are slaves to sin, that is to the devil, for sin and the devil are one and the same; for thus they think that the law does not condemn, and therefore that to sin without being obnoxious to the sentence of the law constitutes freedom, provided they have faith; when nevertheless this is slavery itself; but man when he shuns sin, that is the devil, from being a slave becomes free. Here I will add this MEMORABLE CIRCUMSTANCE: I conversed in the spiritual world with certain doctors of the church, about what they meant by works of the law, and what by the law, under whose yoke, servitude, and sentence, they declare themselves not to be. They said they meant the works of the law of the decalogue; upon which I asked, "What are the things forbidden in the decalogue; are they not these: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness? Are these the works of the law, which you separate from faith, saying, that faith alone, without the works of the law, justifies and saves, and are these what Christ made satisfaction for?" And they replied, "They are." Upon this there was heard a voice from heaven, saying, "Who can be so senseless!" and instantly their faces were turned towards some diabolical spirits, among whom was Machiavel, and several of the order of Jesuits, who acknowledged all these things to be allowable, provided they do not expose themselves to the penalties of worldly laws; and they would have associated themselves with these, had not a society interposed to prevent them. It is said that all the world wondered after the beast; that after the beast means, to follow and obey it, appears from these places: David hath "kept my commandments, and hath *walked after me* with all his heart," 1 Kings xiv. 8. "The sons of Jesse went *after Saul* to the war," 1 Sam. xvii. 13. "Thou shalt not go *after a*

multitude to do evil; neither shalt thou speak in a cause to decline *after many* to wrest judgment," Exod. xxiii. 2. "And walk not *after other gods*, whom ye know not," Jerem. vii. 9. "And they went *after other gods* to serve them," Jerem. xi. 10 to Deut. viii. 19. "For all the men that go *after Baalpeor*, Jehovah thy God hath destroyed," Deut. iv. 3.

579. "And they worshiped the dragon, which gave power unto the beast," signifies, an acknowledgment of the doctrine of justification by faith, without the works of the law, by leaders and teachers, who have established its authority on the reception they have procured for it among the community at large; by worshiping is signified to acknowledge it as holy in the church; by the dragon is signified the doctrine of justification and salvation by faith alone, without the works of the law, n. 537; by this beast is signified the community, because it denotes the laity, n. 567; by giving power, is signified to establish its authority by its reception among the laity, n. 575.

580. "And they worshiped the beast," signifies, an acknowledgment on the part of the community that it is holy truth, that no one can do good works from himself, nor fulfill the law. To worship signifies, to acknowledge it as holy in the church, as above, n. 579, here, to acknowledge it as a holy truth, that no one can do good works of himself, and fulfill the law; and these two being regarded as holy truths, it follows, that the works of the law are to be removed from faith, as not conducive to salvation; but that these truths, and many others, are falsified, may be seen above, n. 566: by the beast is here signified the same as by the dragon, on account of the reception and acknowledgment of the doctrine; therefore it is said that they worshiped the dragon, and worshiped the beast.

581. "Saying, who is like unto the beast? who is able to fight with him?" signifies, the excellence of that doctrine above all others, because it cannot be contradicted by any one. Who is like unto the beast, signifies, an opinion of the excellence of that church above all others on account of its doctrine; by the beast is signified the

community, thus the church, and abstractedly its doctrine : who is able to fight with him, signifies, who can deny that man is not able to do any spiritual good from himself, &c., as above, n. 566, and as this cannot be contradicted, are we not therefore saved by faith without the works of the law ? But that this conclusion is absurd, yea, insanity itself, may be seen by every one who knows and understands any thing of the Word. Who is able to fight with him, also signifies, that this doctrine has been so ingeniously and subtilly confirmed, and so fortified and guarded by its first leaders, and such as have since taught after them, that it cannot be impugned.

582. "And there was given unto him a mouth speaking great things and blasphemies," signifies, that it teaches what is evil and false. By a mouth speaking, is signified doctrine, preaching, and discourse, n. 453 ; by speaking great things and blasphemies, is signified to teach what is evil and false ; for great is predicated of good, and in an opposite sense of evil, n. 656, 663, 896, 898, and by blasphemies are signified truths of the Word falsified, thus, falses ; what is here signified by blasphemies in particular, may be seen above, n. 571 : the reason why it teaches what is evil, is, because it removes the works of the law, thus, the things which ought to be done, from salvation, and he who does this, is in spiritual evils, which are sins.

583. "And power was given unto him to continue forty-two months," signifies, the liberty of teaching and doing the evils and falses of that doctrine, even to the end of that church, and the beginning of the new. By power being given him, is signified the power of speaking great things and blasphemies, that is, of teaching and doing the evils and falses mentioned above, n. 582 ; forty-two months signify even to the end of the former church and the beginning of the new, as above, n. 496 ; the same as is signified by three days and a half, n. 505 ; and by a time and times and half a time, n. 562 ; and also by a thousand two hundred and sixty, n. 491, forty-two months making three years and a half.

584. "And he opened his mouth in blasphemy against

God, to blaspheme his name," signifies, their sayings, which are scandals, against the Essential Divinity and Divine Humanity of the Lord, and at the same time against every thing relating to the church derived from the Word, whereby the Lord is worshiped. He opened his mouth in blasphemy, signifies, the things uttered, which are false; by a mouth, is signified doctrine, preaching, and discourse, n. 453, thus, by opening the mouth, is signified to utter them; and blasphemies signify falsifications of the Word, and other things, as above, n. 571, 582, and in the present case, scandals, because it next follows, against God and his name; by God is signified the Lord's Divinity, as also in many other parts of the Apocalypse; and by his name is signified every thing by which the Lord is worshiped, likewise the Word, because worship is according to it, n. 81. That by the name of Jehovah or of God, is signified the Lord's Divine Humanity, and at the same time the Word, likewise every thing by which he is worshiped, may further appear from the following passages: Jesus said, "Father, glorify *thy name*, then came a voice from heaven, saying, I have both glorified it, and will glorify it again," John xii. 28. Jesus said, "I have declared unto them *thy name*, and I will declare it," John xvii. 26. "Whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son; if ye shall ask any thing in *my name*, I will do it," John xiv. 13, 14. "In the beginning was the Word, and the Word was with God, and the Word was God. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his *name*; and the Word was made flesh," John i. 1, 12, 14. Jesus said, "He that believeth not in him is condemned already, because he hath not believed in the *name of the only-begotten Son of God*," John iii. 18. By the *name of Jehovah God*, which is not to be profaned, in the second commandment of the decalogue; and by the *name of the Father*, which is to be hallowed, in the Lord's Prayer, nothing else is understood.

585. "And his tabernacle, and them that dwell in

heaven," signifies, scandals against the Lord's celestial kingdom and against heaven. By a tabernacle nearly the same is signified as by a temple, viz., in a supreme sense, the Lord's Divine Humanity, and, in a relative sense, heaven and the church, n. 191, 529. But by a tabernacle, in this latter sense, is signified the celestial church, which is in the good of love from the Lord to the Lord; and by a temple, the spiritual church, which is in the truths of wisdom from the Lord; by them that dwell in heaven, is signified heaven. The tabernacle signifies the celestial kingdom, because the Most Ancient Church, which was celestial, through being principled in love to the Lord, performed divine worship in tabernacles; and the Ancient Church, which was a spiritual church, performed divine worship in temples. Tabernacles were of wood, and temples of stone, and wood signifies good, and stone truth. That by a tabernacle is signified the Lord's Divine Humanity as to Divine Love, likewise heaven and the church, which are in love to the Lord, may appear from the following passages: "Jehovah, who shall abide in thy *tabernacle*; who shall dwell in thy holy hill? he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," Psalm xv. 1, 2. "Jehovah shall hide me in his *tent*, in the secret of *his tabernacle* shall he hide me; he shall set me upon a rock," Psalm xxvii. 4, 5. "I will abide in thy tabernacle for ever," Psalm lxi. 4. "Look upon Zion, the city of our solemnities, thine eye shall see Jerusalem, a quiet habitation, a *tabernacle* that shall not be taken down," Isaiah xxxiii. 20. "Jehovah that spreadeth out the heavens as a *tabernacle* to dwell in," Isaiah xl. 22. "Because thou hast made even the most high thy habitation, neither shall any plague come nigh thy *tabernacle*," Psalm xci. 9, 10. "Jehovah hath set his *tabernacle* amongst you, and will walk among you," Levit. xxvi. 11, 12. "Jehovah forsook the *tabernacle* of Shiloh, the *tent* which he placed among men," Psalm lxxviii. 60. "I heard a great voice out of heaven, saying, Behold, the *tabernacle* of God is with men, and he will dwell with them," Apoc. xxi. 3. "My *tabernacles* are spoiled,"

Jerem. iv. 20, x. 20. "He shall pluck thee out of the *tabernacle*, and root thee out of the land of the living," Psalm lii. 5; besides other places, as Isaiah xvi. 5, liv. 2, Jerem. xxx. 18, Lament. ii. 4, Hosea ix. 6, xii. 9, Zech. xii. 7. Since the Most Ancient Church, which was a celestial church, by reason of its love to the Lord, and consequent conjunction with him, celebrated divine worship in *tabernacles*, therefore the Lord commanded Moses to build a *tabernacle*, in which all things of heaven and the church were represented; which was so holy, that it was not lawful for any one to go into it, except Moses, Aaron, and his sons; and if any one of the people entered he would die, Numb. xvii. 12, 13, xviii. 1, 22, 23, xix. 14—19; in the inmost part of it was the ark, in which were the two tables of the decalogue, over which was the mercy-seat and the cherubims; and without the vail was the table for the show-bread, the altar of incense, and the candlestick with seven lamps; all which were representatives of heaven and the church; it is described Exod. xxvi. 7—16, xxxvi. 8—37; and we read that the pattern thereof was shown to Moses on Mount Sinai, Exod. xxv. 9, xxvi. 30; and whatsoever is given to be seen from heaven, the same is representative of heaven, and thence of the church. In memory of the most holy worship of the Lord in *tabernacles* by the most ancient people, and of their conjunction with him by love, *the feast of tabernacles* was instituted, as mentioned in Levit. xxiii. 39—44, Deut. xvi. 13, 14, Zech. xiv. 16, 18, 19.

586. "And it was given unto him to make war with the saints, and to overcome them," signifies, that they have impugned the divine truths of the Word, and cast them down to the ground. By war is signified spiritual war, which is that of falsity against truth, and of truth against falsity, n. 500, hence to make war is to impugn; by saints are meant they who are in divine truths from the Lord through the Word, and thence, abstractedly from persons, divine truths, n. 173; therefore by overcoming them is signified to cause that truths should not prevail, thus to overthrow them. The like is signified by these

words in Daniel, "The fourth beast that came up out of the sea, which had a mouth speaking great things, *made war with the saints and prevailed,*" vii. 21, and also by these, "The he-goat ran at the ram, and cast him to the ground, and stamped upon him; and magnified himself even to the prince of the host, and the place of his sanctuary was cast down; and *he cast down the truth to the ground,*" viii. 5, 6, 7, 11, 12; that by the he-goat is meant faith separated from charity, may be seen in *The Doctrine of the New Jerusalem concerning Faith*, n. 61—68. In like manner by these words, A king shall arise "of a fierce countenance, and understanding dark sentences; *he shall destroy the mighty, and the holy people,* and he shall stand up against the prince of princes; and he shall cause craft to prosper in his hand," Dan. viii. 23, 24, 25; that this king is the he-goat, is said verse 21 of the same chapter. The like is also signified by the beast that ascended out of the bottomless pit, and *made war with the two witnesses, and overcame and killed them,* Apoc. xi. 7, n. 500; the reason why they overcame, is, because the laity do not discern their artifices, which they call mysteries, for they conceal them under appearances and fallacies; therefore they said, "Who is like unto the beast? who is able to fight with him?" verse 4, n. 579, 580, 581. That by saints are meant those who are in truths from the Lord through the Word, may appear from the places adduced above, n. 173, and also from the following; Jesus said, "Father, *sanctify them through thy truth, thy Word is truth.* And for their sake *I sanctify myself, that they also might be sanctified through the truth; I in them, and thou in me,*" John xvii. 17, 19, 23. "Jehovah came from Sinai, he shined forth from mount Paran, and he came with ten thousands of *saints*; from his right hand went a fiery law for them, all *his saints* are in thy hand: every one *shall receive of thy words,*" Deut. xxxiii. 2, 3; from which it is plain, that they are called saints who are in divine truths from the Lord through the Word: also, that they *who live according to the commandments*, that is, according to the truths of the Word, were the *saints of Jehovah*, Levit. xix. 2;

Deut. xxvi. 18, 19, and that if they did the covenant, they were a *holy nation*, or nation of saints, Exod. xix. 5, 6: the decalogue or ten commandments is the covenant which they were to do or keep, n. 60; thus the place in the tabernacle, where the ark was, in which the decalogue was deposited, was called the *holy of holies*, Exod. xxvi. 33, 34. They are called saints who live according to the truths of the Word; not that they are holy, but the truths in them are holy, and they are holy when they are in them from the Lord; and the Lord is in them when the truths of his Word are in them, John xv. 7. By virtue of truths from the Lord the *angels are called holy*, Matt. xxv. 31, Luke ix. 26, and in like manner the *prophets*, Luke i. 70, Apoc. xviii. 20, xxii. 6; and the *apostles*, Apoc. xviii. 20. It is for this reason that the temple is called the *temple of holiness*, Psalm v. 7, lxv. 4, and *Sion the mountain of holiness*, Isaiah lxv. 11, Jerem. xxxi. 23, Ezek. xx. 40, Psalm ii. 6, iii. 4, xv. 1; and *Jerusalem the holy city*, Isaiah xlvi. 2, lxiv. 10, Apoc. xxi. 2, 10, Matt. xxvii. 53. And the *church, the holy people*, Isaiah lxii. 12, lxiii. 18, Psalm cxlix. 2; and also the *kingdom of saints*, Dan. vii. 18, 22, 27. The reason why they were called holy, is, because angels, in an abstract sense, signify divine truths from the Lord; prophets, truths of doctrine; apostles, truths of the church; the temple, heaven and the church as to divine truth; and, in like manner, Sion, Jerusalem, the people and kingdom of God: that no one is holy from himself, not even the angels, may be seen in Job, xv. 14, 15, but from the Lord, because the Lord alone is holy, Apoc. xv. 4, n. 173.

587. "And power was given him over every tribe, and tongue, and nation," signifies, consequent dominion over all things of the church, both as to its doctrine and as to its life. By power is signified dominion as above, n. 575, by tribe is signified the church as to its truths and goods, and, in an opposite sense, as to its falses and evils, n. 20, 349; by tongue is signified its doctrine, n. 282, 483, and by nation, is signified a life according to such doctrine, n. 483.

588. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," signifies, that all acknowledged that heretical doctrine, which is meant by the dragon and the beast, as holy in the church, except those who believed in the Lord. To worship, signifies, to acknowledge as a sacred principle of the church, as above, n. 579, 580; by all that dwell upon the earth, are signified all of the Reformed Church, as in n. 558; by names not written in the Lamb's book of life, is signified, except those who believe in the Lord; by names, they are signified as to their quality, n. 81, 122, 165; by the book of life, is signified the Word of the Lord, and all doctrine respecting him, n. 256, 257, 259, 469; and as all church doctrine from the Word refers to this point, that the Lord is to be believed in, therefore this is here understood by name written in the Lamb's book of life. Concerning faith in the Lord, see above, n. 67 and 533.

589. "Slain from the foundation of the world," signifies, the Lord's Divine Humanity not acknowledged from the first establishment of the church. By the Lamb slain, is signified that the Lord's Divine Humanity is not acknowledged, may be seen above, n. 59, 269, where these words are explained: "I am the First and the Last, and am he that liveth, and was *dead*, and behold I am alive for evermore," i. 17, 18; and the following: "And I beheld, and lo, in the midst of the throne, a lamb standing as it were *slain*: and they sung a new song, saying, Thou art worthy to take the book, for thou wast slain, and hast redeemed us to God," v. 6, 9; from the foundation of the world, signifies, from the establishment of the church, both Jewish and Christian; that the Jews did not acknowledge the Lord's Divine Humanity, is well known; that the Roman Catholics do not, is also well known; and that the Reformed do not, may be seen above, n. 294. By the foundation of the world is not here meant the creation of the world, but the establishment of the church; for by the world, in the most extensive sense, is meant the whole world, and the good as well as the wicked that are therein, and sometimes the wicked only; but

in a less extensive sense, by the world is meant the same as by the globe and the earth, thus the church; that by the globe is signified the church, may be seen, n. 551, and the same by the earth, n. 285; that by laying the foundation of the globe and the earth, is signified to establish the church, and that by the founding and foundation thereof, its establishment is signified, may appear from Isaiah, xxiv. 18, xl. 21, xlviii. 12, 13, li. 16, 17, lviii. 12, Jerem. xxxi. 37, Mic. vi. 1, 2, Zech. xii. 1, Psalm xviii. 7, 15, xxiv. 1, 2, lxxxii. 5, lxxxix. 11. That the world also signifies the church, may be seen in Matt. xiii. 37, 38, 39, Joel i. 9, 10; and that the Lord from faith in Him is called the Saviour of the world, John. iii. 16—19, iv. 42, vi. 33, 51, viii. 12, ix. 4, 5, xii. 46, 47. That the world also means the people of the church, John xii. 19, xviii. 20. From hence it may be seen, what is signified by the foundation of the world; also in Matt. xxv. 34, Luke xi. 50, John xvii. 24, Apoc. xvii. 11.

590. "If any man have an ear let him hear," signifies, that they should attend to this, who desire to attain wisdom. That by having an ear to hear, is signified to perceive and obey, and also to attend, may be seen above, n. 87, that it also means those who desire to attain wisdom, follows of course. Here it is said, "If any man have an ear let him hear," in order that they may attend to what goes before, and that otherwise they are not wise.

591. "He that leadeth into captivity shall go into captivity," signifies, that he who by means of this heretical doctrine misleads others from believing well and living well, will himself be drawn into hell by his own evils and falses. By leading into captivity, is signified to persuade and draw over to his own party, that they may consent to and become adherents to that heresy, which is understood by the dragon and the beast, and so to draw aside from believing well and from living well. By going into captivity, is signified to be drawn into hell by his own falses and evils. By captivity is here meant spiritual captivity, which consists in being seduced, and so drawn away from truths and goods, into falses and evils. That

by captivity in the Word is meant this spiritual captivity, may appear from the following passages: "Hear, I pray you, all people, and behold my sorrow, my virgins and my young men are gone into *captivity*," Lament. i. 18. "God forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into *captivity*," Psalm lxxviii. 60, 61. "The wind shall eat up all thy pastors, and thy lovers shall go into *captivity*; surely then shalt thou be ashamed for all thy wickedness," Jerem. xxii. 22. "I will make mine arrows drunk with the blood of the slain and of the captives," Deut. xxxii. 42. "They stoop, they bow down together, and their soul is gone into *captivity*," Isaiah xlvi. 1, 2. "Jehovah hath sent me to bind up the broken-hearted, to proclaim liberty to the *captives*, and the opening of the *prison* to them that are bound," Isaiah lxi. 1, Luke iv. 18, 19. "I have raised him up in righteousness; and he shall let go my *captives*, not for price nor reward," Isaiah xlv. 13. "Thou hast ascended on high, *Thou hast led captivity captive*," Psalm lxviii. 18. "Shall the lawful *captive* be delivered? Even the *captives* of the mighty shall be taken away and the *prey* of the terrible shall be delivered," Isaiah xlix. 24, 25. "Shake thyself from the dust, arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, *O captive daughter of Zion*," Isaiah lii. 1, 2, not to mention others; as Jerem. xlvi. 46, 47, l. 33, 34, Ezek. vi. 1—10, xii. 1—12, Obad. i. 11, Psalm xiv. 7, l. 33, 34, liii. 6. By the captivities of the sons of Israel by their enemies, spoken of in the book of Judges, and 2 Kings xxx., and in the prophets, were represented, and consequently signified spiritual captivities, of which elsewhere. By those that are bound, or prisoners, the same is signified as by captives in the following passages: "By the blood of thy covenant I have sent forth thy *prisoners* out of the pit, wherein is no water," Zech. ix. 11. "Let the sighing of the *prisoner* come before thee," Psalm lxxix. 11. "And they shall be gathered together as *prisoners* are gathered in the pit, and shall be shut up as in the prison," Isaiah xxiv. 22. "That made the world as a wilderness, that opened not the house of

his *prisoners*," Isaiah xiv. 17. "The King said, I was in *prison*, and ye came not unto me," Matt. xxv. 36. Jesus said, "ought not this woman, being a daughter of Abraham, whom *satan hath bound*, lo, these eighteen years, be *loosed from this bond* on the sabbath day," Luke xiii. 16.

592. "He that killeth with the sword, must be killed with the sword," signifies, that he who by means of falses destroys the soul of another, is himself destroyed by falses, and perishes. By a sword, a dagger, and a two-edged sword, is signified truth, and, in an opposite sense, falsity, both militant, n. 52, 836; therefore by killing and being killed, is signified to destroy and be destroyed, or to ruin and to perish, which is effected by falses.

593. "Here is the patience and the faith of the saints," signifies, that the man of the Lord's New Church, by temptations derived from the spirits of the dragon, is explored as to the quality of his life and faith. By patience is here signified patience in temptations, and in such case exploration of man's quality as to life according to the Lord's commandments, and as to faith in the Lord; therefore it is said, here is patience and faith; by saints are signified they who are of the Lord's New Church, specifically they who are in divine truths therein, n. 586. Patience is predicated of temptations, whereby man is explored as to what he really is; likewise as in other parts of the Apocalypse, as in chap. i. 9, ii. 2, 3, 19, iii. 10: that it means as to a life according to the Lord's commandments, and as to faith in him, is evident from these words, "They have no rest day nor night who worship the beast and his image; here is the *patience* of the saints: here are they that keep the commandments of God, and the faith of Jesus," Apoc. xiv. 11, 12.

594. "And I beheld another beast coming up out of the earth," signifies, the clergy in the churches of the reformed who are principled in the doctrine and faith of the dragon concerning God and salvation. What the nature of the faith of the dragon is, may be seen above, n. 537. The laity are they who are meant by the beast which came up out of the sea, and the clergy by the beast

which came up out of the earth; because by the sea is signified the external of the church, and by the earth its internal, n. 398, 567, and the laity are in the externals of church doctrine, and the clergy in its internals. That the clergy are now described, appears from all the particulars which follow, when understood in a spiritual sense; and manifestly from this circumstance, that this beast is also called the false prophet, Apoc. xvi. 13, xix. 20, xx. 10, and especially from the following passage: "And the beast was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image," xix. 20; that this beast wrought signs before the other, by which he seduced them, is said in this chapter in these words: "And he doeth great wonders, and deceiveth them that dwell on the earth, by the means of those miracles which he had the power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, and worship it," verses 13, 14, 15.

595. "And he had two horns like a lamb, and he spake as a dragon," signifies, that what they say, teach, and write, is from the Word, as though it were the Lord's divine truth, and yet it is truth falsified. By horns is signified power, n. 270, 443, here the power of speaking, teaching, and writing, thus of reasoning and arguing; his having horns like a lamb, signifies that they propagate these their notions as though they were divine truths of the Lord, because they are derived from the Word: for by a lamb is meant the Lord as to his Divine Humanity, and likewise as to the Word, which is divine truth from divine good; hence it is that upon this beast, which is also the false prophet, n. 594, there appeared two horns like a lamb; but that they were divine truths falsified, is signified by his speaking as a dragon: that by those who are in the faith of the dragon concerning God and salvation all the truths of the Word are falsified, may be seen above, n. 565. That these two things are signified by this beast having two horns like a lamb and speaking like a dragon, appears evidently from these words of the

Lord in Matthew: "If any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and *false prophets*, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect; *behold I have told you before*," xxiv. 23, 24, 25. By Christ is signified the same as here by lamb, viz. the Lord as to the divine truth of the Word; therefore their saying, "Lo, here is Christ," signifies, that they would say that this is the divine truth of the Word; but that the same would be falsified, is signified by these words, "If any one shall say unto you, Here is Christ, or there, believe it not, for there shall arise false Christs and false prophets." That these are they concerning whom the Lord utters this prediction, is plain from this consideration, that it is said they would show great signs and wonders, and would deceive, if possible, the elect; the same as is said of this beast, which is the false prophet, in verses 13, 14, of this chapter. The things which the Lord foretold in that chapter of Matthew relate to the last time or state of the church, which is there meant by the consummation of the age.

596. "And he exerciseth all the power of the first beast before him," signifies, that they confirmed the tenets which are signified by the dragon, and are received by the laity, and that they thence derive their influence and authority. That this is signified, may be seen from the explanation above concerning the power given by the dragon to the beast which rose out of the sea, n. 575, 579, and as this beast, which is the false prophet, exercised that power before the dragon, nothing else is signified than that they caused them to prevail by their confirmations.

597. "And causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed," signifies, that thus by their confirming arguments they have established this tenet, that it is to be acknowledged as a doctrine sacred in the church, that since no one can do good works from himself and fulfill the law, the only medium of salvation is faith in the

righteousness and merit of Christ, who suffered for man, and thereby took away the sentence of the law. It is unnecessary to explain this any further, because it follows from the explanations given in n. 566, 577, 578, 579, 580, 581, 582: by the earth and them that dwell therein, are signified the churches of the reformed as above; to worship signifies to acknowledge a thing to be sacred in the church, as appears also above; in the present instance it signifies to acknowledge as sacred that which is understood by the beast which rose out of the sea, after his death-wound was healed; and this has been explained already.

598. "And he doeth great signs," signifies, testifications that the things they teach are true, although they are false. By signs are signified testifications that things are true, because formerly signs were wrought to bear testimony to the truth; but after the cessation of signs and miracles, their signification still continues, which is a testification of the truth; but in the present case by signs are signified testifications from the beast or false prophet, that his falses were truths, by reason that when they are confirmed they do not appear otherwise. That the testifications of a truth are signified by signs, may appear from the following passages: In the consummation of the age there shall "arise false Christs and false prophets, and shall show *great signs and wonders*, insomuch that, if it were possible, they shall deceive the very elect," Matt. xxiv. 24, Mark xiii. 22. "And *great signs* shall there be from heaven, and there shall be *signs* in the sun, and in the moon; and upon the earth distress of nations, with perplexity, the sea and the waves roaring," Luke xxi. 11, 25. "Jehovah frustrateth the *signs* of the liars, and maketh the diviners mad, that turneth the wise men backward and maketh their knowledge foolish," Isaiah xlv. 25. "Learn not the way of the heathen, and be not dismayed at the *signs of the heavens*," Jerem. x. 2. "They are the spirits of devils working *miracles* to gather them to the battle of that great day," Apoc. xvi. 14. "And the beast was taken, and with him the false prophet that wrought *miracles* before him, with which he

deceived them," Apoc. xix. 20. That signs were testifications of the truth of a thing, appears further from the following passages: The disciples said to Jesus, "what *sign* showest thou, that we may see and believe thee," John vi. 30—33. The Jews, Scribes, and Pharisees sought a *sign* of the Lord, that they might know that he was the Christ, Matt. xii. 38, 39, 40, xvi. 1—4, Mark viii. 11, 12, Luke xi. 16, 29, 30, John ii. 16, 18, 19. The disciples said to Jesus, "What is the *sign* of thy coming and of the end of the world," Matt. xxiv. 3, Mark xiii. 4. "If they will not believe thee, neither hearken to the voice of the *first sign*, that they will believe the voice of the *latter sign*," Exod. iv. 8: the voice of a sign is testification. "They showed his *signs* among them," Psalm cv. 27. "He said unto Ahaz, Ask thee a *sign* of Jehovah," Isaiah vii. 11, 14. "And this shall be a *sign* unto thee from Jehovah, behold I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz," Isaiah xxxviii. 7, 8. "Hezekiah also had said, What is the *sign*, that I shall go up to the house of Jehovah?" Isaiah xxxviii. 22. "And this shall be a *sign* unto you, saith Jehovah, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil," Jerem. xlv. 29, 30. "O Jehovah, show me a *sign* for good, that they which hate me may see it and be ashamed," Psalm lxxxvi. 17. "Let them bring them forth and show us what shall happen, that we may consider them; show a *sign* of what is to come hereafter, that we may know that ye are gods," Isaiah xli. 22, 23. "Thine enemies roar in the midst of thy congregations, they have set up *their ensigns for signs*," Psalm lxxiv. 3, 4, 9, besides other places, as Isaiah xlv. 11, 13, Jerem. xxxi. 20, 21, Ezek. iv. 3, Psalm lxv. 7, 8, Psalm lxxviii. 42, 43, Exod. iv. 3, Numb. xiv. 11, 22, Deut. iv. 34, xiii. 2, 3, 4, Judges vi. 17, 21, 1 Sam. ii. 34, xiv. 10, Mark xvi. 17, 18, 20, Luke ii. 11, 12, 16. The same is signified by the *sign of the covenant*, Gen. ix. 13, xvii. 11, Ezek. xx. 12, 20. Hence it may clearly be seen, that by the great signs which this beast of the dragon works, are not

meant signs, but the testifications by them that what they teach are truths; for every heretic who has confirmed himself in falses, after confirmation, strives to prove that his falses are truths; for then he no longer sees truths, inasmuch as the confirmation of falsity is the negation of truth, and when a truth is denied it loses its light; and so far as falses shine from the light of confirmation, which is an infatuating light, so far the light of truth is turned into darkness, as may be seen above, n. 566.

599. "So that he maketh fire come down from heaven on earth in the sight of men," signifies, attestations that their falsities are truths of heaven, and that they who receive them are saved, and that they who do not receive them perish. The reason why this is signified by these words, is, because the greatest signs were wrought by fire from heaven; whence it was a common saying among the ancients in confirmation of any thing, when the matter in question was concerning the testification of truth, that they could bring down fire from heaven to testify it; by which was signified, that they could testify even to that extent. That the truth was also testified by fire from heaven, appears from the following passages: That the burnt-offering which was offered by Aaron was *consumed by fire* from heaven, Levit. ix. 24, and in like manner the *burnt-offering* which was offered by Elijah, 1 Kings xviii. 38. Fire from heaven, in an opposite sense, was a sign testifying that they were in evils and thence in falses, and that they would perish; but this fire was a consuming fire: as, for instance, The *fire from heaven* that consumed the two sons of Aaron, Levit. x. 1—6. That which *consumed* two hundred and fifty men, Numb. xxvi. 10. That which *consumed* the uttermost parts of the camp, Numb. xi. 1—4. That which twice *consumed* fifty men sent by the king to Elijah, 2 Kings i. 10, 12. The *fire* and brimstone which came down from heaven upon Sodom, Gen. xix. 24, 25. The *fire* from heaven which consumed those who compassed the camp of the saints and the beloved city, concerning which see Apocalypse xx. 9. The disciples being angry with the impenitent, said to Jesus, "Lord, wilt thou that we com-

mand *fire* to come down from heaven and consume them?" Luke ix. 54. These passages are adduced to show that fire from heaven signifies a testification, yea an attestation, that truth is truth, and, in an opposite sense, that falsity is truth, as in the present instance. Fire also signifies celestial love, and thus zeal for the truth, and, in an opposite sense, infernal love, and thence zeal for falsehood, n. 468, 494.

600. "And deceiveth them that dwell on the earth, by the means of those signs which he had power to do in the sight of the beast," signifies, that by their testifications and attestations they lead the men of the church into errors. To seduce, signifies to lead into errors; by them that dwell on the earth, are signified the men of the Reformed Church, as above, n. 578, 588, 597; by the signs which it was given him to do before the beast, are signified testifications, or asseverations and attestations, n. 598, 599; by the beast which rose out of the sea, before whom the signs were done, is signified the faith of the dragon among the laity, n. 567; and by the beast which rose out of the earth and did the signs, and which in other places is called the false prophet, is signified the faith of the dragon among the clergy, n. 594. The like is said by the Lord in Matthew xxiv. 24, 25, 26.

601. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and lived," signifies that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, because no one can do good from himself but what is meritorious, and because no one can fulfill the law, and so be saved. By them that dwell on the earth, are meant the men of the Reformed Church, as above, n. 600; by an image is signified the doctrine of that church, as will be seen presently; and by the image of the beast, which had the wound by a sword and lived, is signified this doctrine, that faith is the only medium of salvation, because no one can do good from himself but what is meritorious, and because no one can fulfill the law, and so be saved, as above, n. 576, 577, &c. Every church appears before the Lord as a man;

if it is in truths from the Word, it appears as a beautiful man, but if it is in truths falsified, it appears as a man-monster: the church so appears from its doctrine and from a life according to it; from which it follows, that the doctrine of a church constitutes its image. This may also be seen from the following consideration: every man is his own good and truth, or his own evil and falsity, man being truly a man from no other ground; consequently it is doctrine and conformity of the life to it which makes the image of a man of the church, the image being that of a beautiful man, if the doctrine and the life according to it be formed from genuine truths of the Word; but it is the image of a man-monster, if formed from falsified truths of the Word. Man, indeed, in the spiritual world, appears like some animal; but it is his affection which has this appearance at a distance: they who are in truths and goods from the Lord, appear as lambs and doves, but they who are in falsified truths and adulterated goods, appear as owls and bats; they who are in faith separated from charity, as dragons and goats; they who are in falses from evil, appear as basilisks and crocodiles; and they who are such, and yet have confirmed the doctrinals of the church, have the appearance of fiery flying serpents. From these considerations it may be seen, that church doctrine and conformity of life to it, are meant by the image of the beast, which they made for the dwellers upon earth. But what became of those who worshiped the image of the beast, may be seen, Apoc. xiv. 9, 10, 11, xix: 20, xx. 4. In a spiritual sense, images have a similar signification in Exodus xx. 4, 5, Levit. xxvi. 1, Deut. iv. 16, 17, 18, Isaiah ii. 20, Ezek. vii. 20, xvi. 17, xxiii. 14, 15, 16. The idols and graven images of the ancients were images of their religion, on which account falses and evils of doctrine are signified by them, n. 459.

602. "And he had power to give breath unto the image of the beast, that the image of the beast should both speak," signifies, that it was permitted them to confirm that doctrine by means of the Word, whereby it does as it were receive life when it is taught. By his having power is signified that it was permitted; for all falses of

doctrine, as well as evils of life, are of permission, concerning which see *The Angelic Wisdom concerning the Divine Providence*, n. 234—274, 275—285, 296: by the image of the beast, that doctrine is signified, n. 601; by giving life to the image of the beast, is signified to confirm it from the Word, for there is no spirit and life to any doctrine of the church from any other source; that the image of the beast might speak, signifies that so it may seem to have life when it is taught. The true reason why this is meant by giving spirit to the image of the beast, that it might speak, is, because in every particular of the Word there is spirit and life, for the Lord spake the Word, therefore he himself is in it, and he so spake the Word as that every thing therein should have communication with heaven, and through heaven with himself, there being a spiritual sense in it, whereby communication is effected; wherefore the Lord says, “The words that I speak unto you, they are *spirit and they are life*,” John vi. 63.

603. “And cause, that as many as would not worship the image of the beast should be killed,” signifies, that they denounce damnation against those who do not acknowledge their doctrine of faith to be the holy doctrine of the church. To worship the image of the beast signifies to acknowledge their doctrine of faith as holy church doctrine; for by worshiping is signified to acknowledge as a sacred principle of the church, n. 579, 580, 588, 597, and by the image of the beast is signified the doctrine, n. 601; by being killed is signified to be killed spiritually, which is to be damned, n. 325, and elsewhere; and as being killed signifies to be damned, it also signifies to be declared a heretic, and excluded from the communion with the church, for such a one, in their eyes, is considered as damned. This is done by the learned among the clergy, who have imbibed the mysteries of justification in schools and universities, especially they who are puffed up with a conceit of their own erudition in such things; these condemn all who do not think as they do, and so far as they dare, they fulminate against them. This I can declare, that they who have imbibed these mysteries, and

were in consequence in the pride of erudition, are so inveterate in the spiritual world against those who worship the Lord only, and do not acknowledge faith alone as the sole means of salvation, that they burn with wrath and fury when they see them, and also when they feel at a distance the divine sphere of the Lord and a sphere of charity encompassing them. Since they are such, the dragon is therefore described as a most inveterate enemy to them, as that he "stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the dragon was wroth with the woman, and went to make war with the remnant of her seed," Apoc. xii. 4, 15, 17. That "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," there came forth three unclean spirits like frogs, to gather them to the battle of the great day of God Almighty, Apoc. xvi. 13—16, the same in chap. xix. 19, 20, and xx. 8, 9, 10; as also, that the beast that ascendeth out of the bottomless pit slew the two witnesses, and cast out their bodies into the street of the great city, which spiritually is called Sodom and Egypt, and suffered not their dead bodies to be put into graves, Apoc. xi. 7, 8, 9: by not suffering them to be put into graves is signified to reject them as condemned, n. 506.

604. "And he caused all, both small and great, and rich and poor, free and bond," signifies, all in that church whatsoever may be their condition, learning, and intelligence. By small and great are here meant they who are in a greater or lesser degree of dignity, thus of whatever condition; by rich and poor are meant they who are more or less in knowledges and sciences, n. 206, thus of whatever degree of learning; by free and bond are meant they whose wisdom is from themselves and they whose wisdom is from others, n. 337, thus of whatever degree of intelligence; therefore by all, both small and great, rich and poor, free and bond, are meant all in that church whatever may be their condition, learning, and

intelligence. These are the things that are understood in the spiritual sense.

605. "To receive a mark in their right hand or in their foreheads," signifies, that no one is acknowledged to be a reformed Christian unless he receives that doctrine in faith and love. By receiving a mark is signified to be acknowledged to be a reformed Christian, or of the confession which that doctrine teaches; a mark denotes such acknowledgment and confession; by the right hand is signified the all of man as to intellectual power, thus as to faith, for the right hand signifies the power of man, n. 457; by the forehead is signified the all of man as to voluntary power, thus as to love, for the forehead signifies love, n. 347.

606. "And that no man might buy or sell save he that had the mark, or name of the beast, or the number of his name," signifies, that it is not lawful for any one to teach from the Word, nor consequently to be inaugurated into the priesthood, honored with the magisterial laurel, invested with the doctor's cap, and called orthodox, unless he acknowledges that doctrine, and swears to the belief and love thereof, or, of that which is in agreement, or, of that which is not at variance with it. By buying and selling, is signified to acquire knowledges, here such as belong to that doctrine, and to teach them, as will appear presently; by a mark is signified the acknowledgment of being a reformed Christian, and confession that he is so, n. 605, by the name of the beast is signified the quality of the doctrine, by name the quality, n. 81, 122, 165, 584, and by the beast is signified the doctrine received by the laity, consequently by the community at large, n. 567, and as it is said, *or* the name of the beast, that which is in agreement with it and its quality is signified: by number is signified the quality of a thing, n. 448, and because it is said, *or* the number of his name, that which is not at variance with it and its quality is signified. It is so said, because the doctrine which is signified by the dragon and his beast, varies in the different kingdoms, in which the Reformed Church exists; whilst it is the same as to this chief or leading tenet, **THAT FAITH WITH-**

OUT THE WORKS OF THE LAW JUSTIFIES AND SAVES. That to buy and sell signifies to procure knowledges, and teach them, in like manner to merchandise, trade and gain, appears from the following passages: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, *buy* and eat; yea, come, *buy* wine and milk without money and without price," Isaiah lv. 1. "Ye have sold yourselves for nought, and ye shall be *redeemed* without money," Isaiah lii. 3. "With thy wisdom and with thine understanding hast thou gotten thee riches, and by thy great wisdom and by *thy traffic* hast thou increased thy riches," Ezek. xxviii. 5. Since Tyre is signified the church as to the knowledges of things good and true, therefore it is said of Tyre, "All the ships of the sea were to carry on thy *merchandise*: Tarshish was thy *merchant* in silver: Javan, Tubal, and Meshech, they were thy *merchants*, they traded in persons of men: Syria was thy *merchant* in emeralds: thy riches, thy *traffic*, thy *merchandise*, they that carry on thy *merchandise*, shall fall into the midst of the seas in the day of thy ruin," Ezek. xxvii. 1 to the end. "Howl, ye ships of Tarshish, for Tyre is laid waste, whose *merchants* are princes, and whose *traffickers* are the honorable of the earth," Isaiah xxiii. 1—8. The same is meant by trading, in the Lord's parable of the man who travelled into a far country, and gave his servants talents, that they might *trade* with them and *gain*, Matt. xxv. 14—20. And of the other, Who gave his servants ten pounds to *trade* with, Luke xix. 12—26. And of the "treasure hid in a field; the which when a man hath found and hideth for joy thereof, he goeth and selleth all that he hath and *buyeth* that field," Matt. xiii. 44. And of him that sought goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it, Matt. xiii. 45, 46. "Such have thy *merchants* been from thy youth; they shall wander every one to his quarter, none shall save thee," Isaiah xlvi. 15. Not to mention many other instances.

607. "Here is wisdom," signifies, that it is the part of a wise man, from what has been said and explained in

this chapter, to see and understand the nature of the doctrine and faith of the clergy concerning God and salvation. It is said *here*, because those things are meant which are declared and explained in this chapter, specifically concerning the beast which rose out of the earth, by which is signified the doctrine and consequent faith of the clergy concerning God and salvation, n. 594, for the things contained in this verse are said of that beast; and as it is the part of a wise man, or, of wisdom, to see and understand what that doctrine and consequent faith is, it is therefore said, Here is wisdom.

608. "Let him that hath understanding count the number of the beast," signifies, that he who is in illustration from the Lord, may know the nature and quality of their confirmations of that doctrine and faith from the Word. To have intelligence signifies to be in illustration from the Lord; to compute the number signifies to know the quality, number signifying quality, n. 343, 364, 448, and to compute signifies to know; and because the quality which is signified by number is its quality as to truth, and all truth of doctrine and faith in the church being from the Word, therefore it means the quality of their confirmations from the Word; this also is the quality which is signified by the number six hundred sixty and six, as will be seen presently.

609. "For it is the number of a man," signifies, the quality of the Word and thence of the church. By man is signified wisdom and intelligence, n. 243, here wisdom and intelligence from the Word; thus also the Word as to the wisdom and intelligence in the man of the church; the church itself likewise appears before the Lord as a man; hence a man of the church, as to his spirit, appears in heaven as a man according to the quality of the church derived from the Word in him; this therefore it is which is signified here by the number of a man, because it follows after these words, Let him that hath intelligence compute the number of the beast, by which is signified, that he who is in illustration from the Lord may know what the quality of the confirmations of the doctrine and faith concerning God and salvation among the clergy

really is. The quality of the church as derived from the Word is also signified by man, n. 920, and also in other places.

610. "And his number is six hundred sixty and six," signifies this quality, that all the truth of the Word is falsified by them. By the number of the beast is signified the quality of the confirmations of doctrine and faith from the Word among them, n. 608, 609; by six hundred sixty and six is signified every truth of good, and as this is said of the Word, it signifies every truth of good in the Word, here the same falsified, because it is the number of the beast. The reason of this signification is, because six signifies the same as three multiplied by two, and three signifies what is full and all, and is predicated of truths, n. 505, and two signifies the marriage of truth and good; and as six is composed of those two numbers multiplied by each other, it therefore signifies every truth of good in the Word, but here the same falsified: that it is also falsified by them, may be seen above, n. 566. The number six hundred sixty and six is used, because in that number six is tripled, and triplication completes; the multiplying by one hundred, whence comes six hundred, and by ten, whence comes sixty, makes no difference, as may be seen above, n. 348. That six signifies what is full and all, and is used where the truths of good are treated of, may appear from those passages in the Word where that number occurs; but this signification of this number does not clearly appear except to those who see the things concerning which it treats in the spiritual sense, as when the Lord says, "That the seed which fell on good ground, brought forth fruit, some *thirty-fold*, some *sixty-fold*, some an *hundred-fold*," Mark iv. 8, 20, Matt. xiii. 8, 23. That the householder went out and brought laborers into his vineyard at the *third* hour and at the *sixth* hour, Matt. xx. 3, 5. That upon the table in the tabernacle the cakes of bread were set in two rows, *six on a row*, Levit. xxiv. 6. That there were set *six water pots*, after the manner of the purifying of the Jews, John ii. 6. That there were *six* cities of refuge or asylums, Numb. xxxv. 6, 7, Deut. xix. 1—9. That the measur-

ing reed with which the angel measured all parts of the new temple and new city, was *six cubits* long, Ezek. xl. 5. That the prophet was to drink water by measure, the *sixth part of an hin*, Ezek. iv. 11. That they were to take for an offering the *sixth part of an ephah* of an homer of wheat, Ezek. xlv. 13. Because six signifies what is full, the word to *sextate*, or give a sixth part, came into use, by which, in a spiritual sense, is signified what is complete and entire; as, That they should offer the sixth part of an ephah out of an homer of wheat, Ezek. xlv. 13, and it is said of Gog, I will turn thee back, and leave but the *sixth part* of thee, or will sextate thee, Ezek. xxxix. 2, by which is signified, that with him every truth of good in the Word should be utterly destroyed: who are meant by Gog, may be seen at n. 859.

611. I shall here subjoin this MEMORABLE RELATION. All who are prepared for heaven, a process which takes place in the world of spirits, which is in the midst between heaven and hell, after a certain time, begin to have an earnest desire and longing for heaven, and presently their eyes are opened, and they see a way which leads to some society in heaven; they take this way and ascend, and as they ascend there is a gate, and a keeper at it; the keeper of the gate opens it, and they go in. They are then accosted by an examiner, who tells them from the governor, that they may enter in still further, and inquire whether there are any houses which they can acknowledge as their own, for there is a new house for every novitiate angel; and if they find any, they give notice and remain there, and if they do not find any, they come back and report the same; and then they are examined by a certain sage there, to discover whether the light that is in them accords with the light of that society, and particularly whether the heat accords; for the light of heaven in its essence is divine truth, and the heat of heaven in its essence is divine good, both proceeding from the Lord as the sun there; if any other light and any other heat than the light and heat of that society is in them, they are not received, that is, if any other truth and any other

good is in them, therefore they depart thence, and proceed in the ways which are opened among the societies in heaven, and this till they find a society which accords in every respect with their affections, and here they take up their abode to eternity ; for they are here among their like, as among relations and friends, whom, as being in a similar affection, they cordially love, and there they are in the enjoyment of their life, and in a fulness of bosom-delight derived from peace of soul ; for there is in the heat and light of heaven an ineffable delight, which is communicated. Such is the case with those who become angels. But they who are in evils and falses, may, indeed, by permission, ascend into heaven ; but when they enter, they begin to draw their breath or to respire with difficulty, and presently their sight is obscured, their understanding is darkened, and thought ceases, and death seems present before their eyes, and thus they stand like a stock ; and then they begin to have a beating at the heart, and a straitness over the breast, the mind is seized with anguish, and they become more and more tormented, and in that state writhe themselves about, like a serpent laid before the fire ; therefore they roll themselves away, and cast themselves headlong down a precipice which then appears to them ; nor do they rest till they are in hell among their like, where they can respire, and their heart can vibrate freely. Afterwards they hate heaven, and reject truth, and in heart blaspheme the Lord, being persuaded that their anguish and torments in heaven proceeded from him. From these few circumstances it may be seen, what their lot is who make no account of truths, which yet constitute the light in which the angels of heaven dwell, and who make no account of good, which yet constitutes the heat in which the angels of heaven dwell. From the same considerations also it may appear, how much they are mistaken, who imagine that every one may enjoy heavenly beatitude, provided only he be admitted into heaven. For the common belief at this day is that to be received into heaven depends solely upon mercy ; and that reception into heaven is the same thing as being admitted, in this world, into a house where

there is a marriage, and there partaking of the amusements and festivity of the place. But let them know, that there is a communication of affections in the spiritual world, man being then a spirit, and the life of a spirit being affection, from which, and according to which, thought proceeds; and that homogeneous affection conjoins and heterogeneous affection disjoins, and that heterogeneity would torment a devil in heaven, and an angel in hell; for which reason they are separated exactly according to the diversities, varieties, and differences of the affections which are of love.

It was granted me to see upwards of three hundred of the clergy of the Reformed Church, all men of learning, who knew how to confirm the doctrine of faith alone even to justification, and some of them still further; and because there prevailed a belief among them also, that heaven consists only in admission by favor, leave was given them to ascend to a society in heaven, though not to a superior one; and as they ascended together, they appeared at a distance like calves, and upon their entrance into heaven they were received with civility by the angels, but when they discoursed with them, they were seized with trembling, afterwards with horror, and lastly with the agonies as it were of death, upon which they cast themselves down headlong, and in their descent they appeared like dead horses. The reason of their appearing like calves as they ascended, was, because from correspondence the natural exulting affection of seeing and knowing has the appearance of a calf; and the reason why they appeared like dead horses as they fell, was, because from correspondence the understanding of truth from the Word has the appearance of a horse, and the non-understanding of truth in the Word has that of a dead horse.

There were some children below, who saw them falling, to whom in their descent they seemed like dead horses; at which they turned away their faces, and said to their master, who was with them, "What is the meaning of this? We beheld men, and now instead of them there are dead horses, the sight of which we could not bear,

and we therefore turned away our faces ; master, let us not stay in this place, but let us go :” and they departed. The master then instructed them, as they went along, upon the signification of a dead horse, saying, “ A horse signifies the understanding of the Word ; all the horses which you saw, had that meaning ; for when a man goes meditating from the Word, then his meditation, at a distance, has the appearance of a horse, a generous and sprightly horse according as he meditates spiritually upon the Word, and, on the contrary, a poor and dead horse according as he meditates thereon materially.” The children then inquired, What it is to meditate on the Word spiritually and materially ? To which the master replied, “ I will illustrate it by examples : Who, when he reads the Word, does not think of God, his neighbor, and heaven ? Every one who thinks of God only from an idea of his person, and not from an idea of his essence, thinks materially ; so he who thinks of his neighbor only from his form, and not from his quality, thinks materially ; and he who thinks of heaven only from place, and not from the love and wisdom, which constitute heaven, thinks also materially.” Upon which the children said, “ We have thought of God from person, of our neighbor from form, as being a man, and of heaven as a place ; did we therefore, whilst we were reading the Word, appear to any one like dead horses ?” “ No,” replied the master, “ you are but children, and could not think otherwise ; but I have perceived in you an affection of knowing and understanding, which being spiritual, you have also thought spiritually. But I will return to what I observed at first, that he who thinks materially, when reading the Word or meditating upon it, appears at a distance like a dead horse, but he who reads it spiritually, like a living horse ; and that he thinks materially concerning God and the Trinity, who thinks of God only from an idea of person, and not from essence ; for there are many attributes of the divine essence, such as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others ; and there are attributes proceeding from the divine essence, which are creation and preservation, salvation and re-

demption, illumination and instruction ; every one who thinks of God only from an idea of person, makes three gods, saying that one god is the creator and preserver, another the saviour and redeemer, and a third the illuminator and instructor ; but every one who thinks of God from an idea of his essence, makes one God, saying, God created and preserves us, redeems and saves us, illuminates and instructs us ; this is the reason why they who think of the Trinity in God from person, and thus materially, cannot, from the nature of their ideas, which are material, avoid making three gods out of one ; but yet, contrary to what they think, they are forced to say, that in each there is a communion of all the attributes, and this solely by reason that they have entertained some faint idea of God in respect to essence : therefore, my pupils, think of God from his essence, and from that of his person, and not from his person, and from this of his essence, for to think of his essence from his person, is to think materially of his essence also ; but to think of his person from his essence, is to think spiritually even of his person. The ancient Gentiles, inasmuch as they thought materially of God, and also of the attributes of God, not only feigned three gods, but many more, to the number of a hundred : know then that what is material does not flow into what is spiritual, but what is spiritual flows into what is material. It is the same with respect to thinking of our neighbor from his form, and not from his quality, and of heaven from place, and not from the love and wisdom which constitute heaven. It is the same with all and every single thing in the Word ; therefore he who entertains a material idea of God, and likewise of his neighbor and of heaven, cannot understand any thing that it contains ; the Word is to him a dead letter, and he himself, when he reads it and meditates on it, appears at a distance like a dead horse. They whom you saw falling from heaven, and who appeared in your sight like dead horses, were such as had closed the rational sight in themselves and others by this peculiar tenet, that the understanding is to be kept in subjection to their faith ; not considering that the understanding, when closed from

a principle of religion, is as blind as a mole, and there is nothing but mere darkness in it, and such darkness as rejects from itself all spiritual light, opposes its influx from the Lord and from heaven, and sets up a barrier against it in the sensual corporeal part, far below the rational in matters relating to faith, that is, places it in the nose, and fixes it in its cartilage, on which account they cannot afterwards so much as scent spiritual things; whence some have been reduced to such a state as that the very scent of any thing spiritual throws them into a swoon: by scent I mean perception. These are they who make God three; they say, indeed, from an idea of his essence, that God is one, but yet when they pray in conformity to their faith, to the following effect, that God the Father would have mercy for the sake of the Son and send the Holy Spirit, they evidently make three gods: they cannot do otherwise, for they pray to one to have mercy for the sake of another, and send a third." After this the master taught them concerning the Lord, that he is the one God, in whom there is a divine trinity.

CHAPTER XIV.

1. AND I saw, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written on their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no one could learn that song but the hundred forty and four thousand, who were bought from the earth.

4. These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were bought from among men, being the first fruits unto God and the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon, that great city is fallen, is fallen; because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark on his forehead or on his hand,

10. He shall even drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb:

11. And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

14. And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, having power over fire: and he cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the bridles of the horses, for a thousand six hundred furlongs.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the new Christian heaven: it is described from verses 1—5; the Lord's coming proclaimed, and then a new church, verses 6, 7, 13; an exhortation to renounce the doctrine of faith, separated from charity, in which the present church is principled, verses 9—12; an exploration of these, and a manifestation that their works are evil, verses 14—20.

THE CONTENTS OF EACH VERSE. "And I saw, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand," signifies, the Lord now in the new heaven of Christians, who have acknowledged him as the God of heaven and earth, and have been in truths of doctrine from him by the Word; "Having his Father's name written on their foreheads," signifies, their acknowledgment of the Lord's Divinity and Divine Humanity: "And I heard a voice from heaven, as the voice of many waters, signifies, the Lord speaking through the new heaven from divine truths: "And as the voice of great thunders," signifies, and from divine love: "And I heard the voice of harpers harping with their harps," signifies confession of the Lord from joy of heart by the spiritual angels in the inferior heavens: "And they sung as it were a new song before the throne, and before the four beasts, and before the elders," signifies, the celebration and glorification of the Lord before him and before the angels of the superior heavens: "And no one could learn that song but the hundred forty and four thousand," signifies that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into his new heaven: "Who were bought from the earth," signifies, that they are such as were capable of being regenerated by the Lord and thus redeemed in the world: "These are they that were not defiled with women, for they are virgins," signifies that they did not adulterate the truths of the church, and defile them with the falsities of faith, but that they loved truths because they are truths: "These are they that follow the Lamb whithersoever he goeth," signifies, that they are conjoined to the Lord through love and faith in him, because they have lived according to his commandments: "These were bought from among men," signifies here as before: "Being the first fruits unto God and the Lamb," signifies, the beginning of the Christian heaven, which acknowledges one God, in whom there is a trinity, and that the Lord is that God: "And in their mouth was found no guile," signifies, that they do not from cunning and design speak and persuade to what is false and evil: "For they are without fault before the throne of God," signifies, because they are principled in truths grounded in good from the

Lord: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," signifies, the annunciation of the Lord's advent, and of the new church about to come down out of heaven from him: "And to every nation, and tribe, and tongue, and people," signifies, to all who from religion are in good, and from doctrine in truths: "Saying with a loud voice, Fear God," signifies, an admonition not to do evil, because this is against the Lord: "And give glory to him, for the hour of his judgment is come," signifies, an acknowledgment and confession that every truth of the Word is from the Lord, according to which every man will be judged: "And worship Him that made heaven, and earth, and the sea, and the fountains of waters," signifies, that the Lord alone is to be worshiped, because he alone is the Creator, Saviour, and Redeemer, and from him alone the angelic heaven and the church, and all things relating to them, exist: "And there followed another angel, saying, Babylon, that great city, is fallen, is fallen," signifies, that now the Roman Catholic religion, as to its tenets and doctrinals, is dispersed: "Because she made all nations drink of the wine of the wrath of her fornication," signifies, because, by profanations of the Word, and adulterations of the good and truth of the church, she hath seduced all whom she could subject to her dominion: "And a third angel followed them, saying with a loud voice," signifies something further from the Lord concerning those who are principled in faith separated from charity: "If any man worship the beast and his image, and receive his mark on his forehead or on his hand," signifies, that he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it: "He shall even drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation," signifies, that they falsify the goods and truths of the Word, and tincture their lives with such falsifications: "And he shall be tormented with fire and brimstone before the holy angels and before the Lamb: and the smoke of their torment ascendeth up for ever and ever," signifies self-love and the love of the world, and their derivative lusts, and the pride of self-derived intelligence proceeding from these latter; and torment in hell from the former: "And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," signifies, a perpetual state in things undelightful with those who acknowledge and receive that faith, confirm it, and live according to it: "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," signifies, that the man of the Lord's church by temptations arising from those who worship the beast, is searched and tried as to his quality in regard to a life according to the commandments of the Word and faith in the Lord: "And I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord from henceforth," signifies, a prediction from the Lord of

their state after death, who will be of his New Church, that they will have eternal life and felicity: "Yea, saith the Spirit, that they may rest from their labors," signifies that the divine truth of the Word teaches, that they who afflict their soul and crucify the flesh, on that account shall have peace in the Lord: "And their works do follow them," signifies, according as they have loved and believed, and thence acted and spoken: "And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man," signifies, the Lord as the Word: "Having on his head a golden crown, and in his hand a sharp sickle," signifies, the divine wisdom from his divine love, and the divine truth of the Word: "And another angel came out of the temple," signifies, the angelic heaven: "Crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe," signifies, the supplication of the angels of heaven to the Lord, that he would make an end, and execute judgment, because the church is now arrived at its last state: "And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped," signifies, the end of the church, by reason that there was no longer any divine truth therein: "And another angel came out of the temple which is in heaven, he also having a sharp sickle," signifies, the heavens of the Lord's spiritual kingdom, and the divine truth of the Word with them: "And another angel came out from the altar, having power over fire," signifies, the heavens of the Lord's celestial kingdom, who are in the good of love from the Lord: "And he cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth," signifies, the Lord's operation from the good of his love through the divine truth of his Word upon the works of charity and faith among the men of the Christian church: "For her grapes are ripe," signifies, because it is the last state of the Christian church: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," signifies, the end of the present Christian church: "And cast it into the great wine-press of the wrath of God," signifies, an exploration of the quality of their works, that they were evil: "And the wine-press was trodden without the city," signifies, that an exploration was made from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith of the church: "And blood came out of the wine-press even unto the bridles of the horses," signifies, violence done to the Word by direful falsifications of truth, and the understanding so closed thereby, that man is scarcely capable any longer of being taught, and thus led by divine truths from the Lord: "For a thousand six hundred furlongs," signifies, mere falsities of evil.

THE EXPLANATION.

612. "AND I saw, and, lo, a Lamb stood upon the mount Zion, and with him a hundred forty and four thousand," signifies, the Lord now in the new heaven collected out of those in the Christian churches who have acknowledged the Lord alone to be the God of heaven and earth, and have been in truths of doctrine grounded in the good of love from him by the Word. By I saw, are signified the things which follow in this chapter; by a Lamb is meant the Lord as to his Divine Humanity, n. 269, 271; by Mount Zion is signified heaven, where they are who are principled in love to the Lord, as will be seen presently; by a hundred forty and four thousand, are signified all who acknowledge the Lord alone to be the God of heaven and earth, and are in truths of doctrine grounded in the good of love from him through the Word, n. 348, &c. These were treated of in chapter vii., but then in reference to their being sealed on their foreheads, and thus distinguished and separated from the rest: now, however, the subject refers to their being collected together into one, and to the formation of a heaven from them. The heaven here treated of, is the heaven collected from among Christians, from the time of the Lord's being in the world, and from such of them as approached the Lord alone, and lived according to his precepts in the Word, by shunning evils as sin against God. This heaven is the new heaven, from which the Holy Jerusalem, that is, the new church upon earth, will descend, Apoc. xxi. 1, 2; but the heavens which were formed before the Lord's coming are above this heaven, and are called the ancient heavens; all of which likewise acknowledge the Lord alone to be the God of heaven and earth: these heavens communicate with this new heaven by influx. It is well known, that by the land of Canaan is signified the church, because the Word was there, and by it the Lord was known; also because in the midst of it was the city Zion, and under it the city Jerusalem, both upon a mountain; hence by Zion and Jerusalem,

are signified the inmost things of the church ; and as the church in the heavens makes one with the church upon earth, therefore by Zion and Jerusalem is signified the church every where, but by Zion the church as to love, and by Jerusalem the church as to doctrine derived from love. It is called Mount Zion, because by a mount is signified love, n. 336. That by Mount Zion is signified heaven and the church were the Lord alone is worshiped, may appear from the following passages: "I have set *my King upon my holy hill of Zion*; I will declare the decree, Jehovah hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance. Kiss the Son, lest he be angry and ye perish from the way; blessed are all they that put their trust in him," Psalm ii. 6, 7, 8, 1, 2. "O *Zion*, that bringest good tidings, get thee up into the high mountain, say, Behold, the Lord Jehovah will come with a strong hand," Isaiah xl. 9, 10. "Rejoice greatly, O *daughter of Zion*, behold thy king cometh unto thee; he is just and having salvation," Zech. ix. 9, Matt. xxi. 2, 4, 5, John xii. 14, 15. "Cry out and shout, *thou inhabitant of Zion*, for great is the Holy One of Israel in the midst of thee," Isaiah xii. 6. "The ransomed of Jehovah shall return, and come to *Zion* with songs," Isaiah xxxv. 10. "Sing and rejoice, O *daughter of Zion*, for, lo, I come, and I will dwell in the midst of thee," Zech. ii. 10. "O that the salvation of Israel were come out of *Zion*," Psalm xiv. 7, Psalm liii. 7. "Thus saith the Lord Jehovah, Behold, I lay in *Zion*, for a foundation, a stone, a tried stone, and your covenant with death shall be disannulled," Isaiah xxviii. 16, 17, 18. "My salvation shall not tarry, I will place salvation in *Zion* for Israel my glory," Isaiah xlvi. 13. "And the Redeemer shall come to *Zion*," Isaiah lix. 20. "Jehovah of Hosts shall reign in mount *Zion*," Isaiah xxiv. 23. "Jehovah loveth the gates of *Zion* more than all the dwellings of Jacob; glorious things are spoken of thee, O *city of God*, Jehovah shall count, when he writeth up the people, that this man was born there. All my springs are in thee," Psalm lxxxvii. 2,

3, 6, 7. "Jehovah hath chosen *Zion*, he hath desired it for his habitation, this is my rest for ever, here will I dwell; for I have desired it," Psalm cxxxii. 13, 14. "Let the *children of Zion* rejoice in their King," Psalm cxlix. 2, 3. "Thou shalt arise, O Jehovah, and have mercy upon *Zion*, for the time to favor her, yea, the set time is come, to declare the name of Jehovah in *Zion*, when the people are gathered together, and the kingdoms, to serve Jehovah," Psalm cii. 13—16, 21, 22, "Out of *Zion*, the perfection of beauty, God hath shined. Our God shall come, he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me," Psalm l. 1—5: besides other passages, as, Isaiah i. 27, iv. 3, 5, xxxi. 4, 9, xxxiii. 5, 20, xxxvii. 22, lii. 1, lxiv. 10, Jerem. vi. 2, Lament. iv. 2, Amos i. 2, Micah iii. 10, 12, iv. 1, 2, 3, 7, 8, Zeph. iii. 14, 15, Joel iv. 16, 17, 21, Zech. viii. 3, Psalm xx. 2, 5, Psalm xlvi. 3, 11—14, Psalm lxxvi. 2, Psalm lxxviii. 68, Psalm cx. 1, 2, Psalm cxlix. 2, 4, Psalm cx. 2, 4, Psalm cxxvi. 1, Psalm cxxviii. 5, 6, Psalm cxxiv. 3, Psalm cxxv. 21, Psalm cxlvi. 10. The virgin and daughter of *Zion* is mentioned in many places; by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth, the same as by the Lamb's bride, Apoc. xxi. 2, 9, xix. 7. The virgin and daughter of *Zion* signifies the Lord's church in these places: Isaiah i. 8, iii. 16, 17—26, iv. 4, x. 32, xvi. 1, xxxvii. 22, lii. 2, lxii. 11, Jerem. iv. 31, vi. 2, 23, Lament. i. 6, ii. 1, 4, 8, 10, 13, 18, iv. 22, Micah i. 13, iv. 8, 10, 13, Zeph. iii. 14, Zech. ii. 10, ix. 9, Psalm ix. 14: and others.

613. "Having his Father's name written on their foreheads," signifies, their acknowledgment of the Lord's Divinity and Divine Humanity from love and faith in them. By the name of the Father is meant the Lord as to the all-begetting Divinity called the Father, and at the same time as to the Divine Humanity, which is called the Son, because they are a one and one person, united like soul and body; for which reason, in heaven, by God the Father no other is understood than the Lord, and the

Lord is also called Father in the new heaven. The reason why it is here said, the name of his Father on their foreheads, is also, because by Father is meant the divine good of the Lord's divine love, which in the Word of the Evangelists is every where meant by the Father, when named by the Lord, and the divine truth of his divine wisdom by the Son ; which two were united as soul to body and body to soul, when the Lord glorified his Humanity, see n. 21, 170 : and since they are a one, it is therefore said in another place, The *name* of God and of the Lamb on their foreheads, chap. xxii. 4, concerning these, therefore, who are here treated of, it is said, that they had the Father's name written on their foreheads, because by the one hundred and forty-four thousand sealed out of the twelve tribes of Israel, are meant the angels of the superior heavens, who are all in the good of celestial love, and by the Father, as was observed, that good is understood. That the angels here treated of are angels of the superior heavens, may be seen in the explanation of chapter vii., particularly at n. 362. By written on their foreheads, is signified an acknowledgment from love and faith in them ; by written or inscribed, is signified acknowledgment in them, and by the forehead, is signified love and its consequent intelligence or faith, n. 347, 605. That the Divinity, which is called the Father, and the Divine Humanity, which is called the Son, are one, like soul and body, and consequently that the Lord is to be approached as to his Divine Humanity, and that thus and no otherwise the Divinity, which is called the Father, is approached, appears from so many passages in the Word, that they would fill many pages, if they were to be adduced ; a large collection of them may be found in *The Doctrine of the New Jerusalem concerning the Lord*, n. 29—36, 38—45 and following numbers ; from which a few only shall here be quoted by way of confirmation. They are as follows : “ And the angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his *name* Jesus. He shall be great, and shall be called the *Son of the Highest* ; but Mary said,

How shall this be, seeing I know not a man; and the angel answered, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that Holy Thing which shall be born of thee, shall be called the Son of God,*" Luke i. 30, 35. "The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take unto thee Mary thy wife, for that which is conceived in her, *is of the Holy Ghost; and Joseph knew her not till she had brought forth her first-born son,*" Matt. i. 20, 25. "In the beginning was the Word, and the Word was with God, and *the Word was God, and the Word was made flesh,* and we beheld his glory, the glory as of the *only-begotten of the Father,*" John i. 1, 2, 14. "The Jews sought to kill Jesus, *because he said that God was his Father, making himself equal with God:* then Jesus answered, What things soever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will: verily I say unto you, the hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v. 18—26. "As the *Father hath life in himself,* so hath he given to the *Son to have life in himself,*" John v. 26. "I am the way, the truth, and the life, *no man cometh unto the Father but by me.* If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us; Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that *hath seen me hath seen the Father,* and how sayest thou then, Show us the Father? believest thou not that *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. 6—11. "I give unto my sheep eternal life; I and my Father are one. And the Jews took up stones again to stone him, because he made himself God; and he said, I do the works of my Father, believe the works, that ye may know and believe that the Father is in me and I in him," John x. 28—38. "*He who seeth me, seeth Him that*

sent me," John xii. 45. "All things that the Father hath are mine," John xvi. 15. "That the Father hath given all things into his hands," John xiii. 3. "Father, thou hast given me power over all flesh; and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent: and all mine are thine, and thine are mine," John xvii. 2, 3, 10. "All power is given unto me in heaven and in earth," Matt. xxviii. 18. "Whatsoever ye shall ask in my name, that will I do, and I will do it," John xiv. 13, 14. "The Spirit of Truth shall not speak of himself, but he shall take of mine, and shall show it unto you," John xvi. 13, 14. "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing," John xv. 5: besides others. There are still more in the Old Testament, some of which shall be cited: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace," Isaiah ix. 6. "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel—God with us," Isaiah vii. 14. "Behold the days come, that I will raise unto David a righteous branch, and a king shall reign and prosper; and this is his name whereby he shall be called, Jehovah our Righteousness," Jerem. xxiii. 5, 6, xxxiii. 15, 16. "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is Jehovah, we have waited for him; we will be glad and rejoice in his salvation," Isaiah xxv. 9. "Surely God is in thee, and there is none else, there is no other God; verily, thou art a God that hidest thyself, O God of Israel, the Saviour," Isaiah xlv. 14, 15. "Am not I Jehovah, and there is no God else beside me; a just God and a Saviour; there is none else beside me," Isaiah xlv. 21, 22. "I am Jehovah, and beside me there is no Saviour," Isaiah xliii. 11. "I Jehovah am thy God, and thou shalt know no god but me, for there is no Saviour beside me," Hosea xiii. 4. "Thou, Jehovah, art our Father, our Redeemer, thy name is from ever-

lasting," Isaiah lxiii. 16. "Thus saith the Lord, the King of Israel, and *his Redeemer, Jehovah of Hosts*, I am the first and I am the last, and beside me there is no god," Isaiah xlv. 6. "Thus saith *Jehovah thy Redeemer*, I am Jehovah that maketh all things, and alone by myself," Isaiah xlv. 24. "Thus saith *Jehovah thy Redeemer*, the Holy One of Israel, I am Jehovah thy God," Isaiah xlviii. 17. "*Jehovah my strength and my Redeemer*," Psalm xix. 14. "*Their Redeemer is strong, Jehovah of Hosts is his name*," Jerem. l. 34. "Jehovah of Hosts in his name, and *thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called*," Isaiah liv. 5. "And all flesh shall know, that *I Jehovah am thy Saviour and thy Redeemer*, the mighty one of Jacob," Isaiah xlix. 26, lx. 16. "As for *our Redeemer, Jehovah of Hosts is his name*," Isaiah xlvii. 4. "Thus saith *thy Redeemer, Jehovah*," Isaiah xliiii. 14, xlix. 7. And in other places, as Luke i. 68, Isaiah xlii. 11, 12, lxiii. 1, 4, 9, Jerem. xv. 20, 21, Hosea xiii. 4, 14, Psalm xxxi. 5, Psalm xlv. 26, Psalm xlix. 15, Psalm lv. 18, 19, Psalm lxix. 18, Psalm lxxi. 23, Psalm ciii. 4, Psalm cvii. 2, Psalm cxxx. 7, 8. And in Zechariah, "*In that day Jehovah shall be King over all the earth, in that day shall there be one Jehovah and his name one*," xiv. 9. But these are only a small number.

614. "And I heard a voice from heaven, as the voice of many waters," signifies, the Lord speaking through the new heaven from divine truths. By a voice from heaven is signified a voice or speech from the Lord through heaven; for when a voice is heard from heaven, it is from the Lord; here, through the new heaven of Christians, which is understood by Mount Zion, upon which the Lamb was seen standing, and with him a hundred and forty-four thousand, n. 612, 613; by many waters are signified divine truths, n. 50. The same is said of the Lord speaking through heaven from divine truths, in the following passages: "The voice of the Son of Man was heard as the *voice of many waters*," Apoc. i. 15. "And a *voice* from the throne, as the *voice of many waters*," Apoc. xix. 6. "And the *voice* of the God of

Israel was like the *voice of many waters*," Ezek. xliii. 2. "The *voice of Jehovah is upon the waters, Jehovah is upon many waters*," Psalm xxix. 3. "The *noise of the wings of the cherubim was like the noise of great waters*," Ezek. i. 24: by the cherubim is signified the Word, n. 239, thus divine truth, from which the Lord speaks.

615. "And as the voice of great thunders," signifies, the Lord speaking through the new heaven from divine love. That lightnings, thunderings, and voices, signify illustration, perception, and instruction, may be seen above, n. 236, and that the seven thunders, which uttered their voices, signify the Lord speaking through the universal heaven, n. 472. The Lord, when he speaks through heaven, speaks from the third heaven through the second heaven, thus from divine love through divine wisdom, for the third heaven is in his divine love, and the second heaven in his divine wisdom; the Lord never speaks otherwise when he speaks from the superior heavens; and this is what is meant by a voice as of many waters, and by a voice of great thunder; many waters are the divine truths of divine wisdom, and great thunder is the divine good of divine love.

616. "And I heard the voice of harpers harping with their harps," signifies, confession of the Lord from joy of heart by the spiritual angels in the inferior heavens. To strike upon the harp, signifies to confess the Lord from spiritual truths, see above, n. 276; that this proceeds from joy of heart follows of course; hence by harpers, are signified spiritual angels. The reason why angels of the inferior heavens are here denoted, is, because the voice of the Lord through the superior heavens was heard as the voice of many waters, and as the voice of great thunder, n. 614, 615. There was heard a voice of harpers striking upon harps, because sound or speech descending from the inferior heavens is sometimes heard like the sound of harps; not that they are playing upon harps, but because the voice of confession of the Lord from joy of heart is so heard below.

617. "And they sung as it were a new song before the throne, and before the four beasts and the elders," signifies, the celebration and glorification of the Lord be-

fore him and before the angels of the superior heavens. By singing a new song is signified acknowledgment and glorification of the Lord, as being the alone Judge, Redeemer, and Saviour, thus the God of heaven and earth, see above, n. 279. Before the throne means before the Lord, because he alone sits upon the throne; that before the four beasts and the elders, means before the angels of the superior heavens, see n. 369; by as it were a new song, is signified the celebration and glorification of the Lord in the new Christian heaven, in the present case in particular, that he is acknowledged to be the God of heaven and earth, in like manner as in the ancient heavens; this is implied in the expression *as it were*, for as it were a new song, signifies, as though it were new, when nevertheless it is not new. That the new heaven mentioned in the Apocalypse, chap. xxi. 1, is a new heaven composed of Christians, and that the former heavens consist of the ancient and most ancient people, also that the Lord is acknowledged in these heavens to be the God of heaven and earth, has been shown before.

618. "And no one could learn that song but the hundred and forty and four thousand," signifies, that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into this new heaven. By this song is signified acknowledgment and glorification of the Lord, as being the God of heaven and earth, n. 279, 617; by learning is signified to perceive in one's self that it is so, which is to understand, and so to receive and acknowledge; he who learns otherwise, learns and does not learn, because he does not retain; by the hundred forty and four thousand, are meant they who acknowledge the Lord alone to be the God of heaven and earth, n. 612. The reason why no other Christians could learn this song, that is, acknowledge that the Lord is the only God of heaven and earth, is, because they have imbibed the notion from infancy, that there are three persons in the godhead, distinct from each other, for it is said in the doctrine of the Trinity, "There is one person of the Father, another of the Son,

and another of the Holy Spirit ;” likewise, “ the Father is God, the Son is God, and the Holy Spirit is God ;” and although it is there added, “ that these three are one,” yet in thought they divide the divine essence into three, which nevertheless cannot be divided ; and for that reason they approach the Father, because he is first in order ; and besides, the leading men in the church have taught, that the Father should be prayed to, to send the Holy Spirit for the sake of the Son, whereby their idea of three has been confirmed, so that they cannot think of the Son as God, equal with the Father, and one with the Father, but of the Son as equal with any other man, although he alone as to his Humanity is righteousness, and is called Jehovah our Righteousness, Jerem. xxiii. 5, 6, xxxiii. 15, 16 : from this idea of their thought it has come to pass, that they are not able to comprehend how the Lord, as born in the world, can be the God of heaven and earth, and still less, the only God, notwithstanding their having heard and read all the passages cited above, n. 613, and also these : “ All things that the Father hath are mine,” John xvi. 15. “ The Father hath given all things into the hand of the Son,” John xiii. 3. “ Father, thou hast given me power over all flesh : all mine are thine and thine are mine,” John xvii. 2, 3, 10. “ All power is given unto me in heaven and in earth,” Matt. xxviii. 18 : also that he was conceived of Jehovah the Father, and hence that his soul was from him, Luke i. 34, 38, and consequently the divine essence was his : besides many other things of a like import in other places. That they were said of the Lord who was born in the world, any one may see ; as also that “ He and the Father are one ; and that he is in the Father and the Father in him ;” and that “ he who seeth him seeth the Father,” John x. 28—38, xiv. 6—11. Now, although they may have heard and read these things, yet they cannot give up the idea which was conceived in early life and confirmed in them afterwards by their teachers, and which has so closed up their rational faculty that they are incapable of seeing or of understanding these words of the Lord : “ I am the way, the truth, and the life, no man

cometh unto the Father but by me," John xiv. 6. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber; I am the door, by me if any man enter in, he shall be saved," John x. 1, 9. Also, that the Lord glorified his Humanity, that is, united it to the divinity of the Father, or to the divinity which was in himself from conception, for the sake of rendering it possible for the human race to be united to God the Father in him and through him. That this was the reason of the Lord's coming into the world, and of the glorification of his Humanity, he fully teaches in John; for he says, "At that day ye shall know, that I am in my Father, and ye in me, and I in you," John xiv. 20. "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing: if a man abide not in me, he is cast forth as a branch, and is withered," John xv. 5, 6. "And for their sakes I sanctify myself, that they also might be sanctified through the truth, that all may be one, as thou Father art in me, and I in thee, I in them and thou in me," John xvii. 19, 21, 23, 26, also, vi. 56, and in other places; from which it clearly appears, that the Lord's coming into the world, and the glorification of his Humanity, had for its end the conjunction of men with God the Father in him and through him, thus that he himself is to be approached: this is also confirmed by the Lord's so often saying, That they must believe in him, that they might have eternal life, see above, n. 513. Who cannot see that all this is said by the Lord concerning himself in his Humanity, and that he never would have said, nor could say, that he was in men and men in him, and that it was necessary to believe in him, that they might have eternal life, if his Humanity was not divine? To ask the Father in his name, does not mean to approach God the Father immediately, nor to ask for his sake, but to approach the Lord, and the Father through him, because the Father is in the Son, and they are one, as he himself teaches; this is what is signified by asking in his name; as may appear also from these passages: "He that believeth not in the Son, is con-

demned already, because he hath not believed in the *name of the only-begotten Son of God*," John iii. 18. "These things are written, that ye might believe that Jesus is the Christ, the Son of God, and *that believing ye might have life through his name*," John xx. 31. "Jesus said, Whosoever shall receive this child in my name, receiveth me, and *whosoever shall receive me, receiveth him that sent me*," Luke ix. 48. "Whatsoever ye shall ask in my name, *that will I do*," John xiv. 13: besides other places, in which the expression *in the name of the Lord* occurs, Matt. vii. 22, xviii. 5, 20, xix. 29, xxiii. 39, Mark ix. 37, xvi. 17, Luke xiii. 35, xix. 38, xxiv. 47, John i. 12, ii. 23, v. 43, xii. 13, xv. 16, xvi. 23, 24, 26, 27, xvii. 6. What is meant by the name of God, and that the name of the Father is the Lord as to the Divine Humanity, may be seen above, n. 81, 165, 584.

619. "Which were bought from the earth," signifies, that they are such as were capable of being regenerated by the Lord and thus redeemed in the world. By being bought from the earth, is signified redeemed in the world; that redemption is deliverance from hell, and salvation by conjunction with the Lord, may be seen, n. 281; and since this is effected by regeneration, therefore by the redeemed are signified they who are regenerated and thus redeemed by the Lord; and since all may be regenerated and thus redeemed, if they will, and few are willing, therefore by the bought from the earth is signified that they are such as could be regenerated by the Lord, and so redeemed: who these are, is now described, verses 4 and 5.

620. "These are they that were not defiled with women, for they are virgins," signifies, that they did not adulterate the truths of the church, and defile them with the falsities of faith, but that they love truths because they are truths. That a woman signifies the church from the affection of truth, and thence, in an opposite sense, the church from the affection of falsity, may be seen above, n. 434, 533, in the present case, the church from the affection of truth, because it is said, *not defiled with women*; by to be defiled with women the same is signified as by to

commit adultery and fornication ; that to commit adultery and fornication signifies to adulterate and falsify the Word, may also be seen above, n. 134. For they are virgins, signifies by reason that they have loved truths because they are truths, thus from spiritual affection ; the reason why these are meant by virgins, is, because a virgin signifies the church as a spouse, who desires to be conjoined with the Lord, and to become a wife ; and the church which desires to be conjoined with the Lord, loves truths because they are truths, for by truths, so long as the life is according to them, conjunction is effected. Hence it is that Israel, Zion, and Jerusalem, in the Word, are called virgins and daughters ; for by Israel, Zion, and Jerusalem is signified the church. That all they who are such in the Lord's church, whether they be virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by virgins, may appear from the Word, where virgins are mentioned, as the *virgin Israel*, Jerem. xviii. 13, xxxi. 4, 21, Amos v. 2, Joel i. 8. "*The virgin daughter of Judah*," Lam. i. 15. "*The virgin daughter of Zion*," 2 Kings xix. 21, Isaiah xxxvii. 22, Lam. i. 4, ii. 13. "*The virgins of Jerusalem*," Lam. ii. 10. "*The virgin daughter of my people*," Jer. xiv. 17. Therefore the Lord likened the church to *ten virgins*, Matt. xxv. 1, and following verses, and it is said in Jeremiah, "I will build thee, and thou shalt be built, *O virgin Israel*, and shalt go forth in the dances of them that make merry," xxxi. 4, 13 ; and in David : "They have seen thy goings, O God, even the goings of my God, my King ; in the sanctuary, among them were the *virgins playing with timbrels*," Psalm lxviii. 25, 26, and again : "*Kings' daughters* were among thy honorable women, upon thy right hand did stand the queen in gold of Ophir ; hearken, *O daughter*, and consider ; so shall the King greatly desire thy beauty : the *daughter of Tyre* shall be there with a gift, even the rich among the people shall entreat thy favor : the *King's daughter* is all glorious within ; her clothing is of wrought gold, she shall be brought unto the King in raiment of needle-work ; the *virgins her companions* that follow her, shall enter into the

King's palace," Psalm xlv. 9—15; by the King in this passage is meant the Lord, by the queen, the church as a wife, by daughters and virgins, the affections of good and truth. Similar affections are signified by virgins in other parts of the Word, where mention is made at the same time of young men, because young men signify truths, and virgins affections thereof; as in the following places: "Behold, the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the *fair virgins* and the *young men* faint for thirst," Amos viii. 11, 13. "Be thou ashamed, O Zidon; for the sea hath spoken, I travail not, nor bring forth, neither do I nourish up *young men*, nor bring up *virgins*," Isaiah, xxiii. 4. "The Lord hath trodden the *virgin the daughter of Judah* as in a wine press: behold my sorrow, my *virgins* and my *young men* are gone into captivity," Lam. i. 15, 18. "For how great is his goodness and how great is his beauty! Corn shall make the *young men* cheerful, and new wine the *virgins*," Zech. ix. 17. "And the streets of the city shall be full of *boys and girls* playing in the streets thereof," Zech. viii. 5. "The *virgins of Jerusalem* hang down their heads to the ground; what thing shall I liken to thee, *O virgin daughter of Zion*, my *virgins* and my *young men* are fallen by the sword," Lam. ii. 10, 13, 21, besides other passages, as Jerem. li. 20—23, Lam. v. 10, 11, 12, Ezek. ix. 4, 6, Psalm lxxviii. 62, 63, 64, Deut. xxxii. 25.

621. "These are they that follow the Lamb whithersoever he goeth," signifies, that they are conjoined to the Lord through love and faith in him, because they have lived according to his commandments. That this is what is signified, appears from these words of the Lord, He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and will come to him, and make my abode with him, John xiv. 20—23. And in another place: "The shepherd of the sheep, when he putteth forth his own sheep, he goeth before them, and the sheep *follow him*, for they know his voice: *my sheep hear my voice, and I know them, and they follow me*," John x. 4, 5.

622. "These were bought from among men," signifies, that they are such as were capable of being regenerated by the Lord, and thus redeemed in the world, as above, n. 619, where the like occurs.

623. "Being the first-fruits unto God and the Lamb," signifies, the beginning of the Christian heaven, which acknowledges one God in whom there is a trinity, and that the Lord is that God. By first-fruits is meant that which first springs up, also what is first gathered, thus the beginning, in this case, the beginning of the new heaven of Christians; by God and the Lamb, is here meant, as above, the Lord as to the Divinity itself from which are all things, and as to the Divine Humanity, and also as to the proceeding Divinity, thus the one God in whom there is a trinity. It may be expedient on this occasion to say something concerning the first-fruits. In the Israelitish church it was commanded, "That the *first of thy ripe fruits*, of all corn, oil, and wine, of the fruits of trees, as also of the fleece, should be offered to Jehovah as holy, and be given by Jehovah to Aaron, and after him to the high priest," Exod. xxii. 29, xxiii. 10, Numb. xiii. 20, xv. 17—22, xviii. 8—20, Deut. xviii. 4, xxvi. 1 and following verses. And likewise, That they should celebrate the feast of the *first-fruits* of harvest and of bread, Exod. xxiii. 14, 15, 16, 19, 26, Levit. xxiii. 9—15, 20—25, Numb. xxviii. 26 to the end. The reason was, because the first-fruits signified that which first springs up, and afterwards grows, as a child grows up to a man, or as a young plant grows up to a tree, and hence they signified all the subsequent stages even to the completion of the thing, for all that is to follow exists in the first, as the man in the infant, and the tree in the tender shoot: and as this first exists before its successions, in like manner in heaven and in the church, therefore the first-fruits were holy unto the Lord, and the feast of the first-fruits was celebrated. The same is signified by first-fruits in Jerem. xxiv. 1, 2, Ezek. xx. 40, Micah vii. 1, Deut. xxxiii. 15, 21.

624. "And in their mouth was found no guile," signifies that they do not, from cunning and design, speak and persuade to what is false and evil. By the mouth

is signified speech, preaching, and doctrine, n. 453, and by guile is signified persuasion to evil by means of falsity, properly speaking, from cunning and design; for he who persuades another to something from cunning or guile, the same also persuades from design, for cunning or guile proposes something to itself, conceals its purpose; and puts it into execution when opportunity offers itself. By a lie, in the Word, is signified falsity and false speaking; by guile is signified both as grounded and originating in design; as in the following passages: Jesus said of Nathaniel, "Behold an Israelite indeed, in whom there is no *guile*," John i. 47. "The remnant of Israel shall not do iniquity nor speak *lies*, neither shall a *deceitful tongue* be found in their mouth," Zeph. iii. 13. "Because he had done no violence, neither was there any *guile* in his mouth," Isaiah liii. 9. "For the rich men are full of violence, and the inhabitants thereof have spoken *lies*, and their tongue is deceitful in their mouth," Mic. vi. 12. "Thou shalt destroy them that speak *leasing*, Jehovah will abhor the bloody and deceitful man," Psalm v. 6. "Deliver my soul, O Jehovah, from *lying lips*, and a *tongue of guile*," Psalm cxx. 2, 3. "They have taught their tongue to speak *lies*, thine habitation is in the midst of *guile*; through *guile* they refuse to know me, saith the Lord," Jerem. ix. 5. "Ephraim compassed me with *lies* and the house of Israel with *guile*," Hosea xi. 12. "If any man come presumptuously upon his neighbor to slay him with *guile*, thou shalt take him from mine altar, that he may die," Exod. xxi. 14. "Cursed be he that doeth the work of Jehovah with *guile*," Jerem. xlviii. 10: besides other passages, as Jerem. v. 26, 27, viii. 5, xiv. 14, xxiii. 26, Hosea vii. 16, Zeph. i. 9, Psalm xvii. 1, Psalm xxiv. 4, Psalm xxxv. 20, 21, Psalm xxxvi. 4, Psalm l. 19, Psalm lii. 3, 4, Psalm lxxii. 14, Psalm cix. 2, Psalm cxix. 118, Job xiii. 7, xxvii. 4. The deceitful are signified in the Word by poisonous serpents, and by vipers and crocodiles, and deceit is signified by their poison.

625. "For they are without fault before the throne of God," signifies, because they are principled in truths

grounded in good from the Lord. By the unspotted are signified those who are not in falsities, consequently who are in truths; for spots signify falsities, properly falsities grounded in evil; by the throne of God is signified the Lord and heaven, n. 14, 233; and as all who are in good from the Lord, appear as if they were in truths, therefore by their being unspotted before the throne of God, is signified that they are in truths grounded in good from the Lord; for all who are led by the Lord, are kept by him in good, and from that good there proceeds nothing but truth; and if a falsity does proceed from it, it is an apparent falsity, which is regarded by the Lord as like unto truth, solely by the modification of the light of heaven in another color; for the good that is within it, so qualifies it: for there is such a thing as falsity from evil, and also falsity from good; both may appear alike in the external form, when in reality they are altogether dissimilar, because that which is within constitutes the essence, and produces its quality. Since spots signify falsities, therefore it was commanded, that "none of the seed of Aaron in whom there was a *spot*, should approach the altar, or enter within the veil," Levit. xxi. 17, 23, by which was signified that they should be unspotted; "and every ox, calf, sheep, goat, lamb, on which there was a *spot*, was forbid to be offered for sacrifice," Levit. xxii. 19—25. The kind of spots is also recited.

626. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," signifies, the annunciation of the Lord's advent, and of the new church about to come down out of heaven from him. By an angel, in a supreme sense, is meant the Lord, and thence also heaven, n. 5, 344, 465; by another angel is signified something new from the Lord; by flying in the midst of heaven is signified to survey, to investigate, and to provide for, n. 415, in this case, something new out of heaven from the Lord in the church; by the everlasting gospel is signified the annunciation of the coming of the Lord and of his kingdom, n. 478, 553; by them that dwell on the earth, are signified the men of the church to whom

the annunciation will be made. The reason why it also means to announce that a new church is now about to descend out of heaven from himself, is, because the Lord's advent involves two things, the last judgment, and after it the new church; the last judgment is treated of in chapters xix, xx., and the new church, which is the New Jerusalem, in chapters xxi. xxii. That by the gospel and the preaching of the gospel is signified the annunciation of the coming of the Lord and of his kingdom, appears evidently from the passages cited in n. 478, which see.

627. "And to every nation, and tribe, and tongue, and people," signifies, to all who from religion are in good, and from doctrine in truths. By nation, are signified they who are in good, and abstractedly goods, n. 483; by tribe is signified the church as to religion, n. 349; by tongue is signified doctrine, n. 282; and by people, are signified they who are in truths, and abstractedly truths, n. 483: therefore by preaching the gospel to every nation, and tribe, and tongue, and people, is signified to announce it to all who are in good from religion, and in truths from doctrine; for these, and no others, receive the gospel. Such is the signification of these words in the spiritual sense.

628. "Saying with a loud voice, Fear God," signifies, an admonition not to do evil, because this is against the Lord. By a great voice is signified admonition; and by fearing God is signified not to do evil, because this is against the Lord; that to fear God is to love him, by fearing to do evil because it is against him, and that all love has within it this kind of fear, may be seen above, n. 527. These things are now said to those who will be of the new church upon earth, because the first step to reformation is to live according to the commandments of the decalogue, where those evils are recited which ought not to be done; for he who does them, fears not God; but he who does them not, by shunning them, because they are against the Lord, the same fears, and also loves the Lord, as he himself teaches in John, chap. xiv. 20—24.

629. "And give glory to him; for the hour of his judgment is come," signifies, acknowledgment and con-

fession, that every truth of the Word, by virtue of which the church is a church, is from the Lord, according to which every man will be judged. That to give glory to him signifies to acknowledge and confess that all truth is from the Lord, may be seen above, n. 249; and as every truth, by virtue of which the church is a church, is from the Word, therefore the truth of the Word is understood; for the hour of his judgment is come, signifies, because every man will be judged according to the truth of the Word; this is signified, because by giving glory to him is signified to acknowledge and confess that every truth of the Word is from the Lord, and it is now said, For the hour of his judgment is come, and *for* involves this as the cause. That the truth of the Word will judge every one, may be seen above, n. 233, 273, and that the church exists from the Word, and its quality is according to its understanding of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 76—79. From these considerations it is plain, that such is the spiritual sense of these words. The reason why it is such, is, because the angels of heaven by glory perceive nothing else but the divine truth, and as all divine truth is from the Lord, by giving glory to him, they perceive that the acknowledgment and confession that all truth is from him, is what is meant; for all glory in the heavens is from this source and no other, and so far as a society in heaven is in divine truth, so far all things are resplendent, and so far the angels are in the splendor of glory. That by glory is meant divine truth, may appear from the following passages: “The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, and the *glory of Jehovah* shall be revealed, and all flesh shall see it together,” Isaiah xl. 3, 5. “Arise, shine; for thy light is come, and the *glory of Jehovah* is risen upon thee. Jehovah shall arise upon thee, and his *glory* shall be seen upon thee,” Isaiah lx. 1 to the end. “I will give thee for a covenant of the people, for a light of the Gentiles, and *my glory* will I not give to another,” Isaiah xlii. 6, 8. “For mine own sake, even for mine own sake will I do it, and I will not give *my glory* unto

another," Isaiah xlviii. 11. "So shall they fear the name of Jehovah from the west, and *his glory* from the rising of the sun, and the Redeemer shall come to Zion," Isaiah lix. 19, 20. "Then shall thy light break forth as the morning, the *glory of Jehovah* shall be thy reward," Isaiah lviii. 8. "It shall come that I will gather all nations and tongues, and they shall come and see *my glory*," Isaiah lxvi. 18. "And Jehovah said, But as truly as I live, all the earth shall be filled with the *glory of Jehovah*," Numb. xiv. 20, 21. "The whole earth is full of *his glory*," Isaiah vi. 1, 2, 3. "In the beginning was the Word, and the Word was God. In him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and dwelt among us, and we beheld his *glory, the glory as of the only-begotten of the Father*, full of grace and truth," John i. 1, 4, 9, 14. "These things said Esaias, when he saw *his glory*, and spake of him," John xii. 41. "And they shall see the Son of Man coming in the clouds of heaven with power and great *glory*," Matt. xxiv. 3, 30. "The heavens declare the *glory of God*," Psalm xix. 1. "So the heathen shall fear the name of Jehovah, and all the kings of the earth *thy glory*. When Jehovah shall build up Zion, he shall appear in *his glory*," Psalm cii. 15, 16. "*The glory of God* shall lighten the New Jerusalem, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it," Apoc. xxi. 23, 24. "When the Son of Man shall come in *his glory*, and all his holy angels with him, then shall he sit upon the throne of his *glory*," Matt. xxv. 31, Mark viii. 38. That the *glory* of Jehovah filled and covered the tabernacle, Exod. xl. 34, 35, Levit. ix. 23, 24, Numb. xiv. 10, 11, 12, xvi. 19, 42. That it filled the house of Jehovah, 1 Kings viii. 10, 11: and other places, as Isaiah xxiv. 23, Ezek. i. 28, viii. 4, ix. 3, x. 4, 18, 19, Luke ii. 32, ix. 26, John v. 44, vii. 18, xvii. 24.

630. "And worship him that made heaven, and earth, and the sea, and the fountains of waters," signifies, that the Lord alone is to be worshiped, because he alone is the Creator, Saviour, and Redeemer, and from him alone

the angelic heaven and the church, and all things relating to them, exist. To worship signifies to acknowledge as sacred, see above, n. 579, 580, 588, 603; therefore to worship, when spoken of the Lord, signifies to acknowledge him as the God of heaven and earth, and to adore him. To make heaven, and earth, and the sea, and the fountains of waters, in a natural sense, is meant to create them, but, in a spiritual sense, it signifies to make the angelic heaven and the church, and all things relating to them, for by heaven, in a spiritual sense, is signified the angelic heaven, by the earth and the sea, in that sense, is signified the church internal and external, n. 403, 404, 420, 470, and by fountains of waters are signified all the truths of the Word serving the church for doctrine and life, n. 409. That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time, thus as to his Divine Humanity, may appear from the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. Who cannot understand that one God is the Creator of the universe, and that there are not three creators? as also that creation had for its end a heaven and church out of the human race? on which subject see the *Wisdom of Angels concerning the Divine Providence*, n. 27—45. Hence it is that by making heaven and earth, is signified, in a spiritual sense, to make the angelic heaven and the church. These things are said for the reason mentioned above, n. 613, where there is an explanation of what is signified by their having the Father's name written on their foreheads; and because that was said, therefore it is here said, worship Him that made heaven, and earth, and the sea, and the fountains of waters.

631. "And there followed another angel, saying, Babylon, that great city, is fallen, is fallen," signifies, that now the Roman Catholic religion as to its tenets and doctrinals is dispersed. By another angel is signified something new from the Lord, as above, n. 626; by Babylon, that great city, is signified the Roman Catholic religion as to its tenets and doctrinals; by falling is signified to be dispersed, for to fall is said of a city, but to be

dispersed, of a religion and its doctrine, as signified by the city Babylon; that a city signifies doctrine, see above, n. 194. The reason why this is now said of Babylon, is, because after a new Christian heaven was made by the Lord, a new one was made at the same time of those who were of the Roman Catholic religion; the reason is, because the Christian heaven collected out of the Reformed, constitutes the centre, and the Papists are round about it; therefore, when the centre is made new, something new is at the same time produced in the circumference; for the divine light, which is divine truth, diffuses itself around, from the middle as from a centre, to the circumference, and reduces the things which are there also to order; on this account some mention is here made of Babylon, but it is treated of more particularly in chapters xvii. and xviii. That the reformed Christians constitute the centre, and that the Papists form a large circumference around it, and that spiritual light, which is divine truth proceeding from the Lord, diffuses itself as from its centre to all the circumferences even to the last, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 104—113, and in a small tract concerning the *Last Judgment*, n. 48. From what has been said it may be perceived, that this mention of Babylon follows in order, after treating of the new Christian heaven and the proclaiming of the gospel; this is also what is signified by the expression, there followed.

632. "Because she made all nations drink of the wine of the wrath of her fornication," signifies, because by profanations of the Word, and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By Babylon is signified the Roman Catholic religion as above; wine signifies truth derived from good, and, in an opposite sense, falsity derived from evil, n. 316, and fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation, n. 134; by making all nations drink is signified to seduce all whom they could subject to their dominion; by making them drink of that wine is signified to seduce, and by nations are signified those who are under their dominion.

633. "And a third angel followed them, saying with a loud voice," signifies, something further from the Lord concerning those who are principled in faith separated from charity. By a third angel following them, is signified something further from the Lord which follows in order, for by an angel, in a supreme sense, is signified the Lord, n. 626; the reason is, because an angel, when he speaks the Word, as in the present instance, does not speak from himself, but from the Lord; by saying with a loud voice, is signified what follows, which relates to the damnation of those who in life and doctrine confirm themselves in faith separated from charity. This chapter, from verse 1 to 5, treats of the new Christian heaven, and in verses 6 and 7, of the preaching of the Gospel, that is, of the Lord's advent to establish a new church; and because they who are in faith separated from charity, oppose this, there now follows a threatening and denunciation of damnation against those who still persist in that faith.

634. "If any man worship the beast and his image, and receive his mark on his forehead, or on his hand," signifies, he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it. To worship the beast signifies to acknowledge that faith, n. 580; to worship his image signifies to acknowledge and receive that doctrine, n. 603; to receive his mark on the forehead and on the hand, signifies to receive it in love and faith, and to confirm himself in it, n. 605, 606; and since they who confirm themselves in that love and faith, also live according to it, this likewise is signified. There are three degrees of the reception of that doctrine, which are described by these words; the first degree is the acknowledgment of that doctrine; the second degree is the confirming it in one's self; and the third degree is the living according to it; to acknowledge it belongs to the thought, to confirm it in one's self belongs to the understanding, and to live according to it belongs to the will. There are some who are in the first degree, and yet not in the second and third, and there are some who are in the first

and second, and yet not in the third ; but they who are in the third degree, which is that of living according to it, are those concerning whom the following verses, 11, 12, are spoken. To live according to it, is to make light of evil, by thinking that evil does not condemn, because works of the law do not save, but faith only ; also to make light of good, by thinking within one's self that no one can do good from himself, except it be meritorious ; thus they are such as only shun evils on account of civil and moral laws, and not on account of divine laws ; these are they who do good only for the sake of themselves and the world, consequently from self-love, and not for the Lord's sake, consequently not from love towards the neighbor. The reason why what now follows, in verses 11, 12, is said of these, is, because all that which enters only into the thought and into the understanding does not condemn, but that which enters into the will condemns ; for this enters into the life, and remains or becomes permanent ; for nothing can enter into the will but what is also of the love, and the love is the life of man. These also are they who do not examine themselves, nor know their sins, nor do the work of repentance, and therefore are condemned ; for they say in their hearts, what need is there of examination, or of a knowledge and acknowledgment of sins, or of repentance, when all these are included in faith alone ? I have seen many such in the spiritual world, who have shunned evils and done good on account of civil and moral laws, and not at the same time on account of spiritual laws, and who were cast into hell.

635. "He shall even drink of the wine of the wrath of God mixed with pure wine in the cup of his indignation," signifies that they falsify the goods and truths of the Word, and tincture their lives with such falsifications. This is the signification of these words, because by the wine of the wrath of God poured out without mixture, is signified the truth of the Word falsified ; and by the cup of his indignation is signified truth as a means of good, in like manner falsified ; and by drinking is signified to appropriate them, or to tincture their lives with them.

That by wine is signified the truth of the Word, may be seen n. 316; by the wine of the wrath of God, the truth of the Word adulterated and falsified, n. 632; by poured out without mixture, is evidently signified its being falsified; by a cup also, the like is signified as by wine, because a cup is that which contains it. The reason why to drink signifies to tincture their lives with them, is, because this is said to those who live according to the doctrine of justification by faith alone; see above, n. 634. By mixing wine and by mixture is also signified the falsification of truth, in David: "For in the hand of Jehovah there is a cup, and the wine is red, it is full of mixture, and he poureth out the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them," Psalm lxxv. 8. In many parts of the Word, wrath and anger are mentioned together, and in such cases wrath is predicated of evil, and anger of falsity, because they who are in evil are the subjects of wrath, and they who are in falsity are the subjects of anger; and both, in the Word, are attributed to Jehovah, that is, to the Lord, but it is meant that they take place in man against the Lord; see above, n. 575. That, in the Word, wrath and anger are mentioned together, appears from these passages: "Behold, the day of Jehovah cometh, cruel both with *wrath* and fierce *anger*: and the earth shall remove out of her place, in the *wrath* of Jehovah of Hosts, and in the day of his fierce *anger*," Isaiah xiii. 9, 13. "O Assyrian, the rod of my *wrath*, I will send him against an hypocritical nation; and against the people of mine *anger*," Isaiah x. 5, 6. "Whom I have slain in my *wrath* and in mine *anger*," Jerem. xxxiii. 5. "The *wrath* of Jehovah is upon all nations, and his *anger* upon all their armies," Isaiah xxxiv. 2. "Jehovah shall come to render his *anger* with *wrath*," Isaiah lxvi. 15. "And I will tread down the people in my *wrath*, and make them drunk in mine *anger*," Isaiah lxiii. 6. "Behold, my *wrath* and mine *anger* shall be poured out upon this place," Jerem. vii. 20: besides other passages, as in Jerem. xxxiii. 5, Ezek. v. 13, Deut. xxix. 27: and *anger of wrath*, Isaiah xiii. 13; Psalm lxxviii.

49, 50, Deut. vi. 14, 15. And in Isaiah: "In Jehovah have I righteousness and strength, and all that are incensed against him shall be ashamed," xlv. 24.

636. "And shall be tormented with fire and brimstone before the holy angels and before the Lamb. And the smoke of their torment ascendeth up for ever and ever," signifies, self-love and the love of the world and their derivative lusts, and the pride of self-derived intelligence proceeding from the latter, and torment in hell from the former. By fire is signified the love of self and of the world, n. 494; by brimstone are signified lusts derived from those two loves, n. 452; and since all torment in hell results from these three, therefore it is said, "shall be tormented with fire and brimstone, and the smoke of their torment shall ascend up for ever and ever." It is said, before the angels and the Lamb, because these loves are contrary to divine truth and contrary to the Lord, who is the Word; for by angels divine truths are signified, they being the recipients of truth, n. 170, and by the Lamb is signified the Lord as to his Divine Humanity and also as to the Word, n. 595. That torments in hell proceed from the above-mentioned loves, and that they are in those loves who are in faith separated from charity, may be seen above, n. 421, 502, 597.

637. "And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," signifies, a perpetual state in things undelightful with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. To have no rest day nor night, signifies their perpetual state in things undelightful after death, seeing that their torment is spoken of just before; by day and night is signified at all times; and, in a spiritual sense, in every state, thus perpetually, for day and night in that sense signify states of life, n. 101, 476. That to worship the beast and his image, and receive the mark of his name, signifies to acknowledge that faith, receive its doctrine, confirm one's self in it, and live according to it, may be seen above, n. 634, where the same words occur.

638. "Here is the patience of the saints: here are

they that keep the commandments of God and the faith of Jesus," signifies, that the man of the Lord's church, by temptations arising from those who worship the beast, is explored as to his quality in regard to a life according to the commandments of the Word, and in regard to faith in the Lord. That this is the signification of these words, see above, n. 593. To keep the commandments, signifies to live according to the precepts which are contained in the decalogue in a concise form; and by the faith of Jesus, is signified faith in him, for all such persons have faith from the Lord, which faith is the faith of Jesus.

639. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth," signifies, a prediction from the Lord of their state after death, who will be of his New Church, which is, that they who suffer temptations on account of their faith in the Lord and life according to his precepts, will have eternal life and felicity. To "hear a voice from heaven saying," signifies a prediction from the Lord. The reason why it relates to their state after death who are to be of his New Church, is, because that state is treated of in this verse; by "them who die from henceforth," is signified their state after death; write, signifies let it be handed down to posterity, n. 39, 63; by blessed are signified they who have eternal life and felicity, because they are blessed; by the dead are signified they who afflicted their souls, crucified their flesh, and suffered temptations; that these are here meant by the dead, will be seen below; that they have eternal life and felicity who have suffered temptations on account of their faith in the Lord and their life according to his commandments, appears from what goes before, where it is said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus," by which is signified that the man of the New Church is explored by temptations as to his quality in regard to a life according to the commandments, and in regard to faith in the Lord, see above, n. 638; and from these words, "and that they may rest from their labors," by which is signified, that they who are tempted will have peace in the

Lord, as will be seen below, n. 641. By temptations are here meant spiritual temptations, which exist with those who have faith in the Lord and live according to his commandments, when they drive away the evil spirits that are with them, who act as one with their concupiscences; these temptations are signified by the cross in the following passages: "And he that taketh not his *cross* and followeth after me, is not worthy of me," Matt. x. 38. Jesus said, "if any man will come after me, let him deny himself, and take up his *cross* and follow me," Matt. xvi. 24, Luke ix. 23, 24, 25, xiv. 26, 27: as also by crucifying the flesh in Paul: "And they that are Christ's, *crucify* the flesh with the affections and lusts," Gal. v. 24. The reason why they are signified by the dead who have afflicted their soul, crucified their flesh, and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead to the world; for the Lord says, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it *die*, it bringeth forth much fruit," John xii. 24. Nor are any others meant by the dead in John: Jesus said, "For as the Father raiseth up the *dead*, and quickeneth them, even so the Son quickeneth whom he will," v. 21, and in the same evangelist, Jesus said, "The hour is coming, and now is, when the *dead* shall hear the voice of the Son of God and live," v. 25, and also by the resurrection of the *dead*, Luke xiv. 14, Apoc. xx. 5, 12, 13, and in other places: see above, n. 106, and in David: "Precious in the eyes of Jehovah is the *death* of his saints," Psalm cxvi. 15. Jesus also said, "He that *loseth his life* for my sake, shall find it," Matt. x. 39, xvi. 25, Luke ix. 24, 25, xvii. 33, John xii. 25.

640. "Yea, saith the Spirit, that they may rest from their labors," signifies, that the divine truth of the Word teaches, that they who afflict their soul and crucify the flesh on account of it, shall have peace in the Lord. Yea, saith the Spirit, signifies, that the divine truth of the Word teaches, n. 87, 104; that they may rest, signifies that they shall have peace in the Lord; by peace is meant tranquillity of soul in consequence of being no lon-

ger infested as before by evils and falses, thus by hell ; by labors are meant labors of the soul, which consist in afflicting and crucifying the flesh, and in being tempted ; therefore by they shall rest from their labors, is signified, that they who afflict their soul and crucify their flesh in this world for the sake of the Lord and of life eternal, shall have peace in the Lord ; for the Lord says, " That in me ye shall have *peace*, in the world ye shall have tribulation," John xvi. 33. " *Peace* I leave you, *my peace* I give unto you, not as the world giveth, give I unto you," John xiv. 27. Such affliction is meant by labor in these places: " By the *labor* of his soul he shall see and be satisfied, by his knowledge shall my righteous servant justify many," Isaiah liii. 11. " Jehovah hath heard our voice, and looked on our affliction, and our *labor*, and our oppression," Deut. xxvi. 7. " They shall not *labor* in vain, nor bring forth for trouble," Isaiah lxxv. 23. " I know thy works, and thy *labor*, and thy patience, and hast borne, and hast patience, and for my name's sake thou hast *labored* and hast not fainted," Apoc. ii. 2, 3.

641. " And their works do follow them," signifies, according as they have loved and believed, and thence acted and spoken. By their works which follow with them are signified all things which remain with man after death. It is well known, that the externals, which appear before men, derive their essence, soul, and life from the internals, which do not appear before men, but which are apparent to the Lord and to the angels ; the latter and the former, or the externals and internals taken together, constitute works ; good works, if the internals are in love and faith, and the externals act and speak from their influence ; but evil works, if the internals are not in love and faith, and the externals act and speak from their influence ; if the externals act and speak seemingly from love and faith, those works are either hypocritical or meritorious. Ten persons may perform works which in externals are alike, but which in reality are not alike, seeing that the internals from which those externals proceed are dissimilar. Who cannot see, that there is an internal and an external, and that these two make one ? For who

cannot see, that the understanding and will constitute the internal of man, and speech and action his external? for who can speak and act without an understanding and a will? And since every one can see this, he may also see that works are external and internal at the same time; and as the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal; consequently, that the works which follow with them, are according as they have loved and believed, and thence acted and spoken. That good works are charity and faith, may be seen above, n. 73, 76, 94, 141, and that the internal of man or the internal man does not consist in understanding without willing, but in willing and thence understanding, consequently that it does not consist in believing without loving, but in loving and thence believing, and that the doing these things constitutes the external of man or the external man, may also be seen above, n. 626. From what has been said it may appear, that by their works that follow with them, is signified according as they have loved and believed, and thence acted and spoken. The same is signified by works in the following passages: "In the day of judgment God will render to every man according to his *deeds*," Rom. ii. 6. "For we must all appear before the judgment-seat of Christ, that every one may receive the *things done* in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10. "For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his *works*," Matt. xvi. 27. "They that have *done good* shall come forth unto the resurrection of life, and they that have *done evil* unto the resurrection of damnation," John v. 29. "And the dead were judged out of those things which were written in the books, according to their *works*," Apoc. xx. 12, 13. "And, behold, I come quickly: and my reward is with me, to give to every man according as his *work* shall be," Apoc. xxii. 12. "And I will give unto every one of you according to your *works*," Apoc. ii. 23. "I know thy *works*," Apoc. ii. 1, 2, 4, 8, 13, 16, 26, iii. 1, 2, 3, 7, 8, 14, 15, 19. "I will recompense them accord-

ing to their *deeds*, and according to the *works* of their own hands," Jerem. xxv. 14. "Like as Jehovah of hosts thought to do unto us, according to our ways and according to our *doings*," Zech. i. 6: and in many other places.

642. "And I saw, and behold, a white cloud; and upon the cloud one sat like unto the Son of Man," signifies, the Lord as to the Word. By a cloud is signified the Word in its literal sense, and by a white cloud the Word in its literal sense such as it is interiorly; and by the Son of Man is meant the Lord as to the Word; therefore it is said, on the cloud one sitting like the Son of Man. That by a cloud the Word is signified as to its literal sense, see above, n. 24, 513. The reason why a white cloud signifies the literal sense of the Word such as it is interiorly, is, because white is predicated of truths in the light, n. 167, 369, and interiorly in the literal sense of the Word there are spiritual truths, which are in the light of heaven. That by the Son of Man is meant the Lord as to the Word, see above, n. 44. The same is also abundantly proved in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 19—28. The Lord frequently said, "That they should see the *Son of Man* coming in the *clouds* of heaven," as in Matt. xvii. 5, xxiv. 30, xxvi. 64, Mark xiv. 61, 62, Luke ix. 34, 35, xxi. 27; and no one knows that it has any other signification than that, when he comes to judgment, he will appear in the clouds of heaven; but this is not what is meant, for the meaning is, that, when he comes to judgment, he will appear in the literal sense of the Word; and inasmuch as he now comes, he therefore appears in the Word by his revealing the existence of a spiritual sense in every particular of the literal sense of the Word; that in that sense he alone is treated of; and that he alone is the God of heaven and earth: these are the things that are to be understood by his coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word; that in that sense the Lord alone is treated of; and that he alone is the God of heaven and earth, is shown in the two *Doctrines of the New Jeru-*

salem, one concerning *the Lord*, and the other, concerning *the Sacred Scripture*. Since by the coming of the Lord in the clouds of heaven is meant his coming in his own Word, and this at the time when he is to execute judgment, and this being what the Apocalypse treats of, therefore it is said, "Behold, he cometh with *clouds*," Apoc. i. 7, and here, "I looked, and behold a white *cloud*, and upon the *cloud* one sat like the Son of Man." And in the Acts of the Apostles, "While they beheld, Jesus was taken up into heaven, and a *cloud* received him out of their sight; and two men in white apparel said, This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," i. 9, 11. By a cloud is signified the literal sense of the Word, because that sense is natural, and divine truth in natural light appears as a cloud in the eyes of angels, who are in spiritual light; as a white cloud with those who are in genuine truths from the literal sense of the Word, as a dark cloud with those who are not in genuine truths, as a black cloud with those who are in falses, and as a black cloud mingled with fire with those who are in faith separated from charity, by reason of their being in evils of life.—I have seen it.

643. "Having on his head a golden crown, and in his hand a sharp sickle," signifies, the divine wisdom from his divine love, and the divine truth of the Word. That by a crown on the head is signified wisdom, see above, n. 189, 252, and by a golden crown, wisdom from love, n. 235; and as it was seen on the head of the Son of Man, or of the Lord, by a golden crown is signified the divine wisdom from his divine love. The reason why a sickle signifies the divine truth of the Word, is, because by a harvest is signified the state of the church as to divine truth, here its last state, and therefore by reaping, which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment; and as these things are done by the divine truth of the Word, therefore this is signified by a sickle, and by a sharp sickle, the doing it exactly and exquisitely. By a sickle the same thing is signified as by a sword, but a sickle is

used where harvest is treated of, and a sword when war is treated of. That by a sword is signified divine truth fighting against falses, and *vice versa*, see above, n. 52, 108, 117.

644. "And another angel came out of the temple," signifies, the angelic heaven. What is signified by an angel and angels, may be seen above n. 5, 66, 170, 258, 342, 363, 344, 415, 465; in the present case, the angelic heaven is signified, because it is said, that he came out of the temple, and by the temple is signified heaven as a church, n. 191, 529, 585; for there is a church in the heavens just as on earth.

645. "Crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe," signifies, the supplication of the angels of heaven to the Lord, that he would make an end, and execute judgment, because the church is now arrived at its last state. By crying with a loud voice to Him that sat on the cloud, is signified the supplication of the angels of heaven to the Lord, by reason of there being nothing correspondent upon the earth, for the church on earth is that to the angelic heaven, that a foundation is to a house which rests upon it, or as the feet upon which a man stands, and by which he walks; wherefore, when the church on earth is destroyed, the angels lament, and make supplication to the Lord; they supplicate that he would make an end of the church, and raise up a new one: hence it is, that by the angels crying with a loud voice to Him who sat on the cloud, is signified the supplication of the angels to the Lord; that by Him who sat on the cloud is signified the Lord as to the Word, see above, n. 643; that to thrust in his sickle and reap, signifies to make an end and execute judgment, see above, n. 642, 643; by the time is come for thee to reap, is signified that there is an end of the church; for the harvest is ripe, signifies that the church is arrived at its last state; by harvest is signified the state of the church as to divine truth; the reason is, because from a harvest corn is procured, from which comes bread, and by corn and bread is signified the good

of the church, this being procured by truths. That this is the signification of this passage, may be seen more clearly from those places in the Word where harvest, reaping, and sickle occur, as in the following: "For there will I sit to judge all the heathen round about. Put ye in the *sickle*, for the *harvest* is ripe, for their wickedness is great," Joel iii. 12, 13. "Cut off the sower from Babylon, and him that handleth the *sickle* in the time of harvest," Jerem. l. 16. "And it shall be when the harvest-man gathereth the corn, and *reapeth* the ears with his arm; in the morning shalt thou make thy seed to flourish, but the *harvest* shall be a heap in the day of grief and desperate sorrow," Isaiah xvii. 5, 6, 11. "Be ye ashamed, O husbandmen, because the *harvest* of the field is perished," Joel i. 11. "Jesus said to his disciples, Say not ye there are yet four months, and then cometh *harvest*? lift up your eyes and look on the fields, for they are white already to *harvest*," John iv. 35, 39. "Jesus said to his disciples, The *harvest* truly is plentiful, but the laborers are few; pray ye therefore the Lord of the *harvest*, that he will send forth laborers into his *harvest*," Matt. ix. 37, 38, Luke x. 2. In these passages, and also in Isaiah xvi. 9, Jerem. v. 17, viii. 20, by harvest is signified the church as to divine truth. But all that is contained in these verses of this chapter, and also in the two subsequent chapters, was foretold by the Lord in the parable of the sower and of the gathering of the harvest, which shall be adduced, because he teaches and illustrates their signification: "Jesus said, The kingdom of heaven is like unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So his servants came and said, Wilt thou then that we go and gather them up? but he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them; let both grow together until the *harvest*, and in the time of *harvest* I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn,

And the disciples came unto Jesus, saying, Declare unto us the parable. Jesus said, He that soweth the good seed is the Son of Man," or the Lord, "the field is the world," the church, "the good seed are the children of the kingdom," truths of the church, "but the tares are the children of the wicked one," fables from hell, "the enemy that sowed them is the devil, the *harvest* is the end of the world," the end of the church, "and the reapers are the angels," divine truths: "as therefore the tares are gathered and burned in the fire, so shall it be in the end of the world," in the end of the church, Matt. xiii. 24—30, 63—43.

646. "And He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped," signifies, the end of the church, by reason that there was no longer any divine truth therein. This is signified, because by Him that sat on the cloud, is signified the Lord as to the Word, n. 642; by thrusting in his sickle and reaping, is signified to make an end and execute judgment, n. 643; by harvest is signified the state of the church, here its last state, n. 643, 645; and by the earth is signified the church, n. 285. From these connected into one sense, it appears, that by Him who sat on the cloud thrusting in his sickle, and the earth being reaped, is signified the end of the church, because there was no longer any divine truth therein.

647. "And another angel came out of the temple which is in heaven, he also having a sharp sickle," signifies, the heavens of the Lord's spiritual kingdom, and the divine truth of the Word with them. By an angel is signified, in a supreme sense, the Lord, also the angelic heaven, and likewise divine truth proceeding from the Lord, see above, n. 5, 66, 170, 258, 342, 363, 365, 415, 344; but here by an angel are signified the heavens of the spiritual kingdom, and thence the divine truths therein, because it follows that another angel came out from the altar, by whom are signified the heavens of the Lord's celestial kingdom, thus the divine goods therein, which will be treated of in the next article. There are two kingdoms into which all the heavens are divided, the

spiritual kingdom and the celestial kingdom ; the spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in wisdom from divine truths proceeding from the Lord ; and the celestial kingdom is the kingdom of the Lord's love, because the angels there are in love proceeding from the Lord, and thence in all good. That there are two kingdoms, into which all the heavens are divided, may be seen in the work concerning *Heaven and Hell*, n. 20—28, and in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 101, 381 ; by the temple is signified the universal heaven, as above, n. 644, but as it is here said the temple which is in heaven, and afterwards the altar, by the temple is signified the heaven of the Lord's spiritual kingdom, as was observed above ; and by a sharp sickle is signified the divine truth of the Word, as above, n. 643, 645. The reason why it is said above, that He that sat on the cloud put forth his sickle and the earth was reaped, and now, that an angel came out of the temple in heaven, he also having a sickle, and that he put it forth upon the earth and gathered the vintage of the vine of the earth, is, because by the earth, which was reaped by Him who sat on the cloud, or by the Lord, is signified the church throughout the whole world, but by the vine of the earth, is signified the church in the Christian world. These words involve the same as what the Lord foretold in the parable of the sower and the gathering in of harvest, Matt. xiii., as above cited, n. 645, at the end, where it is said that the harvest is the consummation of the age, that is, the end of the church, and that the reapers are the angels, by which are signified divine truths ; for the angels are not sent to reap, that is, to do these things, but the Lord does them by the divine truths of his Word ; for the Lord says, "The *Word* that I have spoken, the same shall judge him in the last day," John xii. 48. See above, n. 233, 273.

648. "And another angel came out from the altar, having power over fire," signifies, the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. By another angel are here signified the

heavens of the Lord's celestial kingdom, because he was seen to come out from the altar, for by an altar is signified the worship of the Lord from love, see above, n. 392, and by fire is signified love, n. 468, and by fire upon the altar is signified divine love, n. 395. It is said that he had power over fire, because the angels cherish that love in themselves.

649. "And he cried with a loud cry to Him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth," signifies, the Lord's operation from the good of his love through the divine truth of his Word upon the works of charity and faith among the men of the Christian church. This is the spiritual sense of these words, because by those two angels are signified the heavens of the Lord's spiritual kingdom and of his celestial kingdom, n. 647, 648; and the heavens do nothing of themselves, but from the Lord, for the angels in the heavens are only recipients, therefore nothing else is signified in the spiritual sense but the operation of the Lord, in the present case, on the church in the Christian world, and on the works of charity and faith with the men therein; for by vine that church is signified, which will be further treated of in article 651; and by clusters and grapes are signified works of charity. The reason why these are signified by clusters and grapes, is, because they are the fruits of the vine in the vineyard, and by fruits in the Word are signified good works. The reason why the angel who came out from the altar, said to the angel who came out from the temple, that he should put forth his sickle and gather the vintage, is, because by the angel who came out from the altar are signified the heavens of the celestial kingdom, or the heavens which are in the good of love; and by the angel who came out from the temple, are signified the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, as was observed above, and the good of love does not operate any thing from itself, but by the truth of wisdom, nor does the truth of wisdom operate any thing from itself, but from the good of love. That this is the case, is abundantly set forth in

the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*. This is the reason why the angel who came out from the altar called to the angel who came out from the temple, to put forth his sickle and gather the clusters of the vine or vineyard of the earth. On this account, then, it is, that by these words, the Lord's operation from the good of his love by the divine truth of his Word is signified. That grapes and clusters signify the good things and works of charity, may appear from the following passages: "Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the *vintage*, there is no *cluster* to eat, my soul desired the first ripe fruit. The good man is perished out of the earth, and there is none upright among men," Micah vii. 1, 2. "Their *grapes* are *grapes* of gall, their *clusters* are bitter," Deut. xxxii. 32. "My beloved hath a *vineyard* in a very fruitful hill: and he looked that it should bring forth *grapes*, and it brought forth *wild grapes*," Isaiah v. 1, 2, 4. "Who look to other gods, and love flagons of *grapes*," Hosea iii. 1. "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they *grapes*," Luke vi. 44. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the *gleaning grapes*, when the *vintage* is done," Isaiah xxiv. 13. "If *grape-gatherers* come to thee, would they not leave some *gleaning grapes*," Jerem. xlix. 9, Obad. verses 4, 5. "The spoiler is fallen upon thy summer fruits and upon thy *vintage*," Jerem. xlvi. 32, 33. "Many days and years shall ye be troubled, for the *vintage* shall fail, the gathering shall not come," Isaiah xxxii. 9, 10: not to mention other passages in which the vine and the fruit of the vine are mentioned. There are goods of celestial love, and there are goods of spiritual love; the goods of celestial love are of love to the Lord, and the goods of spiritual love are of love towards our neighbor; the latter goods are called goods of charity, and are meant by the fruit of the vine, which consists of grapes and clusters; and the

good things of love to the Lord are meant in the Word by the fruits of trees, particularly by olives.

“For her grapes are ripe,” signifies, because it is the last state of the Christian church. The same is signified by the grapes of the vineyard being ripe as by the harvest being ripe, but a harvest is spoken of the church in general and a vineyard of the church in particular; that by the harvest being ripe, is signified the last state of the church, see above, n. 645; therefore the same thing is denoted by the grapes of the vine being ripe. A vineyard signifies the church, where the divine truth of the Word is, and where the Lord is known thereby; because wine signifies interior truth, which comes from the Lord by the Word, therefore a vineyard, in the present instance, signifies the Christian church. That wine signifies truth from the good of love, thus from the Lord, see above, n. 316.

650. “And the angel thrust in his sickle into the earth, and gathered the vine of the earth,” signifies, the end of the present Christian church. By thrusting in his sickle and gathering the vine, the same is signified as by putting forth his sickle and reaping, but the latter is said of a harvest and the former of a vine; that to gather the vine signifies to cut the vine and gather its grapes, and that to reap signifies to cut down the harvest and gather the corn, is evident. That a vine or vineyard signifies the church where the Word is, by which the Lord is known, consequently in this case the Christian church, may appear from the following passages: Jesus said, “I am the *vine*, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire,” John xv. 5, 6. “Jesus likened the kingdom of heaven to a householder, who brought laborers into his *vineyard*,” Matt. xx. 1, 8. “Of the sons who were to labor in the *vineyard*,” Matt. xxi. 28. “Of the fig-tree planted in the *vineyard* which bare no fruit,” Luke xiii. 6—9. “Jesus spake a parable; a certain householder planted a *vineyard*, and hedged it

round about, and let it out to husbandmen, that he might receive the fruits of it, but they slew his servants whom he sent to them, and last of all his son," Matt. xxi. 33—39, Mark xii. 1—9, Luke xx. 9—16. "Now will I sing to my well-beloved a song of my beloved touching his *vineyard*. My well-beloved hath a *vineyard*. And he fenced it about, and gathered out the stones thereof, and planted it with the choicest *vine*," Isaiah v. 1, 2, &c. "In that day sing ye unto her, a *vineyard* of red *wine*. I Jehovah do keep it; I will water it every moment," Isaiah xxvii. 2, 3. "Many pastors have destroyed my *vineyard*; they have made my pleasant portion a desolate wilderness," Jerem. xii. 10, 11. "Jehovah will enter into judgment with the ancients of his people, for ye have eaten up the *vineyard*," Isaiah iii. 14. "And in all *vineyards* shall be wailing," Amos v. 17, 18. "And in the *vineyards* there shall be no singing, neither shall there be shouting," Isaiah xvi. 10.

651. "And cast it into the great wine-press of the wrath of God," signifies, an exploration of the quality of their works, that they were evil. By casting the clusters of the vine into the wine-press, is signified to explore the nature of their works, for these are signified by clusters, as may be seen above, n. 649: but as it is called the great wine-press of the wrath of God, it signifies an exploration of their works as being evil, for the wrath of God is said of what is evil, n. 634. A wine-press signifies exploration, because, in presses, wine is expressed from clusters of grapes, and oil from olives, and from the wine and oil which are expressed, is perceived the quality of the grapes and olives; and as by a vine is signified the Christian church, and by its clusters are signified works, therefore the exploring of these with the men of the Christian church, is signified by casting them into the press; but inasmuch as they have separated faith from charity, and have made the former competent to salvation without the works of the law; and since from faith separated from charity none but evil works proceed, therefore it is called the great wine-press of the wrath of God. The exploration of works is also signified by a press or

wine-press in the following passages : “ My beloved hath a *vineyard* in a very fruitful hill, and he planted it with the choicest vine, and also made a *wine-press* therein, and he looked that it should bring forth grapes, and it brought forth wild grapes,” Isaiah v. 1, 2. “ Put ye in the sickle, for the harvest is ripe : come, get you down ; for the *press* is full, the *fats* overflow, for their wickedness is great,” Joel iii. 13. “ The floor and the *wine-press* shall not feed them, and the new wine shall fail in her,” Hosea ix. 1, 2, &c. “ The spoiler is fallen upon thy summer fruits and upon thy *vintage*, I have caused wine to fail from the *wine-presses*, none shall tread with shouting, the shouting shall be no shouting,” Jerem. xlvi. 32, 33. “ There was a certain householder which planted a vineyard, and digged a *wine-press* in it, and let it out to husbandmen, but they slew the servants whom he sent unto them, and last of all his son,” Matt. xxi. 33. A press is also spoken of the goods of charity, from which truths of faith proceed, in Joel : “ Be glad then, O *daughters* of Zion, and rejoice in the Lord your God, and the floors shall be full of wheat, and the *presses* shall overflow with wine and oil,” ii. 23, 24.

652. “ And the wine-press was trodden without the city,” signifies, that an exploration was made from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith of the church. By the wine-press being trodden, is signified that the quality of their works was explored ; to tread the wine-press signifies to explore, and the clusters which are trodden signify works, as above, n. 649, in the present case, works resulting from the doctrine of faith of the church, which are evil works ; by the city is here meant the great city, of which mention is made above, chap. xi. verse 8, which is called the *great city*, spiritually Sodom and Egypt ; that it means the doctrine of faith separated from charity, which is the doctrine of the church of the Reformed, see above, n. 501, 502 ; and as all exploration of church doctrine is made by the divine truth of the Word, and this not being in that doctrine, but out of it, that also is signified by the wine-press being trodden without the city.

From these considerations it may appear, that by the wine-press being trodden without the city, is signified that examination was made from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith of the church. To tread the wine-press, not only signifies to explore evil works, but likewise to bear with them in others, also to remove and cast them into hell, in the following places: "I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like *Him that treadeth in the wine-press*? I have trodden the wine-press alone," Isaiah lxiii. 1, 2, 3. "The Lord hath trodden under foot all my mighty men in the midst of me, the Lord hath *trodden the virgin the daughter of Judah as a wine-press*," Lam. i. 15. "He that sitteth on the white horse shall rule the nations with a rod of iron, and he *treadeth the wine-press* of the fierceness and the wrath of Almighty God," Apoc. xix. 15.

653. "And blood came out of the wine-press even unto the bridles of the horses," signifies, violence done to the Word by direful falsifications of truth, and the understanding so closed thereby, that man is scarcely capable any longer of being taught, and thus led by divine truths from the Lord. By blood is signified violence done to the Word, n. 327, and the divine truth of the Word falsified and profaned, n. 379; for by the blood out of the wine-press, is meant the juice and wine from the clusters that were trodden, and the juice of the grape and wine have a similar signification, n. 316; by the bridles of the horses, are signified the truths of the Word, by which the understanding is guided, for a horse signifies the understanding of the Word, n. 298; hence a bridle signifies truth by which the understanding is guided; even unto the bridles of the horses, means quite into the mouth, into which the bridle is inserted, and by the mouth the horse drinks and feeds, therefore it also signifies, that such violence is done to the Word by dire falsifications, that man is scarcely capable of being taught any longer, and thus of being led of the Lord by divine truths. By a bridle is also signified that by which the understanding is

guided or led, Isaiah xxx. 27, 28, xxxvii. 29, and by the blood of the grapes, is signified the divine truth of the Word, Gen. xlix. 11, Deut. xxxii. 14, but in the present instance it is used in an opposite sense.

654. "For a thousand six hundred furlongs," signifies, mere falsities of evil. By furlongs, the same is signified as by ways, because furlongs are measured ways, and by ways are signified leading truths, n. 176, and, in an opposite sense, leading falses; and by a thousand six hundred, are signified evils in the whole complex, for by a thousand six hundred the same is signified as by sixteen, and by sixteen the same as by four, because sixteen is the product of four multiplied by itself, and four is said of good and of the conjunction of good with truth, n. 322, hence in an opposite sense, of evil and the conjunction of evil with the false, as in the present instance; and as the multiplying of any number by a hundred does not take away its signification, but only exalts it, therefore, for a thousand six hundred furlongs, signifies mere falses of evil. That all numbers in the Word signify things, may be seen above, n. 348, and that a number signifies the quality of a thing, n. 448, 608, 609, 610.

655. Here I will subjoin this MEMORABLE RELATION. I was conversing with some of those who are meant by the dragon in the Apocalypse; and one of them said to me, "Come along with me, and I will show you the amusements which are the delight of our eyes and hearts." And he carried me through a gloomy wood to the top of a hill, from which I could have a view of the diversions of the dragons. And I saw an amphitheatre erected in the form of a circus, with rows of benches one above another, on which the spectators were seated; they who sat on the lowest seats, appeared to me, at a distance, like satyrs and priapi, some covered and others entirely naked. On the benches above them sat whoremongers and harlots, as I judged from their gestures and behavior; and then the dragon said to me, "Now thou shalt see our pastime." And I saw, as it were, oxen, rams, sheep, goats, and lambs driven into the area of the circus, and when they

were in, a gate was opened, and there rushed in, as it were, young lions, panthers, leopards, and wolves, which attacked the flock with great fury, and tore them in pieces and killed them; but the satyrs, when the bloody slaughter was over, strewed sand over the place where the butchery had been executed. Then the dragon said to me, "These are our sports and pastimes, with which we are delighted;" and I replied, "Get thee hence, demon, in a short time thou wilt see this amphitheatre converted into a lake of fire and sulphur;" at this he laughed and went away. Afterwards I began to think within myself, "Why are such things permitted by the Lord?" and I received an answer in my heart, that they are permitted so long as these dragons continue in the world of spirits, but when the time of their stay in that world is at an end, those exhibitions are changed into such as are direful and infernal. All the appearances above-mentioned were produced by the dragonists by means of phantasies; therefore they were not real oxen, rams, sheep, kids, and lambs, but it was thus that they represented the genuine goods and truths of the church, which are the objects of their hatred; the young lions, panthers, leopards, and wolves were appearances of the lusts abiding in those who seemed like satyrs and priapi; they who were totally destitute of any covering, were such as believed that evils do not appear in the sight of God; and they who had a covering, were such as believed that they do indeed appear, but yet do not condemn, provided they are principled in faith; the whoremongers and harlots were falsifiers of the truth of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear, at a distance, according to correspondences, the forms of such appearances being called representations of spiritual things in objects similar to those that are natural.

After this I saw them go out of the wood, the dragon being in the midst of the satyrs and priapi, and after them, their slaves and scullions, for such were the whoremongers and harlots; their company increased as they went along, and then it was given to hear what they were conversing

about: they were saying that they perceived a flock of sheep and lambs in a meadow, which was a token that one of the cities of Jerusalem, where charity had the pre-eminence, was not far off. And they said, "Let us go and take that city, and cast out its inhabitants, and plunder their goods." Accordingly they drew near; but the city was encompassed with a wall, which was guarded by angels. Then they said, "Let us take it by stratagem; let us send one who is skilled in mussitation,* who can make black white, and white black, and can give to any object whatever color he pleases." And there was found one who was expert in metaphysics, who could change the ideas of things into the ideas of terms, and conceal the things themselves under technical formularies, and thus fly away, like a hawk, with his prey under his wings. This metaphysician had instructions how to treat with the people of the city, by pretending that they were of the same religion, and wished to be let within the walls. So coming to the gate, he knocked, and when it was opened, he said, that he wished to speak with the wisest person in the city; then he entered, and was conducted to one, whom he thus addressed, saying, "There are some of my brethren, without the gates of the city, who request to be let in; they profess the same religious sentiments with yourselves: we all, both you and we, make faith and charity the two essentials of religion; the only difference between us is, that you call charity the primitive and faith the derivative, whereas we say that faith is the primitive and charity is the derivative. But what matters it which is called the primitive, or which the derivative, provided they are both believed in?" The wise man of the city replied, "We will not talk this matter over alone, but in the presence of several witnesses, who may act as judges and arbiters between us, or else we shall never come to any determination." Accordingly witnesses were sum-

* It may be proper to inform the unlearned reader, that *mussitation* means the same as muttering, or whispering, and is therefore a term suited to denote an art which consists in speaking obscurely and perplexedly on all subjects, and thereby darkening the clearness and plainness of genuine truth.

moned, to whom the draconic spirit spake the same words as before ; upon which the wise man of the city replied, "Thou hast asserted, that it is the same thing whether charity or faith be considered as the primary essential of the church, be it only agreed that each constitutes the church and its religion ; and yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. I speak in this manner, because I have observed that thou art expert in the art of metaphysics, which art we call mussionation, and some call it incantation ; but to speak in plain terms, the difference is the same as between what is above and what is below ; nay ! if thou art disposed to believe it, there is as much difference as between heaven and hell ; for that which is primary constitutes the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us, in the first place, determine the meaning of charity and faith. Charity is the affection of the love of doing good to our neighbor, for the sake of God, of salvation, and of eternal life ; and faith is thought grounded in confidence concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of love for the sake of God, because he commanded it, but not for the sake of salvation and eternal life." And the wise man of the city said, "We will suppose that to be the case, provided you admit it is for the sake of God." When they had come to this explanation, the wise man of the city said, "Is not affection primary, and thought derived from it ? But the dragon's emissary said, "No ! I deny it." To this reply was made, "You cannot deny it ; does not man think from affection ? take away affection, and can you think at all ? it is just the same as if you were to take away sound from speech, in which case you cannot speak, for sound has relation to affection, and speech has relation to thought, seeing that affection produces sound, and thought frames it into speech ; their connexion is like that which subsists between flame and light, for if you take away flame do you

not extinguish the light? It is the same with charity, because charity is affection, and with faith, because faith is thought. Cannot you thus comprehend, that what is primary is all in that which is secondary, just as sound is in speech? from which consideration you may see, that if you do not allow that to be primary which is so, you cannot have any thing to do with that which is secondary; therefore, if you assign to faith the first place, when in reality it is in the second, you must needs appear in heaven like a man inverted, with his feet uppermost and his head undermost, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, of what sort must your good works be, which constitute charity, but like those which the mountebank would perform with his feet, his hands being otherwise employed? Your charity, therefore, as you may see, is natural and not spiritual, because it is inverted." All this the emissary understood, for every devil can understand truth when he hears it, but cannot retain it, because the affection of evil, when it returns, casts out the thought of truth. After this, the wise man of the city explained at large the nature of faith when it is regarded as the primary essential of religion, showing that in such a case it is merely natural, and that it is mere science devoid of any spiritual life, consequently that it is not faith; "For your charity is nothing but natural affection, and from natural affection proceeds no other than natural thought, which is your faith; and I can venture to affirm, that in faith merely natural there is no more spirituality than in the mind's reflection on the Mogul's dominions, on the diamond mines there, or on the wealth and grandeur of that potentate." On hearing this, the draconic spirit walked off in a rage, and related all that had passed to his companions without the gates; who, when they heard what had been asserted, that charity is the affection of the love of doing good to one's neighbor for the sake of God, of salvation, and of eternal life, exclaimed with one consent, "It is a lie;" and the dragon himself cried out, "Alas! what enormous wickedness! Are not all good works, which are charity, when performed for the

sake of salvation, meritorious?" Then they said one to another, "Let us call together more of our companions, and lay siege to this city; let us make scaling-ladders, ascend the walls, rush upon them in the night, and cast out these charities." But when they made the attempt, lo, there appeared, as it were, fire from heaven, which consumed them; but the fire from heaven was but an appearance of their wrath and hatred against the inhabitants of the city, because they would not allow faith to be primary, and maintained that it was secondary; but the reason why they appeared to be consumed by fire was, because hell opened under their feet and swallowed them up. Incidents similar to this occurred to many in the day of judgment; and this is what is meant by these words in the Apoealypse, "The dragon shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them," chap. xx. 8, 9.

CHAPTER XV.

1. AND I saw another sign in heaven, great and marvellous; seven angels having the seven last plagues; for in them is consummated the wrath of God.

2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God.

3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God Almighty, just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels came out of the temple, having the seven plagues, clothed in linen, clean and shining, and having their breasts girded with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power, and no one was able to enter into the temple, till the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. A preparation for disclosing the last state of the church, and laying open the evils and falses in which those who are of the church are principled, verses 1, 5—8; from whom they are separated who have acknowledged the Lord, and lived according to his commandments, verses 2, 3, 4.

THE CONTENTS OF EACH VERSE. “And I saw another sign in heaven, great and marvellous,” signifies, a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith: “Seven angels having the seven last plagues,” signifies, the evils and falses in the church, such as exist in its last state, universally disclosed and laid open by the Lord: “For in them is consummated the wrath of God,” signifies, the devastation of the church and its consequent end: “And I saw, as it were, a sea of glass mingled with fire,” signifies, the ultimate boundary of the spiritual world, where are collected, those who had some religion and consequent worship, but no good of life: “And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,” signifies, those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word: “Standing on the sea of glass, having the harps of God,” signifies, the Christian heaven in its boundaries, and the faith of charity among those who are there: “And they sing the song of Moses, the servant of God, and the song of the Lamb,” signifies, a confession grounded in charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the divinity of the Lord’s Humanity: “Saying, Great and marvellous are thy works, O Lord God Almighty,” signifies, that all things in the world, in heaven, and in the church, were created and made by the Lord from divine love by divine wisdom: “Just and true are thy ways, thou King of saints,” signifies, that all things which proceed from him are just and true, because he is divine good and divine truth itself in heaven and in the church: “Who shall not fear thee, O Lord, and glorify thy name?” signifies, that he alone is to be loved and worshiped: “For thou only art holy,” signifies, that he is the Word, the truth,

and illumination : " For all nations shall come and worship before thee," signifies, that all who are in the good of love and charity, will acknowledge the Lord to be the only God : " For thy judgments are made manifest," signifies, that the truths of the Word plainly testify it : " And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened," signifies, that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is the decalogue : " And the seven angels came out of the temple, having the seven plagues," signifies, a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falses may be disclosed, and that thus the wicked may be separated from the good : " Clothed in linnen, clean and shining, and having their breasts girded with golden girdles," signifies, this from the pure and genuine truths and goods of the Word : " And one of the four animals gave unto the seven angels seven golden vials," signifies, those truths and goods by which the evils and falses of the church are detected, taken from the literal sense of the Word : " Full of the wrath of God, who liveth for ever and ever," signifies, the evils and falses which will appear, and be detected and laid open by pure and genuine truths and goods of the Word : " And the temple was filled with smoke from the glory of God, and from his power," signifies, the inmost of heaven full of the Lord's divine spiritual and celestial truth : " And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated," signifies, in such degree there, that it could not further be supported, and this until after devastation, the end of that church was seen.

THE EXPLANATION.

656. " AND I saw another sign in heaven, great and marvellous," signifies, a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith. This is the subject of this and the following chapter ; therefore it is signified by a sign in heaven, great and marvellous. That a sign in heaven signifies a revelation from the Lord concerning heaven and the church and of their state, see above, n. 532, 536 ; it is concerning love and faith, because it is called great and marvellous : and great, in the Word, is said of such things as are of affection and love, and marvellous, of such things as are of thought and of faith.

657. " Seven angels having the seven last plagues,"

signifies, the evils and falses in the church, such as exist in its last state, universally disclosed and laid open by the Lord. By seven angels is signified the universal heaven; but as heaven is not heaven from any thing proper to the angels, but from the Lord, therefore by seven angels the Lord is signified, nor can any other disclose the evils and falses which are in the church. That by angels is signified heaven, and, in a supreme sense, the Lord, may be seen above, n. 5, 258, 344, 465, 644, 647, 648: by plagues are signified evils and falses, evils of love and falses of faith; for they are those which are described in the next chapter, and are signified by grievous and noisome sores, by the blood as it were of a dead man, whereby every living soul died, and by the blood into which the waters of the rivers and fountains were turned, by the scorching of fire with which men were afflicted, by the unclean spirits like frogs, which were demons, and by great hail; the evils and falses which are signified by all these things, are here understood by plagues; by the last plagues are signified the same in the last state of the church; by seven are signified all, n. 10, 394; but inasmuch as these evils, which are signified by the plagues in the next chapter, are not all in particular, but are all in general, by seven are here signified all in a universal sense, for the universal comprehends all the particulars. From these considerations it appears, that by "I saw seven angels having the seven last plagues," is signified, that the evils and falses in the church, such as they exist in its last state, were all revealed universally by the Lord. That plagues signify spiritual plagues, which affect men as to their souls, and destroy them, which plagues are evils and falses, may appear from the following passages: "From the sole of the foot even unto the head there is no soundness in it; the wounds of the *recent plague* have not been closed, nor bound up, nor mollified with ointment," Isaiah i. 6, "Jehovah smote the people in wrath with an *incurable plague*," Isaiah xiv. 6. "O Jehovah, remove thy *plague* away from me, I am consumed by the blow of thine hand," Psalm xxxix. 11. "Thy bruise is incurable, and thy wound is grievous,

for I have wounded thee with the *plague of an enemy* for the multitude of thine iniquity, because thy sins were increased; for I will heal thee of thy *plagues*," Jerem. xxx. 12, 14, 17. "If thou wilt not observe to do all the words of this law, then Jehovah will make thy *plagues* wonderful, and the *plagues* of thy seed great and even of long continuance, and every *plague* which is not written in the book of this law, until thou be destroyed." Deut. xxviii. 58, 59, 61. "There shall no evil befall thee, neither shall any *plague* come nigh thy dwelling," Psalm xci. 10. "Also Edom shall be a desolation; every one that goeth by shall hiss at all the *plagues* thereof," Jerem. xlix. 17. "But it shall be wholly desolate; every one that goeth by Babylon shall be astonished and hiss at all her *plagues*," Jerem. l. 13. "In one day shall *plagues* come upon Babylon," Apoc. xviii. 8. "The two witnesses shall smite the earth with every *plague*," Apoc. xi. 6. Neither is any thing else, but evils and falses, signified by the *plagues of Egypt*, which in part were similar to the *plagues* described in the next chapter, which *plagues* may be seen enumerated above, n. 503. They are also called *plagues*, Exod. ix. 14, xi. 1. Hence it is evident that by *plagues* no other than spiritual *plagues* are signified, which affect the souls of men and destroy them, as also in Isaiah xxx. 26, Zech. xiv. 12, 15, Psalm xxxviii. 6, 12, Apoc. ix. 20, xvi. 21, Exod. xii. 13, xxx. 12, Numb. viii. 19, Luke vii. 21: and in other places.

658. "For in them is consummated the wrath of God," signifies, the devastation of the church and its consequent end. By consummation is signified the devastation of the church and then its end, as will be seen presently; by the wrath of God is signified evil among men, which, because it is against God, is called the wrath of God, not that God is angry with man, but because man, in consequence of his evil, is angry with God, and because it seems to man, when he is punished and tormented for it, as is the case after death in hell, to come from God, therefore, in the Word, wrath and anger, yea evil is attributed to God; but this in the sense of the letter only, this sense being written according to appearances and

correspondences, but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light; concerning that wrath, see above, n. 525, 635. It is said that in those plagues the wrath of God is consummated, and that thereby is signified the devastation of the church and thus its end; the reason shall be explained. Every church, in process of time, decreases, by receding from the good of love and truths of faith, until there is nothing of these principles left remaining, this being brought about by the successive increase of evil and falsity; and when there is no longer any good of love and faith, then there is nothing but evil and falsity; and when this is the case, there is an end of the church; in this extremity, man knows no other than that evil is good and falsity truth, for he loves them from the delight he feels in them, and therefore confirms them; this is the end which is signified by the consummation, and is called devastation, in the following passages: "I have heard from Jehovah of hosts a *consummation and decision* upon the whole earth," Isaiah xxviii. 22. "The *consummation* decreed shall overflow with righteousness, for Jehovah, God of hosts, shall make a *consummation and decision* in the midst of the land," Isaiah x. 22, 23. "But the whole land shall be devoured by the fire of Jehovah's jealousy, for he shall make a speedy *consummation* of all them that dwell in the land," Zeph. i. 18. "And for the overspreading of abominations, he shall make it desolate, even until the *consummation and decision* shall be poured upon the desolate," Dan. ix. 27. "The whole land shall be desolate, yet will I not make a full *consummation*," Jerem. iv. 27. "Jehovah said, I will go down now and see whether they have made a *consummation* according to the cry of it, which is come unto me," Gen. xviii. 21, speaking of Sodom. "The iniquity of the Amorites is not yet *consummated*," Gen. xv. 16. The end of the church is also meant in the following passages by the consummation of the age: "The disciples asked Jesus, And what shall be the sign of thy coming and of the *consummation of the age*?" Matt. xxiv. 3. "And in the time of harvest

I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. So shall it be in the *consummation of the age*," Matt. xiii. 30, 40. "So shall it be in the *consummation of the age*, the angels shall come forth, and sever the wicked from among the just," Matt. xiii. 49. "Jesus said unto the disciples, And lo, I am with you alway, even unto the *consummation of the age*," Matt. xxviii. 20. Unto the consummation of the age means, unto the end of the church, and the establishment of a new church, with which the Lord will then be.

659. "And I saw as it were a sea of glass mingled with fire," signifies, the ultimate boundary of the spiritual world, where are collected those who had some religion and consequent worship, but no good of life. By a sea of glass, chap. iv. 6, is signified the new heaven of Christians, who were in truths of a common or general nature from the literal sense of the Word, n. 238; they who are in truths of a general kind, are also in the borders of heaven, therefore, at a distance; they appear to be in the sea, n. 398, 403, 404, 420: but in the present instance, by a sea of glass is signified the ultimate boundary of the spiritual world, where are collected those who have some religion and consequent worship, but no good of life; inasmuch as a collection of these is signified, therefore it is said, *as it were* a sea of glass, and further, it appeared *mingled with fire*, and by fire there is signified the love of evil, and thence the evil of life, n. 452, 468, 494, 766, 767, 787; thus not the good of life, for where there is no good there is evil. That a collection of these is here understood by "as it were a sea of glass mingled with fire," appears also from what next follows, as that "they who had gotten the victory over the beast and over his image stood beside *this sea*," by whom are signified those who, in consequence of the rejection of faith separated from charity, were in good of life and thence in heaven, n. 660. It is this sea also which is meant, in chap. xxi. 1, "by *the sea* which was no more," n. 878. What the nature and quality of this sea, and of those who were in it, were, has also been granted me to see: they were

such as did possess some religion, frequented churches, listened to discourses, received the Lord's supper, but never thought any further about God, salvation, and eternal life, being so ignorant as not even to know what sin is ; therefore they were men as far as countenance or appearance was concerned ; and many of them were so likewise in regard to civil and moral life, but not at all in regard to spiritual life, by virtue of which nevertheless man is man.

660. " And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," signifies, those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word. By the beast is signified the faith of the dragon among the laity, treated of in chap. xiii. 1—11, because an image was made to him, verse 14 ; by his image is signified doctrine, n. 602, 634, 637 ; by mark is signified the acknowledgment of that faith, n. 605, 606, 634, 637, 679 ; by the number of his name is signified the falsification of the Word, n. 610. Hence it appears, that by these words they are signified who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word.

661. " Standing on the sea of glass, having the harps of God," signifies, the Christian heaven in its boundaries, and the faith of charity among those who are there. Since by the sea of glass is signified a collection of those who have indeed some religion and worship, but no good of life, n. 659, therefore, by those who were seen standing on that sea, is signified the Christian heaven at its boundaries, with whom there were religion, worship, and good of life, from the circumstance of their having gotten the victory over the beast and over his image. The superior Christian heaven is treated of in the foregoing chapter ; they who composed that heaven are meant by the hundred forty and four thousand, who were seen standing with the Lamb on Mount Sion, and are mentioned, n. 612—625 ; by harps is signified the confession of the Lord from spiritual truths, n. 276, 616 ; spiritual truths

are of faith originating in charity. Their being seen to have harps, and heard to sing the song afterwards mentioned, was representative of confession springing from the faith of charity; the affections of the thoughts and consequent sound of the discourse of the angels of heaven, are variously heard below in the spiritual world, either as the sound of waters, or of thunder, as above, chap. xiv. 2, or as the sound of trumpets, as above, chap. iv. 1, or, as in the present instance, like the sound of harps, as also above, chap. v. 8, xiv. 2; but yet they are not waters which make a noise, nor thunders which thunder, nor trumpets and harps which sound, nor, indeed, are they songs; but the discourse of the angels, and their confessions according to their affections and consequent thoughts, are heard as such below, from which the quality of their love and wisdom is perceived. That such things are heard is owing to the correspondence of affection with sound, and of thought in speech.

662. "And they sing the song of Moses, the servant of God, and the song of the Lamb," signifies, a confession grounded in charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the divinity of the Lord's Humanity. That to sing a new song is to confess, from joy of heart and from affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth, may be seen above, n. 279, 615; here, however, it is not called a new song, but the song of Moses, the servant of God, and the song of the Lamb, and by the song of Moses is signified confession grounded in a life according to the precepts of the law, which is the decalogue, thus in charity, and by the song of the Lamb, confession grounded in faith concerning the divinity of the Lord's Humanity, for by the Lamb is meant the Lord as to his Divine Humanity, n. 269, 291, 595, and by Moses is meant, in an extensive sense, all the law written in his five books, and, in a more confined sense, the law which is called the decalogue; and as this serves man for the purposes of life, it is called the song of Moses, the servant of God, for by a servant, in the Word, is meant that man or thing which serves or

is serviceable, n. 380, in this instance for the purposes of life. The reason why by Moses, in an extensive sense, is meant the law, is, because his five books are called the law. That all the commandments, judgments, and statutes given by him in his five books are called the law, may be seen above, n. 417; that every thing which is written in those books is called the law of Moses, and also Moses, may appear from the following passages: "And Philip said, We have found him of whom *Moses in the Law* and the Prophets did write, Jesus of Nazareth," John i. 45. "*Moses in the Law* commanded that such should be stoned," John viii. 5. "And when the days of her purification according to the *Law of Moses* were accomplished," Luke ii. 22. "All things must be fulfilled which are written in the *Law of Moses*, and in the Prophets, and in the Psalms concerning me," Luke xxiv. 27, 44. "Did not *Moses give you the Law?*—Moses therefore gave unto you circumcision—that the *Law of Moses* should not be broken," John vii. 19, 22, 23. "Abraham said unto the rich man in hell—If they hear *Moses* and the Prophets, let them hear them; if they hear not *Moses* and the Prophets, neither will they be persuaded though one rose from the dead," Luke xvi. 29, 31. "Therefore the curse is poured upon us, and the oath that is written in the *Law of Moses*, the servant of God.—As it is written in the *Law of Moses*, all this evil is come upon us," Dan. ix. 11, 13. "Remember ye the *Law of Moses*, my servant, which I commanded unto him in Horeb," Malachi iv. 4. "Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and also *believe thee FOR EVER*," Exod. xix. 9. From what has been said, it may appear, that by Moses, in an extensive sense, is meant the Word written by him, and is called the Law. That by Moses is meant the law which is the decalogue, follows of course, and the more so as Moses cut out the table upon which it was written, after he had broken the first, Exod. xxxiv. 1, 3, and when he brought them down, his face shone, Exod. xxxiv. 29 to the end; for which reason Moses is represented in paintings as

holding those tables in his hand. It is also said in Mark, *Moses said*, "Honor thy father and thy mother," vii. 10; "and Joshua wrote a copy of the *Law of Moses* upon the stones of the altar," Joshua viii. 32; that law was the decalogue or ten commandments. From these considerations it may be seen, that, in the present instance, by the song of Moses, the servant of God, nothing else is meant but confession springing from charity, thus from a life according to the commandments of the law, which are the decalogue.

663. "Saying, Great and marvellous are thy works, O Lord God Almighty," signifies, that all things in the world, in heaven, and in the church, were created and made by the Lord from his divine love by his divine wisdom. By the works of the Lord are signified all things which were created and made by him, these being in general all things in the world, all things in heaven, and all things in the church, which it is not possible to enumerate particularly. They are called great and marvellous, because great is said in reference to love, and marvellous in reference to wisdom, as above, n. 656; moreover the Lord, in the Word, is called Lord from the divine good of divine love, and God from the divine truth of divine wisdom. That the Lord is called Almighty because he is, lives, and does all things from himself, and also governs all things from himself, may be seen above, n. 31: hence it is, that by "great and marvellous are thy works, O Lord God Almighty," in a universal sense, is signified that all things in the world, in heaven, and in the church, were created and made by the Lord from his divine love by his divine wisdom.

664. "Just and true are thy ways, thou King of saints," signifies, that all things which proceed from him are just and true, because he is divine good and divine truth itself in heaven and in the church. By ways are signified truths leading to good, n. 176, and by a king, when speaking of the Lord, is signified divine truth, and by King of saints, divine truth in heaven and in the church from him; for by saints are signified they who are in divine truths from the Lord, n. 173, 586: hence by

“just and true are thy ways, thou King of saints,” is signified that all things which proceed from the Lord are just and true, because he is divine truth itself in heaven and in the church. The Lord is called king in his Divine Humanity, because this is the Messiah, the Anointed, the Christ, the Son of God; that Messiah in the Hebrew language is Christ in the Greek, and that the Messiah or Christ is the Son of God, may be seen above, n. 520; that Messiah signifies both King and Anointed in the Hebrew language, is well known. The reason why the Lord, as king, is the divine truth, is, because this is signified by a king, n. 20, 483: hence it is that by kings are signified they who are in divine truths from the Lord, Apoc. i. 6, v. 10; it is on this account that heaven and the church are called his royalty; and his coming into the world is called the gospel of the kingdom: heaven and the church are called his kingdom, Dan. ii. 44, vii. 13, 14, 27, Matt. xii. 28, xvi. 28, Mark i. 14, 15, ix. 1. xv. 43, Luke i. 33, iv. 43, viii. 1, 10, ix. 2, 11, 16, x. 11, xvi. 16; xix. 11, xxi. 31, xxii. 18, xxiii. 51. And his coming is called the gospel of the kingdom, Matt. iv. 23, ix. 35, xxiv. 14: but more may be seen on this subject in the *Doctrine of the New Jerusalem concerning the Lord*. That the Lord is called a King, appears from the following passages: “These shall make war with the Lamb, and the Lamb shall overcome them; for he is *Lord of lords and King of kings*,” Apoc. xvii. 14. “He that sat on the white horse is called the Word of God,—and his name is *King of kings and Lord of lords*,” Apoc. xix. 13, 16, Dan. ii. 47. “Nathaniel said, Rabbi, thou art the Son of God, thou art the *King of Israel*,” John i. 49. “When the *Son of Man* shall come in his glory,—then he shall sit upon the throne of his glory;—then shall the *King* say unto them on his right hand, and unto them on his left—” Matt. xxv. 31, 34, 41. “And cried, Hosanna, blessed is the *King of Israel*, that cometh in the name of the Lord,” John xii. 13. “Pilate asked Jesus, Art thou a king then? Jesus answered, Thou sayest that *I am a king*. To this end was I born, and for this cause came I into

the world," John xviii. 37. "Thine eyes shall see the King in his beauty;—*Jehovah is our King*; he will save us," Isaiah xxxiii. 17, 22. "I Jehovah am your Holy One, the *Creator of Israel, your King*," Isaiah xliii. 15. "Thus saith *Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts*, I am the first and I am the last, and beside me there is no God," Isaiah xlv. 6. "*Jehovah shall be King* over all the earth," Zech. xiv. 9, Psalm xlvii. 2, 6, 7, 8. "Lift up your heads; O ye gates;—and the *King of Glory* shall come in.—*Jehovah of Hosts, he is the King of Glory*," Psalm xxiv. 7—10. "I will raise unto David a righteous branch, and a *King* shall reign and prosper, and shall execute judgment and justice in the earth," Jerem. xxiii. 5, xxxiii. 15: besides other passages, as Isaiah vi. 5, lii. 7, Jerem. x. 7, 10, xlv. 18, Ezek. xxxvii. 22, 24, Hosea x. 15, Zeph. iii. 15, Psalm xx. 9, Psalm xlv. 13, 15, 16, Psalm lxxviii. 24, Psalm lxxiv. 12.

665. "Who shall not fear thee, O Lord, and glorify thy name?" signifies, that he alone is to be loved and worshiped. To fear God, signifies to love him; and to glorify his name, signifies to worship him: that he alone is to be loved and worshiped, is understood by "who shall not," and by "because thou only art holy." That to fear God, is to love him by fearing to do what is displeasing to him, and that such fear has place in all love, see above, n. 527, 628. The reason why to glorify his name is to worship him, is, because by the name of Jehovah is signified every thing by which he is worshiped, n. 81, and to glorify, signifies to acknowledge and confess.

666. "For thou only art holy," signifies, that he is the Word, the truth, and illumination. That the Lord alone is holy, see above, n. 173; and that it is divine truth which is called holy, n. 173, 580: and as the Word is divine truth and divine truth is the Lord, and as divine truth spiritually illuminates, for it is light in heaven, but from the Lord, therefore by, for he "only is holy," is signified that the Lord is the Word, the truth, and illumination. Since the Word is divine truth, and divine

truth spiritually illuminates, therefore it is said that the Word was dictated from Jehovah by the Holy Spirit, and that the Holy Spirit illuminates and teaches man; but who does not know that God is omnipresent, and that what is holy proceeds from him, and that where he is received he gives illustration? Who may not thence conclude, that the Holy Spirit is not a God by itself, distinct from Jehovah, or the Lord, as one person from another, but that it is Jehovah, or the Lord himself? He who acknowledges the divine omnipresence, will also acknowledge this. That by the Holy Spirit, in the Word, is meant the divine life of the Lord, thus himself, and in particular the life of his wisdom, which is called divine truth, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 50—53, where it is proved from the Word. That the Lord is the Word, may be seen, John i. 1, 14. That he is the truth, John xiv. 6. That he is the light, and consequently illumination, John xii. 34, 35, 36.

667. "For all nations shall come and worship before thee," signifies, that all who are in the good of love and charity, will acknowledge the Lord to be the only God. By all nations are signified they who are in the good of love and charity; that these are meant by nations, when used in a good sense, may be seen above, n. 483; to come and worship before him, signifies to acknowledge the Lord to be God, and as there is one God in whom there is a trinity, and that the Lord is that God, it signifies to acknowledge him to be the only God.

668. "For thy judgments are made manifest," signifies, that the truths of the Word, when opened, testify it. By judgments are signified divine truths, according to which man should live, by which his quality is known, and according to which he will be judged; and as those divine truths are in the Word, and the Word is now laid open, which testifies that the Lord alone is the God of heaven and earth, therefore by "because thy judgments are made manifest," is signified because the truths of the Word testify it. That the Word is now laid open, and testifies that the Lord is the only God of heaven and

earth, and that we ought to live according to his commandments, and that the faith now generally prevailing should be removed, may appear from the *Four Doctrines* just published, one *concerning the Lord*, another on the *Sacred Scripture*, a third on a *Life according to the Commandments of the Decalogue*, and the fourth on *Faith*; these being the particulars that are meant by “for thy judgments are made manifest.” Inasmuch as the Lord is divine good and divine truth, and since by judgment is signified divine truth and by justice divine good, therefore, in many places, where the Lord is spoken of, justice and judgment are mentioned, as in the following: “Zion shall be redeemed with *justice*, and her converts with *judgment*,” Isaiah i. 27. “He shall sit upon the throne of David, and upon his kingdom, to order it with *judgment* and with *justice*,” Isaiah ix. 7. “Jehovah is exalted, for he dwelleth on high; he hath filled Zion with *judgment* and *justice*,” Isaiah xxxiii. 5. “But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am Jehovah,—which exerciseth loving kindness, *judgment*, and *justice* in the earth,” Jerem. ix. 24. “I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute *judgment* and *justice* in the earth,” Jerem. xxiii. 5, xxxiii. 15. “I will betroth thee unto me in *justice* and in *judgment*,” Hosea ii. 19. “But let *judgment* run down as water, and *justice* as a mighty stream,” Amos v. 24. “Thy *justice*, O Jehovah, is like the great mountains; thy *judgments* are a great deep,” Psalm xxxvi. 7. “Jehovah shall bring forth thy *justice* as the light, and thy *judgment* as the noon day,” Psalm xxxvii. 6. “He shall judge thy people with *justice*, and thy poor with *judgment*,” Psalm lxxii. 2. “*Justice* and *judgment* are the habitation of thy throne,” Psalm lxxxix. 14. “When I shall have learned thy righteous *judgments*. Seven times a day do I praise thee, because of the *judgments of thy justice*,” Psalm cxix. 7, 164, and in other places, that men ought to do justice and judgment, as Isaiah i. 21, v. 16, lvi. 1, lviii. 2, Jerem. iv. 2, xxii. 3, 13, 15, Ezek. xviii. 5, xxxiii. 14, 16, 19, Amos

vi. 12, Micah vii. 9, Deut. xxxiii. 21, John xvi. 8, 10. In these passages justice is mentioned in relation to the good of truth, and judgment in relation to the truth of good. Since judgment is mentioned in relation to truth, and justice to good, therefore in some places it is said truth and justice, as in Isaiah xi. 5, Psalm lxxxv. 11, and in David: "The judgments of Jehovah are true, and righteous altogether. More to be desired are they than gold; sweeter also than honey and the honeycomb," Psalm xix. 9, 10. That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom, judgment, may be seen in the work concerning *Heaven and Hell*, n. 214, 215, 216.

669. "And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened," signifies, that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is the decalogue. By the temple is signified, in a supreme sense, the Lord as to his Divine Humanity, and heaven and the church thence derived, n. 191, 529, in the present instance the Christian heaven; by the tabernacle of the testimony is signified the inmost of that heaven, where the Lord is, in his holiness in the Word, and in the law, which is the decalogue, because the tabernacle equally signifies heaven, n. 585, and the inmost part of the tabernacle was that where the ark was, in which were the two tables, upon which the ten words were written with the finger of God, which are the ten commandments of the decalogue, these being understood by the testimony, and also called the testimony; from which it is evident, that by "I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," is signified that the inmost of heaven was seen, where the Lord is in his holiness in the law or decalogue. The reason why the tabernacle of the testimony also signifies where the Word is, is, because the testimony is mentioned not only in relation to the law, which is the decalogue, but also to the Word, and to the Lord as the Word, the Word testifying of him, n. 490, 555. That the Word is in heaven, and is deposited in the inmost

part thereof, which is called the sacred repository, and that the light in this place is bright and flaming, exceeding every degree of light that shines in the other parts of heaven without, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 70—75, and concerning that holy place, n. 73 of the same work. Respecting the holiness of the law, or decalogue, see the *Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue*, n. 53—60. That the ark, in which were contained the two tables, constituted the inmost part of the temple in Jerusalem, and, consequently of the tabernacle, see I Kings vi. 19—23, viii 4—10. That the law, which is the decalogue, was called the testimony, appears from the following passages; “And Moses went down from the mount, and the two tables of the *testimony* were in his hand;—and the tables were the work of God, and the writing was the writing of God, graven upon the tables,” Exod. xxxii. 15, 16. “Two tables of *testimony*, tables of stone, written with the finger of God,” Exod. xxxi. 18. “Jehovah said, Thou shalt put into the ark the *testimony* which I will give thee,” Exod. xxv. 16, 21, 22. “And Moses took and put the *testimony* in the ark,” Exod. xl. 20. “That the cloud of incense may cover the mercy-seat, that is upon the *testimony*,” Levit. xvi. 13. “Jehovah said unto Moses, Lay up the rods before the *testimony*, and afterwards Aaron’s rod before the *testimony*,” Numb. xvii. 4, 9, 10. “And Moses left the rods before Jehovah,” Numb. xvii. 11. The ark is called the ark of the *testimony*, Exod. xxxi. 7. And the tabernacle* is called the habitation of the *testimony*, Exod. xxxviii. 21.

670. “And the seven angels came out of the temple, having the seven plagues,” signifies, a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falses may be universally disclosed, and that thus the wicked be separated from the

* The word tabernacle is derived from the root *לָבַד* signifying to dwell, or inhabit, and the original warrants this interpretation of our author.—Edts.

good. That by the seven angels the Lord is meant, see above, n. 657; that by the seven plagues are signified all evils and falses understood in a universal sense, see also above, n. 657; by the temple is here meant the inmost of heaven, where the Word and decalogue are, as above, n. 669. The reason why their going out of the temple signifies a preparation to operate by influx, is, because they went out to the intent that, after they had received the vials, they might pour out the plagues in the vials upon the earth, the sea, the rivers, and fountains, upon the sun, upon the throne of the beast, and into the air; by which is signified influx into the church, that its evils and falses might be disclosed: that this was done for the sake of separating them from the good, will be seen in the next chapter.

671. "Clothed in linen, clean and shining, and having their breasts girded with golden girdles," signifies, this from the pure and genuine truths and goods of the Word. By linen clean and shining, is signified truth pure and genuine, as will be seen presently; by the golden girdle about the breast, is signified the proceeding and at the same time conjoining divine principle, which is the divine good, as above, n. 46; by being clothed and girded, is signified to appear surrounded by them, for garments signify truths investing what is good, n. 166; and girdles or zones signify containing truths and goods in their order and connexion, n. 46; from these circumstances it appears, that by angels clothed in linen, clean and shining, and having their breasts girded with golden girdles, are signified truths and goods pure and genuine, and as they are from no other source but the Word, they signify the truths and goods of the Word. That linen signifies divine truth, may appear from the following passages: as That Aaron had on *linen breeches* when he entered the tabernacle and approached the altar, Exod. xxviii. 42, 43. That when "Aaron went into the holy place, he was to put on the *holy linen coat*, to have the *linen breeches* upon his flesh, and to be girded with a *linen girdle*, and with the *linen mitre* to be attired; these are holy garments;—and shall put on the holy garments

when he makes atonement for the people," Levit. xvi. 4, 32. In like manner, That the priests the Levites, "when they enter in at the gates of the inner court, they shall be clothed with *linen garments*, they shall have *linen bonnets* upon their heads, and shall have *linen breeches* upon their loins," Ezek. xlv. 17, 18. That the priests wore *linen ephods*, 1 Sam. ii. 28. That Samuel, when as a child he ministered before Jehovah, was girded with a *linen ephod*, 1 Sam. ii. 18. That David, when the ark was removed into his city, was girded with a *linen ephod*, 2 Sam. vi. 14. Hence it may appear, why the Lord, when he washed the disciples' feet, *girded himself with a towel, and wiped their feet with a towel*, John xiii. 4, 5. Also why the angels appeared *clothed in linen*, Dan. x. 5, Ezek. ix. 2, 3, 4, 11, x. 2—7. Moreover, the angel which was seen in the Lord's sepulchre, "His countenance was like lightning, and his raiment *white as snow*," Matt. xxviii. 3. That the angel who measured the new temple had a *line of flax* in his hand, Ezek. xl. 3. Also Jeremiah, That he might represent the state of the church as to truth, was commanded "to get a *linen girdle*, and hide it in the hole of a rock by the river, and that afterwards he found it was marred and profitable for nothing," Jerem. xiii. 1—7. It is also said in Isaiah, "A bruised reed shall he not break, and the *smoking flax* shall he not quench; he shall bring forth judgment unto truth," xlii. 3. By linen, in these places, nothing else is meant but truth.

672. "And one of the four animals gave unto the seven angels seven golden vials," signifies, those truths and goods, by which the evils and falses of the church are detected, taken from the literal sense of the Word. That the four animals which are cherubs, signify the Word in ultimates, and its protection, lest its genuine truths and goods should suffer violation, may be seen above, n. 239; and as the interior truths and goods of the Word are protected by its literal sense, therefore this sense of the Word is signified by one of the four animals. By the seven vials the same is signified as by the seven plagues, for they are things containing, and the same is

signified by these, in the Word, as by that which is contained; thus the same thing is signified by a cup as is signified by the wine, and by a platter as by meat. That by cups, chalices, vials, and platters, the same is signified as by the things contained in them, will be seen in what follows. What is signified by the seven angels has been explained above. The reason why vials were given them, is, because the subject treated of is concerning the influx of truth and good into the church, in order that its evils and falses may be discovered, but naked goods and truths cannot enter by influx, for such are not received, but only truths clothed, such as are in the literal sense of the Word; and moreover the Lord always operates from inmost principles through ultimates, or in fullness. This is the reason why there were given to the angels vials, by which are signified containing truths and goods, such as are those of the literal sense of the Word, by means of which falses and evils are discovered. That the literal sense of the Word is a continent or containing vessel, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—36, and 37—49. That by vials, platters, cups, and chalices, and by bottles, are signified the things which they contain, may appear from the following passages: "Jehovah said, Take the wine *cup* of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And if they refuse to take the *cup*, then shalt thou say unto them, Ye shall certainly drink," Jerem. xxv. 15, 16, 28. "Babylon hath been a golden *cup* in the hand of Jehovah, that made all the earth drunken," Jerem. li. 7. "I will give the *cup* of thy sister into thine hand:—thou shalt be filled with drunkenness and sorrow, with the *cup* of astonishment and desolation, with thy *cup* of thy sister Samaria," Ezek. xxiii. 31—34. "The *cup* of Jehovah shall be turned unto thee, and shameful spewing shall be on thy glory," Hab. ii. 16. "Unto thee, O daughter of Edom, the *cup* also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked," Lam. iv. 21. "Jehovah shall rain upon the wicked an horrible tempest, this shall be the portion of their *cup*," Psalm

xi. 6. "For in the hand of Jehovah there is a *cup*, and the wine is red, it is full of mixture, and he poureth out of the same,—all the wicked of the earth shall wring them out and drink them," Psalm lxxv. 8. "They who worship the beast, shall drink of the wine of the wrath of God, which is poured out without mixture into the *cup* of his indignation," Apoc. xiv. 10. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the *cup* of his fury; thou hast drunken the dregs of the *cup* of trembling," Isaiah li. 17. "The woman having a golden *cup* in her hand full of abominations and filthiness of her fornication," Apoc. xvii. 4. "And double unto her double, according to her works, in the *cup* which she hath filled, fill to her double," Apoc. xviii. 6. "I make Jerusalem a *cup* of trembling unto all people round about," Zech. xii. 2. "Thou blind Pharisee, cleanse first that which is within the *cup* and *platter*, that the outside of them may be clean also," Matt. xxiii. 25, 26, Luke xi. 39. Jesus said unto Zebedee's sons, "Are ye able to drink of the *cup* that I shall drink of?" Matt. xx. 22, 23, Mark x. 38, 39. Jesus said unto Peter, "The *cup* which my Father hath given me, shall I not drink it?" John xviii. 11. Jesus said in Gethsemane, "If it be possible, let this *cup* pass from me," Matt. xxvi. 39, 42, 44. "Jesus took the *cup*, saying, Drink ye all of it. For this is my blood of the New Testament," Matt. xxvi. 27, 28, Mark xiv. 23, 24, Luke xxii. 17. "Jehovah is the portion of my *cup*, thou maintainest my lot," Psalm xvi. 5. "Thou preparest a table before me,—my *cup* runneth over," Psalm xxiii. 5. "What shall I render unto Jehovah,—I will take the *cup* of salvation," Psalm cxvi. 12, 13. "To drink of the *cup* of consolations," Jerem. xvi. A vial and also a bottle or pitcher, signify the same as a cup, Matt. ix. 17, Luke v. 37, 38, Jerem. xiii. 12, xlvi. 12, Habak. ii. 15. By vials and censers containing incense, the same is signified as by incense; and in general by all kinds of vessels the same as by the things contained in them.

673. "Full of the wrath of God, who liveth for ever and ever," signifies, the evils and falses which will appear

and be discovered by means of the pure and genuine truths and goods of the Word. It is said that the vials were full of the wrath of God, because they were full of plagues; by which are signified the evils and falses of the church, n. 657; but yet they were not full of them, but full of pure and genuine truths and goods from the Word, by means of which the evils and falses of the church were to be discovered; nor, indeed, were they vials in which were truths, and goods, but influx from heaven into the church was signified by them: their being said to be full of the wrath of the living God, is conformable to the style of the Word in its literal sense, as may appear from the passages above cited, in which anger and wrath are ascribed to Jehovah, when yet Jehovah is not angry and wrathful, but man is angry and wrathful against him; the reason why it is so said in the letter, may be seen above, n. 525, 635, 658. From these considerations it is plain, that by vials full of the wrath of God, who liveth for ever and ever, are signified the direful evils and falses of the church, which will appear and be discovered by means of the goods and truths of the Word. Evils and falses, indeed, are only discovered by truths and goods, for these are in the light of heaven, but falses and evils are in the darkness of hell, and in darkness nothing is discovered, because nothing else but evil and falsity appear there, but by means of the light of heaven all things are discovered, because in it all things appear; for the light of heaven is the divine truth of the Lord's divine wisdom.

674. "And the temple was filled with smoke from the glory of God and from his power," signifies, the inmost of heaven full of divine spiritual and celestial truth from the Lord. By the temple is signified the inmost of heaven, as explained above, n. 669; by smoke is signified the divine in ultimates, as will be seen presently. By glory is signified divine spiritual truth, n. 249, 629, and by power is signified divine celestial truth, n. 373: therefore, by the temple being filled with smoke from the glory of God and his power is signified the inmost of heaven full of divine spiritual and celestial truth. The reason why smoke signifies divine truth in ultimates, is,

because fire, from which smoke issues, signifies love; the fire of the altar of burnt-offering, celestial love, n. 395, 494; and the fire of the altar of incense, spiritual love, n. 277, 392, 394. That smoke has this signification, may appear from the following passages: "Jehovah will create upon every dwelling-place of mount Zion—a cloud and a *smoke* by day, and the shining of flaming fire by night, for upon all the glory shall be a defence," Isaiah iv. 5. "And the posts of the door moved at the voice of him that cried, and the house was filled with *smoke*," Isaiah vi. 4. "And the *smoke of the incense* which came with the prayers of the saints, ascended up before God, out of the angel's hand," Apoc. viii. 4. "And the *smoking flax* shall he not quench he shall bring forth judgment unto truth," Isaiah xlii. 3. That smoke, in an opposite sense, signifies the falses of concupiscences, may be seen above, n. 422, and falses originating in the pride of self-intelligence, n. 452; smoke also signifies the same as cloud in many places.

"And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated," signifies, in such degree there, that more could not be supported, and this until after devastation, the end of that church was seen. By no man being able to enter into the temple, is signified that the inmost of heaven was full of divine spiritual and celestial truth, to such a degree, as that more could not be borne; by the temple is signified here, as above, the inmost of heaven; by till the seven plagues of the seven angels were fulfilled, is signified this until after devastation, when is an end of the church, n. 658; and by the seven plagues of the seven angels, are signified the evils and falses which devastate the church and bring it to its end, n. 657.

675. To the above I will add this MEMORABLE RELATION. A paper was seen to come down from the Lord through heaven to a society of Englishmen, to one of the least among them, but in which were two bishops. The paper contained an exhortation to acknowledge the Lord Jesus Christ as the God of heaven and earth, as he him-

self taught, Matt. xxviii. 18, and to recede from their doctrine respecting faith as being justificatory without the works of the law, because it was erroneous. The contents of the paper were read and transcribed by several, and they thought and spoke upon it from interior judgment, and they were in illumination from the Lord, the illumination being received in the light which is peculiar to the English more than to any other nation. But after they had received the paper, they said one to another, "Let us hear the sentiments of the bishops." Their opinion was accordingly given, but they reviled and contradicted its contents; for these bishops were among the number of those whose hearts were hardened by the fables which they had imbibed in the world: so that, after a short consultation with each other, they sent the paper back again to heaven from whence it came. Upon this, after some murmuring, several of the laity retracted their former assent, and straightway the light they enjoyed on spiritual subjects, which before shone very bright, was suddenly extinguished. After this they were a second time admonished, but in vain; whereupon I observed that society sink under ground, but how deep I could not see; it was thus removed from the sight of angels, who worship the Lord only, and hold in aversion the doctrine of justification by faith alone.

But, some days after, I saw near a hundred persons ascending from the lower earth, whither that small society had sunk down, who coming to me, one of the wisest of them said, "Listen to our wonderful relation. On our descent, it appeared to us, at first, as if we were in a lake or a bog, but presently the appearance changed to that of dry ground, and then to a small city, in which particular dwellings were allotted to each person, but such as were very miserable. The next day we consulted among ourselves what steps we should take; and it was the opinion of many, that we should go and mildly remonstrate with the two bishops, for sending the paper back to heaven from whence it came down, for this was the apparent cause of our present calamity. Accordingly, a certain number of us were deputed to go to the bishops, (he who

gave me this relation said he was one of the deputies,) and when we were introduced, a particular person, of distinguished wisdom amongst us, thus addressed them: 'Be pleased, fathers, to attend to us. We have plumed ourselves heretofore on the pre-eminence of our church and religion, because we have heard it asserted, that we enjoyed the highest degree of gospel light; but some of us have lately been favored with illustration from heaven, in which state, we had a perception that at this day there is no longer any church throughout the Christian world, because there is no religion.' 'How!' replied the bishops, 'does not the church exist where the Word is read, where Christ the Saviour is acknowledged, and where the sacraments are administered?' To this our friend made answer: 'These indeed belong to the church, and constitute it, but they do not constitute the church without or extraneously to man, but within him.' He further added, 'As to the church, can the church be where three gods are worshiped? can the church be where its whole doctrine is grounded on a single passage of Paul falsely understood, and consequently not on the Word? can the church be whilst the Saviour of the world is not approached and worshiped, and where he is divided into two? As to religion, who can deny that religion consists in renouncing evil and doing good? can there be any religion where it is taught that faith alone saves and not charity? can there be any religion where it is taught that charity which proceeds from man is moral and civil charity merely, and can have nothing of religion in it? Is there in faith alone any thing of deed or work, when yet religion consists in doing? Does there exist throughout the world any nation professing religion, which denies all saving virtue to the goods of charity, which are good works, when yet the all of religion consists in good, and the all of the church in doctrine, which teaches truths, and by truths good? You see, fathers, what glory would accrue to us, if the church and religion, which no longer exist, should commence and originate with us.' Then the bishops replied, 'You speak in too high a strain; does not faith in act, which is faith fully justifying and saving,

constitute the church? and does not faith in state,* which is faith proceeding and perfecting, constitute religion? Apprehend this, my children.' To this the wise Englishman replied, 'Hear this, fathers! Does not a man, according to your ideas, conceive faith in act like a stock or a stone? and in a stock thus vivified, can the church exist? Is not faith in state the continuation and progression of faith in act? and since, according to your ideas, all saving virtue consists in faith, and not any in the good of charity from man, what then becomes of your religion?' 'Friend,' said the prelates, 'you talk in this manner in consequence of not knowing the mysteries of justification by faith alone, and not to know them is to be ignorant of the interior ways of salvation; your way is external, and that of the vulgar; walk in it, if you please, but only know this, that all good is from God, and none from man, and consequently, in spiritual things, man can do nothing at all from himself; how then can he do such good as is spiritual from himself?' To this the Englishman, with some warmth, replied, 'I know your mysteries of justification better than you do yourselves, and I tell you plainly, that in these deep mysteries of yours I see nothing but spectres; does not religion consist in acknowledging and loving God, and in shunning and hating the devil? Is not God goodness itself? and is not the devil evil itself? Who among all the inhabitants of the earth, that has any religion, does not know this? Does not the acknowledging and love of God consist in doing good, because this is of God and from God? and does not shunning and hating the devil consist in not doing evil, because this is of the devil and from the devil? Your faith in act, which you call faith fully justifying and saving, or, what is the same thing, your act of justification by faith alone—does it teach you to do any good which is of

* These are terms taken from the continental writers on the doctrine of justification by faith alone. By *faith in act*, they mean faith at the instant of its supposed infusion, when the elect person is suddenly enabled to believe that his sins are pardoned, and his justification is wrought, by the blood shed upon the cross: and by *faith in state*, they mean all the states which the elect person experiences, subsequent to the first miraculous infusion of this justifying faith.

God and from God, or to shun any evil which is of the devil and from the devil? Not in the least: for it is an established doctrine with you, that there is nothing of salvation in either. What is your settled faith in state, which you call faith proceeding and perfecting, but the same thing with faith in act? and how can this be perfected, if you exclude all good done by man as of himself, by urging, How can man be saved by any good from himself, when salvation is a free gift? and then, What good can come from man but meritorious good, and yet the merit of Christ is all? for which reason, to do good for the sake of salvation, would be to attribute to a man's self that which belongs to Christ alone, and thus it would be undertaking to justify and save one's self? You add further, How can any one operate what is good, when the Holy Spirit operates all things without any aid from man? What need then is there of any accessory good from man, seeing that all such good in itself is not good?—with many other things. Are not these your mysteries? But such doctrines, in my eyes, are mere schemes and devices, contrived for the purpose of setting aside good works, which are the goods of charity, in order to establish your plan of justification by faith alone; and in consequence of so doing, you regard man, so far as relates to good works, and in general so far as relates to all the spiritual things belonging to the church and to religion, as a stock or as a lifeless image, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and acting, altogether as from himself, especially in spiritual things, man being man by virtue of such things. Supposing man, in respect to what is spiritual, not to think and operate as from himself, what then is faith? what is charity? what is divine worship? yea, what then is the church and religion? You know that to do good to our neighbor from a principle of love, is charity, but you do not know what charity is, when nevertheless it is the soul, the life and essence of faith, and since charity is all this, what then is faith separated from charity but dead, and a dead faith is nothing

but a chimera. I call it a chimera, because the apostle James calls faith without good works, not only dead, but devilish.' Then one of the prelates, when he heard his faith called dead, devilish, and chimerical, grew so angry, that he snatched his mitre from his head, and threw it upon the table, saying, 'I will not take it up again, until I have avenged myself on the enemies of the faith of our church:' and he shook his head, muttering and exclaiming, 'That James! that James!' On the front of his mitre was a thin plate with this inscription, Faith alone. Then suddenly there appeared a monster rising out of the earth, with seven heads, which had feet like a bear, and a mouth like a lion, exactly resembling the beast described in the Apocalypse, xiii. 1, 2, whose image was made and worshiped, verses 14, 15, of the same chapter. This spectre took the mitre off the table, and spreading it out wide, placed it on his seven heads, whereupon the earth opened under his feet, and he sunk down to hell. At this sight the bishop exclaimed, 'Violence! violence!' We then left them, and lo! there appeared steps before us, by which we ascended, and returned above ground, and to the sight of heaven, where we had been before." This relation was given me by the wise Englishman.

CHAPTER XVI.

1. AND I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth.

2. And the first went and poured out his vial upon the earth. And there fell a bad and noisome sore upon the men who had the mark of the beast, and upon them which worshiped his image.

3. And the second angel poured out his vial upon the sea: and it became blood as of a dead man: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and who wast, and art holy, because thou hast judged thus.

6. For they have shed the blood of saints and prophets; and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven, because of their pains and their sores; and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of demons working signs, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into the place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men great hail out of heaven, about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the evils and falses in the church of the Reformed are discovered by influx from heaven, verse 1; into the clergy, verse 2; into the laity, verse 3; into their understanding of the Word, verses 4—7; into their love, verses 8, 9; into their faith, verses 10, 11; into their interior reasonings, verses 12—15; into all things relating to the above together, verses 17—21.

THE CONTENTS OF EACH VERSE. “And I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth,” signifies, influx from the Lord from the inmost of heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life: “And the first went and poured out his vial upon the earth,” signifies, influx into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy: “And there fell a bad and noisome sore,” signifies, interior evils and falses destructive of all good and truth in the church: “Upon the men who had the mark of the beast, and upon them which worshiped his image,” signifies, among those who live a life of faith only, and receive its doctrine: “And the second angel poured out his vial upon the sea,” signifies, influx among those there who are in the externals thereof, and principled in that faith, and are called the laity: “And it became blood as of a dead man; and every living soul died in the sea,” signifies, infernal falsity among them, by which every truth of the Word, consequently of the church and of faith, is extinguished: “And the third angel poured out his vial upon the rivers and fountains of waters,” signifies, influx into their understanding of the Word: “And they became blood,” signifies, the truths of the Word falsified: “And I heard the angel of the waters say,” signifies, the divine truth of the Word: “Thou art righteous, O Lord, who art, and who wast, and art holy, because thou hast judged thus,” signifies, that this is of the divine providence of the Lord, who is and who was the Word, which otherwise would be profaned: “For they have shed the blood of saints and prophets,” signifies, this by reason that this single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word: “And thou hast given them blood to drink, for they are worthy,” signifies, that they who have confirmed themselves in faith alone both in doctrine and in life, have been permitted to falsify the truths of the Word, and to tincture their life with falsifications: “And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments,” signifies, the divine good of the Word confirming that divine truth: “And the fourth angel poured out his vial

upon the sun," signifies, influx into their love: "And power was given unto him to scorch men with fire," signifies, that love to the Lord tormented them, because they were in the concupiscences of evils from the delight of their love of them: "And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues," signifies, that by reason of the delight of self-love, originating in grievous concupiscences of evils, they did not acknowledge the divinity of the Lord's Humanity, from whom nevertheless flows all good of love and truth of faith: "And they repented not to give him glory," signifies, that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to his Humanity, although the Word so teaches: "And the fifth angel poured out his vial upon the throne of the beast," signifies, influx into their faith: "And his kingdom became darkened," signifies, that nothing but falses appeared: "And they gnawed their tongues for pain," signifies, that they could not endure truths: "And blasphemed the God of heaven, because of their pains and their sores," signifies, that they could not acknowledge the Lord to be the only God of heaven and earth, by reason of the repugnances arising from interior falses and evils: "And repented not of their deeds," signifies, that, although instructed from the Word, still they would not recede from their falses of faith and consequent evils of life: "And the sixth angel poured out his vial upon the great river Euphrates," signifies, influx into their interior reasonings, whereby they confirm the doctrine of justification by faith alone: "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," signifies, that their false principles of reasoning were removed among those who are in truths derived from good from the Lord, and are to be introduced into the New Church: "And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies, it was perceived, that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law: "Three unclean spirits, like frogs," signifies, there resulted mere ratiocinations and cupidities of falsifying truths: "For they are the spirits of demons," signifies, that they were the cupidities of falsifying truths and reasoning from falses: "Working signs, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," signifies, attestations that their falses are truths, and excitations of all those in that church, who are in the same falses, to impugn the truths of the New Church: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," signifies, the Lord's advent, and then heaven to those who look to him, and persist in a life according to his commandments, which are the truths of the Word: "Lest he walk naked, and they see his shame," signifies, lest they should be with those who are in no

truths; and their infernal loves should appear: "And he gathered them together into the place called in Hebrew Armageddon," signifies, a state of combat of falses against truths, and a desire to destroy the New Church, springing from the love of rule and preeminence: "And the seventh angel poured out his vial into the air," signifies, influx into all things appertaining to them at once: "And there came a great voice out of the temple of heaven from the throne, saying, It is done," signifies, thus a manifestation from the Lord, that all things relating to the church are devastated, and that the last judgment is now at hand: "And there were voices, and thunders, and lightnings," signifies, ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil: "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great," signifies, as it were concussions, paroxysms, inversions and casting down from heaven of every thing relating to the church: "And the great city was divided into three parts, and the cities of the nations fell," signifies, that that church as to doctrine is entirely destroyed thereby, and in like manner all the heresies which had emanated from it: "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," signifies, then the destruction also of the tenets of the Roman Catholic religion: "And every island fled away, and the mountains were not found," signifies, that there was no longer any truth of faith, nor any good of love: "And there fell upon men a great hail out of heaven, about the weight of a talent," signifies, direful and atrocious falsities, whereby all the truth of the Word, and thence of the church, is destroyed: "And men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great," signifies, that, because they have confirmed themselves in such falses, they have denied truths to that degree as not to be able to acknowledge them, by reason of repugnances proceeding from their interior falsities and evils.

THE EXPLANATION.

676. "AND I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth," signifies, influx from the Lord from the inmost heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life, to deprive them of truths and goods, and lay open the falses and evils in which they are, and thus to separate them from those

who believe in the Lord, and are in charity and its faith from him. This is the summary of what is contained in this chapter. By the temple is signified the temple of the tabernacle of the testimony, mentioned in the foregoing chapter, xv. 5, whereby is signified the inmost of heaven, where the Lord is in his holiness in the Word, and in the law or decalogue, n. 669. By a great voice coming from thence, is signified a divine command to go and pour out the vials. By the seven angels is meant the Lord, as above, n. 657. By pouring out the vials, which contained the plagues, upon the earth, is signified influx into the church of the Reformed; by pouring out the vials is signified the influx, and by the earth is signified the church, n. 285. The church among the Reformed is still treated of; but in the next chapter the subject is concerning the Roman Catholic church, and afterwards concerning the last judgment, and finally concerning the New Church, which is the New Jerusalem (see the preface and n. 2). Chapters viii. and ix. treat of the seven angels who had the seven trumpets, which they sounded, and inasmuch as many similar circumstances occur there, I will explain what is signified by those seven angels, and what by these; by the seven trumpets, which the seven angels sounded, is signified the exploration and manifestation of the falses and evils, in which they who are in faith separated from charity are principled; but by the seven vials full of the seven last plagues, is signified their devastation and consummation, for the last judgment is not executed upon them until they are devastated. Devastation and consummation in the spiritual world take place in this manner: from those who are in falses as to doctrine, and thence in evils as to life, are taken away all the goods and truths which they possessed only in the natural man, and by virtue of which they simulated Christians; on being deprived of which, they are separated from heaven, and conjoined with hell; and then they are disposed into societies in the world of spirits according to their various concupiscences, and afterwards these societies soon begin to sink down. They are deprived of goods and truths by an influx from heaven:

the influx is of genuine truths and goods, by which they are tortured and tormented; just like a serpent when put near a fire, or thrown upon an ant-hill; for which reason they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at last, by reason of their feeling as if their infernal torment proceeded from them, they curse them: when this has come to pass, they enter into their own evils and falses, and are separated from the good. These are the things which are described and signified in this chapter by the pouring out of the vials, wherein were the seven last plagues. The vials did not contain the evils and falses, signified by the plagues, but genuine truths and goods, the effect of which was such as has been described; for the angels came out of the temple of the tabernacle of testimony, by which is meant the inmost of heaven, where there are nothing but truths and goods in divine holiness, chap. xv. 6. Of this is the devastation and consummation which the Lord speaks of in these words: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath," Matt. xxv. 29, Mark iv. 25. "Take, therefore, the talent from him, and give it unto him which hath ten talents; for unto every one that hath shall be given, that he may abound, but from him that hath not shall be taken away even that he hath," Matt. xxv. 28, 29, Luke xix. 24, 25, 26.

677. "And the first went, and poured out his vial upon the earth," signifies, influx into those who are in the interior things of the Reformed Church, and study the doctrine of justification by faith alone, and who are called the clergy. By pouring out his vial is signified influx, as above, n. 676. By the earth is signified the church, n. 285, in the present instance, those therein who are skilled in its interior things, and are such as study the doctrine of justification by faith alone; these also say that they understand its interior things; but these interior things are only confirmations of this single position, that faith alone justifies without the works of the law;

other interior things they know not: and as these are chiefly priests, professors of divinity, and lecturers in colleges, in short doctors and pastors, therefore this first influx was into them, who are called the clergy. The reason why they are meant, is, because it is said that the first angel poured out his vial upon the earth, and the second angel upon the sea, and, further, by the earth is meant the church among those who are in its internals, and by the sea is meant the church among those who are in its externals, as above, n. 398, 403, 420, 470; that these are meant, is also evident from its being said that a noisome sore broke out upon them.

678. "And there fell a bad and noisome sore," signifies, interior evils and falses destructive of all good and truth in the church. By a sore, in this passage, nothing else is signified but evil originating in a life according to this primary article of doctrine, that faith alone without the works of the law justifies and saves, because it is said to fall upon the men who had the mark of the beast and worshiped his image, whereby that faith and a life according to it, are signified; wherefore by a bad and noisome sore are signified interior evils and falses, destructive of all good and truth in the church: what is noisome or noxious signifies what is destructive, for evil cannot but destroy good, and falsehood truth. A sore has this signification because the sores of the body proceed from a corrupt state of the blood, or some other interior malignity; it is the same with sores understood in a spiritual sense, these proceed from concupiscences and their delights, which are interior causes. The evil itself which is signified by a sore, and which appears to be pleasant in externals, conceals within it the concupiscences from whence it springs, and of which it is composed. It is well to be attended to, that the interiors of the human mind exist in successive order and in simultaneous order in every one; they are in successive order from its superior or prior things to its inferior or posterior things, and they are in simultaneous order in ultimates or postremes, but in these latter they exist from interior things to exterior, as from a centre to its circumference. This

is shown at large in the *Wisdom of Angels concerning Divine Love and Divine Wisdom*, n. 173—281, where degrees are treated of; from which it appears that the ultimate is the complex of all prior things: hence it follows, that all the concupiscences of evil exist in simultaneous order inwardly in the very evil which the man perceives in himself, every evil which a man perceives in himself being in ultimates; for which reason when a man rejects evil from himself, he at the same time rejects its concupiscences; but still not by his own power, but by the Lord. A man can indeed of himself reject evil, but not its concupiscences; wherefore, when he desires to reject evil, by fighting against it, he will look up to the Lord, for the Lord operates from intimates or inmost principles to ultimates, for he enters through the soul of man, and purifies him. These observations are made, that it may be known that a sore signifies the evil appearing in ultimates or extremes, and originating from internal malignity; this takes place with all who persuade themselves that faith alone saves, and therefore do not reflect upon any evil in themselves, nor look up to the Lord. Ulcers and wounds signify evils in extremethings, springing from interior evils, which are concupiscences, as in the following passages: "From the sole of the foot even unto the head there is no soundness in it; but *wounds* and *bruises* and *putrifying sores*: they have not been closed, neither bound up, neither mollified with ointment," Isaiah i. 6. "For mine iniquities are gone over my head,—my *wounds* stink, and are become corrupt because of my foolishness," Psalm xxxviii. 5, 6. "In the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their *wound*," Isaiah xxx. 26. "If thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes;—Jehovah will smite thee with the *botch* of Egypt, and with the *emeralds*, and with the *scab*, and with the *itch*; and in the knees and in the legs, with a *sore botch* that cannot be healed, from the sole of thy foot unto the top of thy head," Deut. xxviii: 15, 27, 35. Nor had the "*boil* breaking out with *blains* upon man

and upon beast in Egypt," Exod. ix. 8—11, any other signification; for the miracles performed in Egypt signified the evils and falses in which they were principled. And inasmuch as the Jewish nation were guilty of profaning the Word, this being signified by leprosy, therefore the leprosy was not only in their flesh, but also in their clothes, houses, and vessels; and the kinds of profanation are signified by the various bad forms of leprosy, such as *tumors, ulcerous tumors, white and red spots, abscesses, scalls, freckled spots, scurfs, &c.* Levit. xiii. 1, to the end. For the church with that nation was a representative church, in which internals were represented by corresponding externals.

679. "Upon the men which had the mark of the beast, and upon them which worshiped his image," signifies, among those who live a life of faith alone, and receive its doctrine. To have the mark of the beast, signifies, to acknowledge faith alone, to confirm one's self in it, and to live according to it; and to worship his image signifies, to receive its doctrine, see above n. 602, also 634, 637. By living a life of faith alone, and receiving its doctrine, is meant to make no account of life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the Son's sake, they shall be saved. This is particularly the ease with those who are acquainted with the interior subtilties of this doctrine, and acknowledge them; such being here treated of, see above, n. 677.

680. "And the second angel poured out his vial upon the sea," signifies, an influx of truth and good from the Lord among those in the church of the Reformed who are in its externals, and are principled in that faith, and are called the laity. By pouring out his vial, is signified the influx of truth and good from the Lord, as above, n. 676, 677; by the sea is signified the external of the church, thus those who are in its externals, when the earth signifies the internal of the church, and thus those who are in its internals, n. 398, 403, 404, 420, 470, 477; these are they who are called the laity and are principled in that faith.

681. "And it became blood as of a dead man, and every living soul died in the sea," signifies, infernal falsity among them, by which every truth of the Word, and consequently of the church, and of faith, is extinguished. By blood as of a dead man, or by gore and sanies, is signified infernal falsity; for by blood is signified divine truth, and, in an opposite sense, the same falsified, n. 379; but by blood as of a dead man, is signified infernal falsity, for by death is signified extinction of spiritual life, and thence by dead is signified what is infernal, n. 321, 525. By every living soul dying, is signified that every truth of the Word, of the church, and of faith, was extinguished, for by living soul is signified the truth of faith, and by the death of the living soul, extinction of the truth of faith. By soul, in the Word, when spoken of man, is signified his spiritual life, which also is the life of his understanding, and as the understanding is such by virtue of truths, and truths are of faith, therefore by soul is signified the truth of faith. That this is the signification of soul may appear from many passages in the Word, and particularly from those where soul and heart occur; that by soul and heart is meant the life of man, is plain, but his life is from the will and understanding, or spiritually speaking, from love and wisdom, so from charity and faith; and the life of the will from the good of love, or of charity, is meant by the heart, and the life of the understanding from the truths of wisdom, or of faith, is meant by the soul. This is what is meant by soul and heart in Matt. xxii. 3, Mark xii. 30, 33, Luke x. 27, Deut. vi. 5, x. 11, xi. 14, xxvi. 16, Jerem. xxxii. 41, and in other places; it is the same in those passages where the heart is mentioned by itself, and the soul by itself. That the reason of their being named is grounded in the correspondence of the heart with the will and love, and of the respiration of the lungs with the understanding and wisdom, may be seen in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, Part V. where that correspondence is treated of.

683. "And the third angel poured out his vial upon the rivers and fountains of waters," signifies, influx into

their understanding of the Word. By the third angel pouring out his vial, in like manner as by the former, is signified influx from the Lord from truths and goods, in the present case, into the understanding of the Word among them: for by rivers are signified truths in abundance, serving the rational man, thus the understanding, for doctrine and life, n. 409, and by a fountain of waters is signified the Lord as to the Word, thus the Word of the Lord, and therefore by fountains of waters are signified divine truths from thence, n. 384, 409.

684. "And they became blood," signifies, the truths of the Word falsified. That by blood, in a good sense, is signified divine truth, and, in an opposite sense, divine truth falsified, see above, n. 373; the reason why divine truth falsified and profaned is signified by blood, is, because the Jews shed the Lord's blood, who was the divine truth itself, or the Word, and this they did in consequence of having falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation did the same violence to the Lord as they had done to the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 15—17. The reason why they who are principled in faith alone, falsify all the truths of the Word, is, because the whole Word treats of a life according to the commandments that are therein, and of the Lord as being Jehovah and the only God, and they who are principled in faith alone do not think of living according to the commandments in the Word nor do they approach the Lord.

685. "And I heard the angel of the waters say," signifies, the divine truth of the Word. By the angel of the waters nothing else is signified but the divine truth of the Word, because waters signify truths, n. 50, and an angel signifies what is divine from the Lord, n. 415, 631, 633, and also truth from him. n. 170.

686. "Thou art righteous, O Lord, Who art, and who wast, and art holy, because thou hast judged thus," signifies, that this is of the divine providence of the Lord, who is and who was the Word, and divine truth itself, which otherwise would be profaned. Thou art righteous,

O Lord, because thou hast judged thus, signifies, that this is of the Lord's divine providence, as will be seen presently ; Who art, and Who wast, signifies the Lord as to the Word, and that he is and was the Word, according to John i. 1, 2, 14. The reason why the Lord is here understood as to the Word, is because the subject now treated of is concerning the understanding of the Word among those who are of the church. What is further signified by Is and Was, the Beginning and End, the First and the Last, the Alpha and the Omega, when applied to the Lord, may be seen above, n. 13, 29, 30, 31, 38, 57 ; by holy is signified that he is the divine truth itself, n. 173, 586, 666. From these considerations it appears, that by Thou art righteous, O Lord, Who art, and Who wast, and art holy, because thou hast judged thus, is signified, that this is of the divine providence of the Lord, who is and was the Word and divine truth itself. The reason why it is so ordered by the divine providence that they who are principled in faith alone should be permitted to falsify the truths of the Word, is, because if they knew them, so as to think of them interiorly, they would profane them ; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately ; wherefore if they were to receive the genuine truths of the Word, they would mix them with the evils of their life : and the result of this would be a profanation of what is holy. It is therefore one of the laws of permission, which are also laws of the divine providence, that they should from themselves falsify truths, and this in proportion as they are in evils of life. That it is so ordered by the divine providence, that they who are in evils of life should never be otherwise than in falses of doctrine, lest the divine truths of the Word should be profaned, may be seen in the *Wisdom of Angels concerning the Divine Providence*, n. 221—233, and 257 to the end.

687. "For they have shed the blood of saints and prophets," signifies, this by reason that that single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word.

By shedding blood is signified here, as above n. 684, to falsify the truths of the Word, thus to pervert them; by saints are signified they who are in truths in the church, thus also abstractedly, the truths of the church, n. 586. By prophets are signified they who are in doctrinals from the Word, thus also abstractedly, doctrinals from the Word, n. 133.

688. "And thou hast given them blood to drink, for they are worthy," signifies, that they who have confirmed themselves in faith alone, both in doctrine and in life, have been permitted by the divine providence of the Lord to falsify the truths of the Word, and to tincture their lives with such falsifications. By drinking blood is signified not only to falsify the truths of the Word, but also to imbibe such falsifications in their life, for he who drinks any thing, appropriates it to himself and imbibes it. It is said, "for they are worthy," by reason that they who receive the doctrine of justification by faith alone, and live according to it, are in evils as to life, and evil operates that in them; and of those who are in evils, it is here said, that they are worthy, as it is said in the world, of those who are punished for crimes. Concerning the divine providence in relation to this subject, see above, n. 686.

689. "And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments," signifies, the divine good of the Word confirming that divine truth. By another (angel) is signified the divine good of the Word; by an angel is signified somewhat divine from the Lord, n. 415, 431, 633, and by an angel out of the altar, is signified the divine good of love, n. 648, here, the divine good of the Word, because the Word still continues to be treated of, and because by the angel of the waters is signified the divine truth of the Word, n. 685. Now since the divine good of the Word and the divine truth of the Word make one, therefore the signification of what was spoken by the angel of the waters is similar to that which was spoken by the angel out of the altar; for the angel of the waters said, Thou art righteous, O Lord, Who art, and Who wast, and art holy,

because thou hast judged thus ; but the angel out of the altar said, Even so, Lord God Almighty ; true and righteous are thy judgments. Both these expressions have the same signification, but with this difference, that one of the angels spake from the influence of truth, and the other from good, and one confirmed what the other spake, but by different words, one by words which belong to the class of truth, and the other by words which belong to the class of good ; for there is a marriage of good and truth in every particular of the Word, n. 97, and there are words which relate to good and words which relate to truth, which seem different, but nevertheless involve things that are similar.

690. " And the fourth angel poured out his vial upon the sun," signifies, influx into their love. By pouring out his vial is signified here, as before, influx from goods and truths, in the present case into their love, for by the sun is signified the divine love of the Lord, and, in an opposite sense, self-love, n. 53, 382, 414, here, self-love, because it follows, that men were scorched with fire, and burned with great heat, by which are signified the concupiscences of that love.

691. " And power was given unto him to scorch men with fire," signifies, that love to the Lord tormented them, because they were in the concupiscences of evils from the delight of the loves of them. Since, by pouring out his vial, is signified influx from the Lord from goods and truths, therefore by pouring his vial upon the sun, is signified influx from the Lord from divine love, in order to discover the quality of the love of the men of that church ; hence by its being given the angel to scorch men with fire, is signified that the divine love of the Lord tormented them ; and inasmuch as the divine love of the Lord does not torment any but those who are in the concupiscences of evils from the delight of self-love, it thence follows, that by its being given him to scorch men with fire, is signified that love to the Lord tormented them, because they were in concupiscences of evils from the delight of self-love. That burning heat signifies concupiscences prompting to evils and consequent

falses, may be seen above, n. 382, and that fire signifies divine love, and, in an opposite sense, infernal love, n. 494. That self-love is infernal love, and that its delight is infernal delight, and that the delight of that love exists from and consists of innumerable concupiscences of evils, is abundantly set forth in the *Wisdom of Angels concerning the Divine Providence*, as also in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*. That this is the case, is not known in the Christian world, because it is not known what love to the Lord is, and this love it is which makes manifest the nature of self-love.

692. "And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues," signifies, that by reason of the delight of self-love originating in grievous concupiscences of evils, they did not acknowledge the Divinity of the Lord's Humanity, from which nevertheless flows all good of love and truth of faith. By heat are signified the concupiscences of evils, which are contained in self-love and its delight, n. 382, 691, therefore by burning with great heat, is signified to be in grievous concupiscences, and so in the delight of love; by blaspheming the name of God, is signified to deny or not to acknowledge the Divinity of the Lord's Humanity, nor the sanctity of the Word, n. 517, 582. To blaspheme is to deny or not to acknowledge, and the name of God is the Lord's Divine Humanity, and at the same time the Word, n. 584. By having power over plagues, is signified that from him flows every good of love and truth of faith, by which evils and falses are removed, n. 673, 687, 690, and inasmuch as the seven angels having the seven last plagues went out of the tabernacle of the testimony, Apoc. xv. 5, 6, and since by the temple of the tabernacle of the testimony, is signified the inmost of heaven, where the Lord is in his holiness, in the Word, and in the law, which is the decalogue, n. 669, and from thence proceeds the influx, which is signified by pouring out of the plagues, n. 676, it is evident, that by God having the power over plagues, is meant the Lord from whom the influx proceeds. The

nature of self-love shall be explained in a few words; the delight of it exceeds every delight in the world, for it is composed of mere concupiscences of evils, and each concupiscence breathes its delight. Every man is born into this delight, and inasmuch as it compels the mind of man to think constantly of himself, it withholds it from thinking of God and of his neighbor, except from himself and concerning himself; wherefore if God does not favor his concupiscences, he is angry with God just as he is angry with his neighbor when he does not favor them. This delight, when it increases, incapacitates man for thinking above self, but under self, for it immerses his mind in the selfhood of his body, and the man thence becomes successively sensual, and a sensual man speaks in a high and lofty tone about matters of a worldly and civil nature, but of God and divine things he can only speak from the memory. If he is a person engaged in civil matters, he acknowledges that the world was created by nature, and that it is governed by self-derived prudence, and denies a God. If he is a priest, he speaks of God and divine things from the memory, yet in a high and lofty tone, but in his heart he has little belief in them.

693. "And they repented not to give him glory," signifies, that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to his Humanity, although the Word so teaches. Not to repent, signifies, not to depart from evils, but to abide in them: and by not giving him glory, signifies, not to receive in faith that the Lord is the God of heaven and earth, this being, in fact, the giving him glory. That the Lord is the God of heaven and earth, is plainly taught by himself in Matt. xxviii. 18, John xiii. 3, xvii. 2, 3, as also that the Father and He are one, John x. 30, xiii. 45, xiv. 6—11, xvi. 15, and in other places; and moreover, the doctrine of the church teaches, that the Divinity and Humanity are one person, united like soul and body.

694. "And the fifth angel poured out his vial upon the throne of the beast," signifies, influx from the Lord into their faith. By the angel pouring out his vial, is

signified here, as before, influx ; and by the throne of the beast is signified where faith alone reigns ; by a seat or throne is signified a kingdom, and by the beast faith alone, n. 567, 576, 577, 594, 601, 660. That a throne is also mentioned in relation to the government of falsity, and evil, appears from the following passages : “ The dragon gave the beast his power and his *throne*, and great authority,” Apoc. xiii. 2. “ I know thy works, and where thou dwellest, even where satan’s *throne* is,” Apoc. ii. 13. “ I beheld till the *thrones* were cast down, and the Ancient of days did sit,” Dan. vii. 9. “ And I will overthrow the *throne* of kingdoms, and I will destroy the strength of the kingdoms of the heathen,” Hagg. ii. 22. “ Lucifer hath said, I will exalt my *throne* above the stars of God,” Isaiah xiv. 13, and in other places.

695. “ And his kingdom became darkened,” signifies, that nothing but falses appeared. By darkness falses are signified, because light signifies truth,—that darkness signifies falses, by which are evils, and thick darkness, falses derived from evils, see above, n. 413,—therefore by the kingdom of the beast being full of darkness, is signified, that nothing but falses appeared. That they who have confirmed themselves in faith separated from charity, falsify the whole Word, may be seen above, n. 136, 610, that they are not in possession of any truths, n. 467, 501, 653, but merely of falses, n. 563, 597, 602. But the falses of their faith do not indeed appear before them as darkness, that is, as falses, but they appear to them as if they were lucid, that is, as if they were truths, after they have confirmed themselves in them, but nevertheless while they are viewed from the light of heaven, which discovers all things, they appear dark ; for which reason, when the light of heaven flows into their dens in hell, the darkness is such that they cannot see one another ; on which account every hell is closed so as not to leave a crevice open, and then they are in their own light ; the reason why they do not appear to themselves to be in darkness but in the light, although they are in falses, is because their falses, after confirmation, appear to them as truths, hence comes their light, but it is the light of in-

fatuation, such as is the light of the confirmation of what is false. This light corresponds to that to which owls and bats owe their sight, to whom darkness is light and light darkness, yea, to whom the sun itself is thick darkness: eyes like these have they after death, who during their abode in the world confirmed themselves in falses to such a degree as to see falsity as truth, and truth as falsity.

696. "And they gnawed their tongues for pain," signifies, that they could not endure truths. By pain is not meant pain from falses, for these occasion them no pain whatever, but pain from truths is meant, thus that they could not endure them. By gnawing their tongues, is signified that they would not hear truths, the tongue signifying the confession of truth, because the tongue is subservient to thought for the purpose of speech, and spiritually for the purpose of confession; to gnaw the tongue, signifies, to detain the thought from hearing truths. That this is the signification of gnawing the tongue cannot be confirmed from the Word, by reason that the expression does not occur any where else, but it has been granted me to know this from experience in the spiritual world; where, if any one gives utterance to the truths of faith, those spirits who cannot bear to hear truths keep their tongues between their teeth, and also bite their lips, and induce others likewise to press their tongues and lips with their teeth, and this to such a degree as to give pain. From these considerations it is evident, that by gnawing their tongues for pain, is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and also the doctrine of truth, see above, n. 182.

697. "And blasphemed the God of heaven, because of their pains and their sores," signifies, that they could not acknowledge the Lord to be the only God of heaven and earth by reason of repugnances arising from the interior falses and evils that spring from the acknowledgment and reception of the dogma concerning faith alone. To blaspheme the God of heaven, signifies, to deny or not to acknowledge the Lord to be the only God of heaven and

earth, n. 571, 582; by pains is signified the pain of acknowledging it, as above, n. 696, thus repugnances arising from interior falses, for what is repugnant to us is painful. Pain is predicated of falses; by sores are signified interior evils, as above, n. 678, and as interior evils and falses spring from the acknowledgment and reception of the dogma concerning faith alone, therefore this also is signified.

698. "And repented not of their deeds," signifies, that although instructed from the Word, still they would not recede from the falses of faith and consequent evils of life. Not to repent, signifies, not to recede from, as above, n. 693, and by deeds are here signified the falses of faith, and consequent evils of life, as above, n. 641. According to the sense of the letter, neither pains nor sores could compel them to repent of their falses and evils, but according to the spiritual sense, it is instruction from the Word which could not drive them from their falses and evils, because these are infernal. Hence it appears, that by not repenting of their deeds, is signified, that although instructed from the Word yet they would not recede from their falses of faith and consequent evils of life. It is said that deeds here signify the falses of faith and consequent evils of life, and it is so said because the false of faith precedes, and the evil of life follows after: for it is a falsity of faith, that evil does not condemn him who is in faith, the consequence of which is, that man lives heedlessly, through not thinking about any evil, and thus never repents, or does the work of repentance; in like manner, if he persuades himself that works contribute nothing to salvation, but that faith alone effects this without works.

699. "And the sixth angel poured out his vial upon the great river Euphrates," signifies, influx from the Lord into their interior reasonings whereby they confirm themselves in justification by faith alone. By the sixth angel pouring out his vial, is here signified, as before, influx; by the great river Euphrates are signified interior reasonings, as above, n. 444, 445, in the present instance, the interior reasonings of that church, whereby they confirm

justification by faith alone, these reasonings being treated of in what now follows.

700. "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," signifies, that the falses of their reasoning were removed, with those who are in truths derived from good from the Lord, and are to be introduced into the New Church. By the water being dried up, is signified, that the falses of their interior reasonings were removed; by being dried up is signified that they were removed, and by water is signified truths, and, in an opposite sense, falses, n. 50, 614; in the present case, the falses of interior reasonings, because it was the water of the river Euphrates, by which river such reasonings are signified, n. 699. By the kings for whom a way was to be prepared, are signified they who are in truths derived from good from the Lord, n. 28, 483. By the rising of the sun is signified the beginning of a new church from the Lord, the same as by morning, n. 151. By preparing the way is signified to prepare for introduction. From these considerations it is evident, that by the water being dried up, that the way of the kings from the rising of the sun might be prepared, is signified, that the falses of their reasonings were removed with respect to those who are in truths derived from good from the Lord, and are to be introduced into the New Church.

This is the series of the subjects under consideration: the one here treated of relates to the consummation or end of the present church, and to the establishment or beginning of a new church, and contentions relative thereto; they of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, of which mention is made below; and his contentions with those who will be of the New Church, are meant by the gathering together of the kings of the earth to battle: but they of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves or implies something similar to the introduction of the child-

ren of Israel into the land of Canaan, only with this difference, that for the former the river Jordan was dried up, but for the latter the river Euphrates; the reason why the river Euphrates was dried up for the latter, is, because, in the present instance, the contention is carried on by means of interior reasonings, which are to be dried up, that is, removed, before introduction can be effected; which also is the cause why their interior reasonings are discovered and laid open in this work; indeed, were these interior reasonings to remain undiscovered, man with all his intelligence might unawares be easily seduced and led away.

701. "And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies, a perception that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law. By the mouth is signified doctrine, and thence preaching and discourse, n. 453, 574. By the dragon is signified the acknowledgment of three gods, and of justification by faith alone, and the consequent devastation of the church, n. 537. By the beast which came up out of the sea, which is here meant, are signified the men of the external church who are in that acknowledgment and faith, n. 567, 576, 577, 601. By the false prophet are signified the men of the internal church, who teach theology as formed from those doctrines; the false prophet is not mentioned before, but it is the beast which rose out of the earth which is now so called, see above, n. 594. Now as all these things are signified by the dragon, the beast out of the sea, and the false prophet, by which is here meant the same as the beast out of the earth, it follows, that by I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, is signified a perception that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law.

702. "Three unclean spirits like frogs," signifies,

there resulted mere ratiocinations and cupidities of falsifying truths. By spirits the same is here signified as by demons, because it is presently said that they were spirits of demons, and by demons are signified the lusts of falsifying truths, n. 458. By three are signified all, n. 400, 505, therefore, in this instance exclusively; by frogs are signified ratiocinations proceeding from lusts, because they croak, and have itching desires, hence it is plain, that by the three unclean spirits like frogs, are signified mere ratiocinations and lusts of falsifying truths. Frogs, in this passage, have a like signification with the frogs of Egypt, because the devastation of the church effected among the Egyptians is in like manner described by miracles, concerning which it is thus written in Moses: "Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land, and afterwards the frogs were removed, and remained in the river only," Exod. viii. 1—10, Psalm lxxviii. 45, cv. 30. The reason why frogs were produced from the waters of Egypt, and remained in the river, was because the waters in Egypt, and especially the waters of its river, signified the falses of doctrine upon which their reasonings were founded.

703. "For they are the spirits of demons," signifies that they were cupidities of falsifying truths, see above, n. 458, and as they were like frogs, they were also the lusts of reasoning from falses, as above, n. 702.

704. "Working signs which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty," signifies, attestations that their falses are truths, and excitements of all those in that church, who are in the same falses, to impugn the truths of the new church. That to make or do signs, is to testify, and also to make attestation that a thing is true, see above, n. 598, 599, in the present case, that their falses are truths. By the kings of the earth and of the whole world, are signified they who are principally in falses grounded in evil, here all who are in the same falses throughout the whole church; for by kings are signified they who are in truths derived from good,

and, in an opposite sense, they who are in falses derived from evil, n. 483. By the earth is signified the church, n. 285, in like manner, by the world, n. 551. By going away to gather them to battle, is signified to incite them to combat or to make opposition, for by war is signified spiritual war, which is that war of falsity against truth, and of truth against falsity, n. 500, 586: the reason why it means to oppose or impugn the truths of the New Church, is, because it is called the great day of God Almighty, and by that day the coming of the Lord is signified, and upon that the establishment of the New Church; that this is the signification of the great day will be seen presently. It is said that the spirits of demons would do this, because they signify the lusts of falsifying truths, and reasoning from falses, as above, n. 703. From these considerations it is evident, that by spirits of demons making signs to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, are signified attestations by those who are meant by the dragon, the beast, and the false prophet, as above, n. 701, 702, that their falses are truths, and the excitements of all those in that church, who are in the same falses, to oppose or impugn the truths of the New Church. That the great day of God Almighty signifies the coming of the Lord, and upon that the establishment of a new church, is evident from many passages in the Word, as from these: "*In that day* shall Jehovah alone be exalted," Isaiah ii. 11. "*In that day* the remnant of Israel shall stay upon Jehovah, the holy One of Israel, in truth," Isaiah x. 20. "*In that day*—shall be a root of Jesse; to it shall the Gentiles seek, and his rest shall be glorious," Isaiah xi. 10. "*In that day* shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel," Isaiah xvii. 7, 9. "*In that day* it shall be said, Lo, this is our God; we have waited for him, and he will save us," Isaiah xxv. 9. "Therefore my people shall know my name; therefore in *that day* they shall know that I am he that doth speak; behold it is I," Isaiah lii. 6. "Alas! for *that day* is great, so that none

is like it," Jerem. xxx. 7. "Behold, the *days come*, saith Jehovah, that I will make a new covenant, and the city shall be built to Jehovah," Jerem. xxxi. 27, 31, 38. "In those days—will I cause the branch of righteousness to grow up unto David," Jerem. xxxiii. 15. "For the house of Israel to stand in the battle in the *day of Jehovah*," Ezek. xiii. 5. "In that day shall Michael stand up, the great prince, which standeth for the children of thy people. In that day thy people shall be delivered, every one that shall be found written in the book," Dan. xii. 1. "In that day, saith Jehovah, that thou shalt call me, Ishi. In that day will I make a covenant with them. In that day will I hear," Hosea ii. 16, 18, 21. "Behold, I will send you Elijah the prophet before the coming of the *great day of Jehovah*," Malachi iv. 5. "In that day shall Jehovah their God save the flock of his people," Zech. ix. 16. "In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem," Zech. xiii. 1. "Behold, the *day of Jehovah* cometh, it shall be *one day* which shall be known to Jehovah. In that day shall there be one Jehovah, and his name One. In that day there shall be a great tumult. In that day shall there be upon the bells of the horses, Holiness to Jehovah," Zech. xiv. 1, 7, 9, 13, 20. Besides these there are many other passages, in which by the *day of Jehovah* is meant the coming of the Lord and then the establishment of a new church by him, as in the following places, Isaiah iv. 2, xx. 6, xxiv. 21, xxv. 9, xxviii. 5, xxix. 18, xxx. 25, 26, xxxi. 7, Jerem. iii. 16, 17, 18, xxiii. 5, 6, 7, 12, 20, l. 4, 20, 27, Ezek. xxiv. 26, 27, xxix. 21, xxxiii. 11, 12, xxxvi. 33, Hosea iii. 5, vi. 1, 2, Joel iii. 1, 2, 14, 18, Obad. ver. 15, Amos ix. 11, 13, Micah iv. 6, Habak. iii. 2, Zeph. iii. 11, 16, 19, Zech. ii. 11, Psalm lxxii. 7, 8. And that day is called the *day of Jehovah*, Joel i. 15, ii. 1, 2, 11, Amos v. 13, 18, 20, Zeph. i. 7, 14. ii. 2, 3, Zech. xiv. 1, and in other places. Inasmuch as there is a consummation of the age, that is, an end of the old church, at the coming of the Lord, and the commencement of a new church, therefore by the *day of Jehovah*, in many passages,

is also signified the end of the former church, and it is said that there will then be rumors, tumults, and wars, which passages are adduced in the *Doctrine of the New Jerusalem concerning the Lord*, n. 4, 5.

705. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," signifies, the Lord's advent, and then heaven to those who look to him and persist in a life according to his commandments, which are the truths of the Word. That to come as a thief, when said of the Lord, signifies, his advent and then the portion of those who have lived well, in heaven, and of those who have lived wickedly, in hell, see above, n. 164. That he is called blessed who receives eternal life, n. 639. To watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord, n. 158, and to keep his garments, signifies, to continue therein to his life's end, for garments signify investing truths, n. 166, 212, 328, consequently, the Lord's commandments in the Word, for these are truths. Now these things follow in their order; for what goes before relates to the Lord's advent, and to the New Church, as also to the opposition it will meet with from those who are of the old church; and inasmuch as combat is at hand, they who are in truths from the Word are admonished to abide in them, lest they fall in the conflict spoken of in the next verse.

706. "Lest he walk naked and they see his shame," signifies, lest they should be with those who are in no truths, and their infernal loves should appear. To walk naked, signifies, to live without truths. The shame of nakedness, or the secret parts, signifies, unclean loves, which are infernal loves; and inasmuch as it is said, lest they see his shame, it signifies lest they should appear; that by nakedness is signified ignorance of truth, and by shame of nakedness infernal love, see above, n. 213. These observations are for those who will be of the Lord's New Church, that they may learn truths and abide in them, for without truths their connate evils, which are infernal loves, cannot be removed. A man may, indeed, live as a Christian without truths, but this only before

men, but not in the sight of angels. The truths which they should learn, relate to the Lord, and to the commandments according to which their lives must be regulated.

707. "And he gathered them together into the place called in Hebrew Armageddon," signifies, a state of combat of falses against truths, and a desire to destroy the New Church, springing from the love of dominion and pre-eminence. To gather together into a place, in this instance to battle, signifies, to excite to combat, from falses against truths. The reason why it signifies a state of combat, is, because a place signifies a state of a thing; the reason why it is with intent to destroy the New Church, is, because combat between the old and New Church is understood, and the intent of combat being to destroy. The signification of Armageddon shall be explained below. It was said before, "that the dragon went to make war with the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ," Apoc. xii. 17, as also, "that to the beast which came out of the sea it was given to make war with the saints," xiii. 7. And in this chapter: "That the spirits of devils which came out of the mouth of the dragon, and of the beast, and of the false prophet, go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty," verse 13, 14. The subject now treated of is the battle itself, the success of which is not described, but only its state, this being signified by Armageddon. In heaven Armageddon* signifies the love of honor, dominion, and pre-eminence; moreover, Aram, or Arom, in the Hebrew tongue, signifies loftiness; and by Megiddon in the ancient Hebrew, love proceeding from loftiness is signified, as is evident from its signification in the Arabic tongue; the same is signified by Hadradrimmon in the valley of Megiddo, in Zechariah, xii. 11. In

* Ἀρμαγεδδων—*Armageddon*, from *הר* a mountain, and *מגידו* or *מגדו*—*the mountain of Megiddo*; a place distinguished in ancient times for blood and slaughter. It occurs not as a verb in Hebrew, but its root in Arabic signifies to excel or exceed in glory and honor.

that chapter also the Lord's advent is treated of, and of the end of the then existing Jewish Church and the commencement of a new church, which was to be established by the Lord, and likewise the collision between those churches, for which reason the expression *in that day* so often occurs in that chapter, and by that day is signified the advent or coming of the Lord, as above, n. 704; to render this evident, I will adduce the passages: "*In that day* will I make Jerusalem a burdensome stone for all people. *In that day* I will smite every horse with astonishment, and his rider with madness. *In that day* will I make the governors of Judah like an hearth of fire among the wood. *In that day* shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them shall be a David. *In that day* I will seek to destroy all the nations that come against Jerusalem:" and lastly, "*In that day* shall there be a mourning in Jerusalem, as the mourning of Hadradrimmon in the valley of Megiddon," ver. 3, 4, 6, 8, 9, 11, and in the subsequent chapter, "*In that day* shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem. *In that day* shall the prophets be ashamed, and shall put on a garment of hair cloth, to lie," xiii. 1, 4. By *that day* is signified the Lord's advent, and then the end of the old church and commencement of the new, as was said above; but what is there signified by the valley of Megiddon cannot be seen, unless the series of things contained in that and the two subsequent chapters in that prophet be laid open by the spiritual sense; and since this sense has been revealed to me I will explain them, though only in a summary way. The xiiith chapter of Zechariah, in its spiritual sense, sets forth, "That the Lord is about to form a New Church, ver. 1. That at that time there will not be any doctrine in the old church, and that therefore they must flee from it, ver. 2, 3. That there is no longer any understanding of truth, except with those who are n the Word, and are of the New Church, ver. 4. That these will learn the good of doctrine from the Lord, ver. 5. That then the Lord by the truths of the

“ Word will destroy all falses, that the doctrine of the
 “ New Church may teach nothing but truth, ver. 6, 7.
 “ That then the church will be in doctrine concerning the
 “ Lord, ver. 8. That he will destroy all men and things
 “ which are contrary to that doctrine, ver. 9. That
 “ then there will be a New Church from the Lord, ver.
 “ 10. And that then all and singular things in the
 “ church will be in lamentation,” verse 10—14. These
 are the contents of the xiith chapter in the spiritual sense.
 The contents of the next or xiiith chapter are as follows:
 “ That the Word will be for the New Church, and that
 “ it will be opened to them, ver. 1. That the falses of
 “ doctrine and worship will be totally destroyed, ver. 2,
 “ 3. That the old prophetics or doctrinals shall cease,
 “ and that there shall be no more falses of doctrine, verse
 “ 4, 5. That the Lord will be killed by those who are
 “ in the old church, to the intent that they who believe
 “ in him may be dispersed, ver. 6, 7. That they who
 “ are of the devastated church will perish, and that they
 “ who are of the New Church are to be purified and
 “ taught by the Lord,” verse 8, 9. These are the con-
 tents of chap. xiii. in the spiritual sense. The contents
 of chap. xiv. are these: “ Concerning the Lord’s com-
 “ bats against the wicked, and their dispersion, ver. 1—
 “ 5. That then there will be no truth, but that divine
 “ truth will come from the Lord, ver. 6, 7. That divine
 “ truth will proceed from the Lord, ver. 8, 9. That
 “ truth will be multiplied in the New Church, nor will
 “ there be any falsity of evil therein, ver. 10, 11. That
 “ he who fights against those truths will plunge himself
 “ into all kinds of falses, ver. 12. That then follows
 “ the destruction of all things of the church, ver. 13, 14,
 “ 15. That then the Gentiles even, who are external
 “ natural men, will accede to the worship of the Lord,
 “ ver. 16—19: and that there will then be intelligence
 “ originating in the good of charity, from which will
 “ proceed worship.” These are the contents of the xiith.
 xiiith and xivth chapters of Zechariah in the spiritual
 sense, which are here laid open on account of their treating
 of the last state of the old and the first state of the New

Church. And as it is said that they are to be gathered together into a place called in the Hebrew Armageddon, it is evident that the same passages in that prophet relate to the last state of the present church and first state of the New Church. Armageddon, as has been observed, signifies the love of honor, power, and pre-eminence, for from that source comes combat, and from and on account of it there exists lamentation, such as is described in chap. xii. 11—14. The same thing is likewise signified by Megiddon, 2 Kings xxiii. 29, 30 ; 2 Chron. xxxv. 20—24, but in a spiritual sense.

708. "And the seventh angel poured out his vial into the air," signifies, influx from the Lord into all things collectively that pertain to the men of the Reformed Church. By the seventh angel pouring out his vial, is signified here, as by those before-mentioned, influx ; by the air is signified all things relating to perception and thought, and thus to their faith ; therefore it also signifies the general quality of all those who are principled in faith separated from charity, seeing that by the air their respiration is signified, and respiration corresponds to the understanding, thus to perception and thought, and also to faith, because faith is of the thought according to the perception of the understanding ; that there is such a correspondence, and that in the spiritual world every one respire according to his faith, is abundantly set forth in the work entitled *Angelic Wisdom concerning the Divine Love and Divine Wisdom, Part V.*

709. "And there came a great voice out of the temple of heaven from the throne, saying, It is done," signifies, that thus it was made manifest by the Lord, that all things of the church are devastated, and that the last judgment is now at hand. By a great voice coming out of the temple of heaven, is signified a manifestation from the Lord from the inmost of heaven ; by a great voice, manifestation, and by the temple of heaven is signified the inmost of heaven, from which the influx proceeds, n. 669. The reason why it is said to have come out of the throne, is, because by a throne is signified heaven, and also judgment : that heaven is signified thereby, may be seen, n.

221, 222, and judgment, n. 229, and this because it is now made manifest that all things of the church are devastated, thus that it has come to its end, and at the end of the church judgment takes place; wherefore this is said upon the last angel pouring the vial out of the temple and throne of heaven. It is done, signifies it is consummated, that is, that all things of the church are devastated, see above, n. 676.

710. "And there were voices, and thunders, and lightnings," signifies, ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil in the church among those who are in faith alone, and who turn away from reflecting upon the evils in themselves, because they have no inclination to desist from them even if they come to a knowledge of them. That by voices, thunders, and lightnings, are signified ratiocinations, falsifications of truth, and arguings grounded in falsities, may appear from what is said above, n. 396, 530, where like expressions occur. That they who are principled in faith separated from the works of the law, and consequently are in evils of life, turn away from reflecting upon the evils in themselves, by reason that they have no inclination to desist from them, even on coming to a knowledge of them, is evident without explanation; experience indeed teaches this; for evils are delights because they are loves, and no one is willing to give up his delights, unless he has respect to a life after death, and first of all considers the nature of hell, and afterwards the nature of heaven, and thinks of them independently of any evil act; if also he at the same time looks to the Lord, and thinks upon the relation of time with eternity, as being nothing in the comparison, he is then able to reflect upon his own evils, to desire to know them, and to desist from them. But if he has confirmed himself in faith alone, then will he say in his heart, our theological faith, that God the Father has mercy for the sake of the Son, who suffered for our sins, upon supplication for this with some degree of confidence, will effect every thing; and this without reflecting upon any evil in himself; he must likewise say to himself, on the authority of that faith, that evil does not condemn, and

that salvation is of pure mercy, and the like ; thus other notions of a like nature : so he will continue in his evils, and delight in them to his life's end. Such are the ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil, which are here signified by voices, thunders, and lightnings.

711. " And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great," signifies, as it were, concussions, paroxysms, inversions, and casting down from heaven of every thing relating to the church. That by earthquakes are signified changes of the state of the church, may be seen above, n. 331, and inasmuch as earthquakes are slighter or more severe, in the present instance most severe, because it is said, that such an earthquake was not since men were upon earth, it is evident that by the earthquake are here signified concussions, paroxysms, inversions, and casting down from heaven, of every thing relating to the church. It is said also of the dragon, who is called the old serpent, the devil, and satan, that " With his tail he drew down from heaven a third part of the stars, and did cast them to the earth," Apoc. xii. 4. And the same of the he-goat, Dan. viii. 10, 11, 12. The Lord also says concerning the end of this church, " Then shall be great tribulation, such as was not since the beginning of the world to this time ; no, nor ever shall be," Matt. xxiv. 21. The end of the church is also described in the prophets by shakings, overturnings, and sinkings of the earth, and by many other things attendant on earthquakes.

712. " And the great city was divided into three parts, and the cities of the nations fell," signifies, that that church as to its doctrine is entirely destroyed thereby, and in like manner all the heresies which had emanated from it. That by a city is signified the doctrine of the church, or what amounts to the same, the church as to doctrine, see above, n. 194, 501, 502, therefore by the cities of the nations are signified the heretical doctrines or heresies, that have sprung from it, which are many. To be divided into three parts, signifies to be totally destroy-

ed, for by being divided in the Word is signified to be dissipated, because in that case they do not cohere, and by three is signified all and the whole, n. 400, 505; hence by being divided into three parts is signified to be totally destroyed. By falling, which is said of the cities of the nations, is also signified to be destroyed. It is said that the city was divided into three parts, and that the cities of the nations fell, because an earthquake was mentioned just before, in which such effects have place. By the great city is meant the great city spoken of above, chap. xi. 8, which is there called Sodom and Egypt, as may be seen above, n. 501—504. The reason why a city signifies doctrine, and thence cities signify doctrinals, is, because by land, and particularly by the land of Canaan, is signified the church; and since the church is a church from and according to doctrine, therefore by cities are signified doctrinals; these were also taught in cities, because in them were synagogues, and in Jerusalem was the temple; hence it is that by Jerusalem is signified the church as to doctrine in a universal sense.

713. “And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath,” signifies, then the destruction also of the tenets of the Roman Catholic religion. By Babylon as a city, as in the present passage, is signified that religion as to its tenets and doctrinals, n. 631; by giving her the cup of the wine of the fierceness of the wrath of God, is signified to devastate until there is nothing but evil and falsity; that this is meant by the cup of the wine of the fierceness of the wrath of God, see above, n. 631, 632.

“And every island fled away, and the mountains were not found,” signifies, that there was no longer any truth of faith nor any good of love.*

714. “And there fell upon men a great hail out of

* This verse is omitted in the original Latin, but the spiritual sense of the words is here repeated as it is given at the beginning of the chapter; the reader is referred, however, to n. 336 of this work, where nearly the same expressions occur, together with their explanation. *Tr.*

heaven, about the weight of a talent," signifies, direful and atrocious falsities, whereby every truth of the Word, and thence of the church is destroyed. That hail signifies falsity destroying truth and good, may be seen above, n. 399; and inasmuch as it is said to be great hail about the weight of a talent, it signifies direful and atrocious falsities, whereby every truth and good of the Word and thence of the church is destroyed. The reason why it is said to be of the weight of a talent, is, because a talent was the largest weight both of silver and also of gold; and by silver is signified truth, and by gold good, and, in an opposite sense, falsity and evil, n. 211. Its being said that the hail came down from heaven upon men, is according to appearances, the literal sense of the Word being grounded in appearances and correspondences. This is similar to what was said before concerning the plagues, that they were poured out upon men by angels from heaven, when nevertheless they are truths and goods sent down by the Lord, which, among those who are below, are turned into evils and falsities, n. 673. In the spiritual world also, among those who are engaged in reasonings grounded in falsities against the truths of the Word, hail sometimes appears to come down, and upon others sulphur and fire, and inasmuch as these appear in the atmosphere above them, and come as it were from heaven, therefore it is said agreeably to that appearance, that such hail came down from heaven.

715. "And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great," signifies, that in consequence of having confirmed themselves in such falsities, they have denied truths to that degree as not to be able to acknowledge them, by reason of the repugnances proceeding from their interior falsities and evils. To blaspheme God signifies to deny and not to acknowledge the Lord to be the alone God of heaven and earth, n. 551, 582, 697, and in like manner the truth of the Word; for the plague thereof was exceeding great, signifies, by reason of those direful and atrocious falsities which spring from the confirmation of the tenet respecting justification by faith alone, n. 715:

the reason why they are incapable of acknowledging truths in consequence of their confirming themselves in falsities, is, because the confirmation of falsity is the negation of truth. It appears as if it was meant that the plague of hail was so great, that they blasphemed God on account of their sufferings or pain when it fell upon them, but this is not what is meant, but that they were unable to acknowledge truths by reason of falsities; in like manner as before in this chapter, where it is said that they blasphemed the name of God on account of the heat, verse 9; and that they blasphemed the God of heaven because of their pains and sores, verse 11; the explanation of which may be seen, n. 692, 697.

716. To the above I will add this MEMORABLE RELATION. In the spiritual world I held a conversation with some English bishops on certain tracts published in London in the year 1758, concerning *Heaven and Hell*; on the *New Jerusalem and its Heavenly Doctrine*; on the *Last Judgment*; on the *White Horse*; and on the *Earths in the Universe*; which tracts were presented to all the bishops, and to many of the nobles or lords; they said that they had both received and seen them, but that they did not think them of any value, although they were skilfully written: and, further, that they had dissuaded every one, as far as possible, from reading them. I asked the reason, when yet they contained arcana relating to heaven and hell, and to the life after death, and other important subjects, which were revealed by the Lord for the use of those who will be of his New Church, which is the New Jerusalem? But they replied, "What is that to us?" and began to abuse them, as they had done before in the world; I heard them. And then were read to them these words from the Apocalypse: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For

they are the spirits of demons working signs, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty,—and he gathered them together into the place called in the Hebrew *Armageddon*," Apoc. xvi. 12—16. On this passage being explained to them, it was observed that they and others like themselves, were the persons to which it alluded.

This conversation with the bishops was heard from heaven by their king, the present king's grandfather,* who, with some degree of warmth, asked what was the matter; and then one of the party, who had not acted in concert with them in the world, turned to the king, and said; "They whom you now see, thought in the world, and therefore still think, of the Lord's Divine Humanity as of the humanity of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as to a cause for the sake of which these are effected; for they believe in God the Father, and not in his Son, although they know from the Lord, that 'It is the will of the Father, that they should believe in the Son, and that they who believe in the Son have eternal life, and that they who do not believe in the Son shall not see life.' Not to mention their rejecting charity from having any part in salvation, although charity exists from the Lord through man as from man." Continuing his discourse with the king, he exposed the hierarchy which many of them continually affect and also exercise, establishing it by the strict union and connexion which they form with each other and all of their own order, by means of emissaries, messengers, epistolary correspondence, and conversations, supported by ecclesiastical and at the same time by political authority, so that they are bound together like sticks in a faggot, and it was by means of that hierarchy, that the above-mentioned works for the use of the New Jerusalem, although published in London, and presented to them, were so shamefully rejected,

* This was published in the year 1766, consequently the king here mentioned is George II.

as not even to be thought worthy of a place in their catalogues. On hearing these things the king was astonished; but more especially at the thoughts they entertained concerning the Lord, who nevertheless is the God of heaven and earth; and concerning charity, which nevertheless is the very essence of religion. The interiors of their mind and faith were then laid open by means of light from heaven, on perceiving which the king said, "Get you hence! Alas! how is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal!"

Then the king inquired, by what means the clergy were kept so universally in subjection to the bishops, and he was informed that it proceeded from the power which every bishop has in his diocese of nominating for the king's approbation a single person to a living, and not three candidates, as in other kingdoms; and that in consequence of this power they have an opportunity of promoting their dependants to more distinguished honors and larger incomes, each one in proportion to his obedience. It was also shown to what an extent such an hierarchy might go, and that it had proceeded to the length of having dominion as the essential thing, whilst religion was only the formal. Their ardent love of dominion was also laid open to the sight of the angels, and they saw that it exceeded the love of dominion of those who are in secular power.

CHAPTER XVII.

1. AND there came one of the seven angels who had the seven vials, and talked with me, saying unto me, Come; I will show unto thee the judgment of the great harlot, that sitteth upon many waters.

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, MYSTERY; BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

9. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven; and he goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but receive power as kings one hour with the beast.

13. These have one mind, and they will give their power and strength unto the beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put it in their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast, until the words of God shall be consummated.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the Roman Catholic religion; describing the manner in which it had falsified the Word, and thence perverted all things of the church, verses 1—7: how it had falsified and perverted those things among such as were subject to its dominion, verses 8—11: but this in a less degree among those who were not thus subjected to its dominion, verses 12—15. Concerning the Reformed, that they had withdrawn themselves from its yoke, verses 16, 17: of its prevalence notwithstanding, verse 18.

THE CONTENTS OF EACH VERSE. “And there came one of the seven angels who had the seven vials, and talked with me,” signifies, influx now, and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religion: “Saying unto me, Come; I will show unto thee the judgment of the great harlot that sitteth upon many waters,” signifies, a revelation concerning that religion as to its profanations and adulterations of the truths of the Word: “With whom the kings of the earth have committed whoredom,” signifies, that it has adulterated the truths and goods of the church derived from the Word: “And the inhabitants of the earth have been made drunk with the wine of her whoredom,” signifies, the insanity in spiritual things of those who are in that religion, in consequence of their adulterations of the Word: “And he carried me away in the spirit into the wilderness,” signifies, that in a spiritual state he was carried to those with whom all things of the church were devastated: “And I saw a woman sit upon a scarlet beast, full of names of blasphemy,” signifies, that religion upon the Word profaned by them: “Having seven heads and ten horns,” signifies, intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word: “And the woman was arrayed in purple and scarlet,” signifies, divine good and divine truth celestial, which are of the Word, among them: “And decked with gold and precious stones,” signifies, divine good and divine truth spiritual, which are of the Word, among them: “And pearls,” signifies, the knowledges of good and truth, which are of the Word, among them: “Having a golden cup in her hand full of abominations and filthiness of her whoredom,” signifies, that religion grounded in a profanation of the holy things of the Word, and in the defilements of its goods and truths by direful falses: “And upon her forehead was a name written, Mystery; Babylon the great, the mother of harlots and abominations of the earth,” signifies, the Roman Catholic religion as to its interior hidden quality, that by reason of its originating from the love of dominion, grounded in self-love, over the holy things of the church and of heaven, thus over all things of the Lord and his Word, it defiled and profaned the things

which relate to the Word and thence to the church: "And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus," signifies, that religion in a state of insanity, in consequence of the adulteration and profanation of divine truths and goods of the Lord, of the Word, and thence of the church: "And when I saw her, I wondered with great admiration," signifies, astonishment that that religion should be such inwardly, when nevertheless, it appears otherwise outwardly: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns," signifies, a discovery of the significations of the things which precede and were seen: "The beast that thou sawest, was, and is not," signifies, the Word among them acknowledged to be holy, and yet, in reality, not acknowledged: "And shall ascend out of the bottomless pit, and go into perdition," signifies, occasional deliberation in the papal consistory concerning the reception and reading of the Word by the laity and common people, but followed by rejection: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is," signifies, the amazement felt by all those of that religion, who from its first establishment have affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists: "Here is the mind which hath wisdom," signifies, that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord: "The seven heads are seven mountains on which the woman sitteth. And they are seven kings," signifies, the divine goods and divine truths, upon which that religion is founded, in time destroyed, and at length profaned: "Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space," signifies, that all the divine truths of the Word are destroyed, except this one, that unto the Lord is given all power in heaven and in earth; and except the other, which has not as yet come into discussion, but when it is, will not remain with them, which is, that the Lord's Humanity is divine: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition," signifies, that the Word, spoken of above, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should recede on that account: "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet," signifies, the Word as to its power from divine truths, among those who are in the kingdom of France, and are not so much under the yoke of the papal dominion, with whom nevertheless there is not as yet a church altogether separated from the Roman Catholic religion: "But receive power as kings one hour with the beast," signifies,

that the Word has power among them, and they through the Word, as though they were in its divine truths: "These have one mind, and they will give their power and strength unto the beast," signifies, that they unanimously acknowledge, that there is no government or dominion over the church, except through the Word: "These shall fight with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings," signifies, the Lord's combats with them concerning the acknowledgment of his Divine Humanity, because in it the Lord is God of heaven and earth, and also the Word: "And they that are with him are called, and chosen, and faithful," signifies, that they who approach and worship the Lord alone, are those who go to heaven, as well they who are in the externals of the church, as they who are in its internals and inmost principles: "And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues," signifies, that they are under the papal dominion, but principled in the truths of the Word, variously adulterated and profaned, according to the varieties of its doctrine and discipline, and according to the varieties of its religion and confession: "And the ten horns which thou sawest upon the beast, these shall hate the harlot," signifies, the Word as to its power derived from the divine truths among the Protestants, who have entirely cast off the yoke of Popery: "And shall make her desolate and naked," signifies, that they will divest themselves of its falses and evils: "And shall eat her flesh, and burn her with fire," signifies, that they will hate and condemn the evils and falses which are proper to that religion, and destroy them from among themselves, and will desecrate the religion itself, and root it out from among them: "For God hath put it in their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast," signifies, judgment from the Lord among them, that they might totally repudiate and desecrate the Roman Catholic religion, and root out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church: "Until the words of God should be consummated," signifies, until all things should be fulfilled which are foretold concerning them: "And the woman which thou sawest is that great city which reigneth over the kings of the earth," signifies, that the Roman Catholic religion as to doctrine prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under papal dominion.

THE EXPLANATION.

717. "WHAT goes before, from chapter vii. to chapter xvi. inclusive, treats of the Reformed; this chapter and the next treats of the Papists, among whom they who have claimed to themselves the power of opening and shutting heaven are meant by Babylon; in this place, therefore, it shall be at once explained, what is specifically meant by Babylon. By Babylon or Babel is meant the love of dominion over the holy things of the church, grounded in self-love, and inasmuch as that love rises in proportion as it is left without restraint, and as the holy things of the church being also the holy things of heaven, therefore by Babylon or Babel is likewise signified dominion over heaven. And since this love thus acts the part of a devil, because it aspires to the same things, it cannot do otherwise than profane things holy, by adulterating the goods and truths of the Word, therefore by Babylon or Babel is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. Such is the signification of Babylon in the Apocalypse, and of Babel in the prophetic and historical parts of the Word, as in the following passages; concerning Babylon: 'Behold the day of Jehovah cometh; cruel both with wrath and fierce anger.—For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.—And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. And *Babylon*, the glory of kingdoms,—shall be as when God overthrew Sodom and Gomorrah. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces,' Isaiah xiii. 1, 9, 10, 11, 14, 19, 21, 22, besides many other passages throughout the whole of this chapter.

“Thou shalt take up this proverb against the king of *Babylon*, and say,—Thy pomp is brought down to the ground. How art thou fallen from heaven, O Lucifer, son of the morning!—For thou saidst in thine heart, I will ascend into the heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds, I will be like the Most High,—yet thou shalt be brought down to hell;—for I will rise up against them,—and cut off from *Babylon* the name and remnant,” Isaiah xiv. 4, 11—15, 22, not to mention other passages throughout the whole of this chapter.

“Jehovah hath spoken against *Babylon*. Your mother shall be sore confounded; she that bare you shall be ashamed: behold the hindermost of the nations shall be a wilderness, a dry land, and a desert. Put yourselves in array against *Babylon* round about—shoot at her, spare no arrows: how is *Babylon* become a desolation among the nations!—for she hath been proud against Jehovah, against the Holy One of Israel. A drought is upon her waters; and they shall be dried up, for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the island shall dwell there, and owls shall dwell therein, as God overthrew *Sodom and Gomorrah*,” Jerem. i. 1, 12, 14, 23, 29, 31, 34, 39, 40, to which might be added many other passages concerning *Babylon* from the whole of this chapter.

“*Babylon* hath been a golden cup in Jehovah’s hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad,—forsake her,—for her judgment reacheth unto heaven, and is lifted up even to the skies. Behold, I am against thee, O destroying mountain, which destroyest all the earth:—I will roll thee down from the rocks, and will make thee a burnt mountain. And I will punish Bel in *Babylon*, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of *Babylon* shall fall. Behold, the days come, that I

“ will do judgment upon the graven images of *Babylon* ;
“ and her whole land may be confounded. Though
“ *Babylon* should mount up to heaven, and though she
“ should fortify the height of her strength, yet from me
“ shall spoilers come.—And I will make drunk her princes
“ and her wise men, her captains, and her rulers, and
“ they shall sleep a perpetual sleep, and not wake,”
Jerem. li. 1, 7, 9, 20, 44, 47, 53, 57, with many other
things in that chapter relating to *Babylon*.

“ Come down and sit in the dust, O virgin daughter of
“ *Babylon*, sit on the ground, there is no throne. Take
“ the mill-stones, and grind meal; uncover thy locks,
“ make bare the leg, uncover the thigh, pass over the
“ rivers. Thy nakedness shall be uncovered, yea, thy
“ shame shall be seen : and thou saidst, I shall be a lady
“ for ever ;—so that thou didst not remember the latter
“ end of it. For thou hast trusted in thy wickedness :
“ thou hast said, None seeth me. Thy wisdom and thy
“ knowledge it hath perverted thee ; and thou saidst in
“ thine heart, I am, and none else besides me. Desola-
“ tion shall come upon thee suddenly, which thou shalt
“ not know. Stand now with thine enchantments, and
“ with the multitude of thy sorceries, wherein thou hast
“ labored from thy youth ; if so be thou shalt be able to
“ profit, if so be thou mayest prevail,” Isaiah xlvii. 1, 2,
3, 7, 10, 11, 12, besides many other things in that chap-
ter concerning *Babylon*.

“ The like is signified by the city and tower, whose
“ top reached unto heaven, which they who came from
“ the east attempted to build in the valley of Shinar,
“ whose speech Jehovah coming down from heaven con-
“ founded, whence the place was named *Babel* [confus-
“ ion],” Gen. xi. 1—9.

“ The like is signified by the following passages in
“ Daniel : By the image which was seen by Nebuchad-
“ nezzar, king of *Babylon*, whose feet were part of iron
“ and part of clay, which the stone cut out without hands,
“ which smote and brake in pieces, and all parts of the
“ image became like the chaff of the summer threshing
“ floors, and the stone became a great mountain, Dan. ii.

“ 31—47. By the great image, which Nebuchadnezzar,
 “ king of *Babylon* made, and commanded them to fall
 “ down before it and worship it; and that they who did
 “ not, should be cast into a fiery furnace, Dan. iii. 1—7,
 “ &c. By the tree which grew till the height thereof
 “ reached unto heaven, and the sight thereof to the end
 “ of the earth,—which a watcher, and a Holy One who
 “ came down from heaven, commanded to be hewn down,
 “ and cut off his branches, shake off his leaves, and
 “ scatter his fruit:—and because the king of *Babylon*
 “ was represented by it, it came to pass that he was
 “ driven from man, dwelt with the beasts, and ate grass
 “ like an ox, Dan. iv. 1 to the end. By Belshazzar, king
 “ of *Babylon*, drinking wine with his nobles, his wives,
 “ and his concubines, out of the golden and silver vessels
 “ of the temple of Jerusalem, and praised the gods of
 “ gold, and of silver, of brass, of iron, of wood, and of
 “ stone. On which account there was a hand-writing on
 “ the wall, and the king himself was slain the same day,
 “ Dan. v. to the end. By the statute of Darius the
 “ Mede, king of *Babylon*, that no one within the space
 “ of thirty days, should ask a petition of any god or man,
 “ save only of the king, and if otherwise, should be cast
 “ into the den of lions, Dan. vi. 8 to the end. And by
 “ the four great beasts which came up from the sea,
 “ which Daniel saw, the fourth of which was terrible and
 “ strong exceedingly, and it had great iron teeth; it de-
 “ voured and brake in pieces, and stamped the residue with
 “ the feet of it. And that then the thrones were cast
 “ down, and the Ancient of days did sit,—and the books
 “ were opened, and the beast slain and burned with fire:
 “ and that then one like the Son of Man came with the
 “ clouds of heaven,—unto whom was given dominion, and
 “ glory, and a kingdom, that all people, nations, and lan-
 “ guages should serve him; his dominion is an everlasting
 “ dominion, which shall not pass away, and his kingdom
 “ that which shall not be destroyed,” Dan. vii. 1—14,
 and subsequent verses.

718. “ And there came one of the seven angels which
 had the seven vials, and talked with me,” signifies, influx

now and revelation from the inmost of heaven concerning the Roman Catholic religion. Thus far the state of the Reformed Church at its end has been treated of; but now the state of the Roman Catholic religion at its end is referred to; and this according to the order mentioned in the introduction. It is not called the Roman Catholic church, but the Roman Catholic religion, because they do not approach the Lord, nor read the Word, and because they invoke the dead; a church being a church by virtue of its derivation from the Lord, and from the Word, and its perfection being according to its acknowledgment of the Lord, and according to its understanding of the Word. The reason why one of the seven angels who had the seven vials came and talked with John, is, because by the seven angels who had the seven vials, is signified influx from the Lord from the inmost of the Christian heaven into the church, with a view to discover the evils and falses therein, see above, n. 672, 676, 677, 683, 690, 691, 699, 700; here therefore by those seven angels is signified the Lord speaking from the inmost of heaven, and revealing the state of the Roman Catholic religion at its end. Hence also it is, that one of those seven angels took John up to a high mountain, and showed him the Lamb's wife, which is the New Jerusalem, chap. xxi. 9, 10.

719. "Saying unto me, Come; I will show unto thee the judgment of the great harlot, that sitteth upon many waters," signifies, a revelation concerning that religion as to its profanations and adulterations of the truths of the Word. To say and to show, signifies a revelation: by judgment is signified the state thereof at its end; by the great harlot is signified the profanation of the holy things of the Word and church, and the adulteration of good and truth: by many waters are signified the truths of the Word adulterated; by sitting upon them, is signified to be and to live in them; that by committing whoredom, fornication, and adultery, is signified to falsify and adulterate the Word, see above, n. 134, 620, 632; and that by waters are signified its truths, n. 50, 563, 614, 685; here, those truths, adulterated and profaned, because it

says the harlot sat upon them. From these considerations it is evident, that by saying unto me, I will show unto thee the judgment of the great harlot that sitteth upon many waters, is signified a revelation concerning that religion as to its profanations and adulterations of the truths of the Word. The like is said of Babylon in Jeremiah : " Jehovah hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness," li. 12, 13. The reason why they are said to have adulterated and profaned the truths of the Word, is, because they applied the truths of the Word to the obtaining dominion over the holy things of the church and over heaven, and to claiming to themselves the divine power of the Lord ; and to apply the truths of the Word to the obtaining dominion over the holy things of the church and of heaven, is to adulterate them ; and to apply them to the purpose of claiming to themselves the Lord's divine power, is to profane them. That they have confirmed their tenets by proofs drawn from the Word, is well known ; but read them with attention, and you will see, that they applied every thing taken from the Word to the obtaining dominion over the souls of men, and to the acquiring to themselves divine power, authority, and majesty. It is on this account that Babylon is called " the mother of harlots and abominations of the earth," verse 5.

720. " With whom the kings of the earth have committed whoredom," signifies, that it has adulterated the truths and goods of the church which are derived from the Word. To commit whoredom signifies to falsify and adulterate the truth, as above, n. 719 ; by the kings of the earth are signified the truths of the church which are derived from the Word, by kings, truths from good, and by earth the church. That by kings are signified those who are in truths from good from the Lord, and thence abstractedly the truths from good, may be seen above, n. 20, 664 ; in the present case, those truths adulterated and profaned. It is said that the kings of the earth committed whoredom with the great harlot, as though the

truths of the church derived from the Word, which are signified by the kings of the earth, had so done ; but this is agreeable to the style of the Word in its literal sense, in which are ascribed to God, and to the divine things proceeding from him, such as are the truths of the Word, the things which come nevertheless from man and his evils, as has been frequently observed above ; therefore the genuine sense, which is the spiritual sense, is, that that religion adulterated, yea, profaned the truths of the church which are derived from the Word. He who is ignorant of the spiritual sense may easily be misled, by supposing that by the kings of the earth are meant the kings of the earth, when yet kings are not meant, but truths derived from good, and, in an opposite sense, falses derived from evil. To render it more fully evident, that by the kings of the earth, nothing else but the truths or falses of the church are meant, and by their whoredoms, the truths of the church, which are derived from the Word, falsified, adulterated, and profaned ; some passages shall be adduced out of the Apocalypse and the book of Daniel, from which any one capable of reflecting may see that kings are not meant ; thus : “ Jesus Christ hath made us *kings* and *priests*,” Apoc. i. 6 : “ And hast made us unto our God *kings* and *priests* : and we shall reign on the earth,” Apoc. v. 10. “ That ye may eat the flesh of *kings*, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,” Apoc. xix. 18. “ The seven heads are seven mountains. And they are seven *kings* ; five are fallen, and one is,—and the beast that was, and is not, even he is the eighth, and is of the seven,” Apoc. xvii. 9, 10, 11. “ And the ten horns—are *ten kings*, who have received no kingdom as yet,” Apoc. xvii. 12 ; it is also said, Apoc. xviii. 3, 9, as well as here, that “ the *kings of the earth* committed *fornication*, and lived deliciously with the *harlot*.” Who that is able to reflect at all, may not see that kings, in these instances, do not mean kings. In like manner in Daniel, as that by the rough goat is meant the *king of Grecia*, and the great horn that is between his eyes is the *first king*. And when transgressors are

come to the full; a *king* of fierce countenance, and understanding dark sentences shall stand up, Dan. viii. 21, 23. That the four beasts that rose out of the sea were *four kings*, who shall arise out of the earth,—and that the ten horns of the fourth beast were *ten kings*, and that another should rise after them who should subdue *three kings*, Dan. vii. 17, 24. In like manner, that *the king* of the south and *the king* of the north should fight with each other; and that *the king* of the south should give him the daughter of women; and that he should exalt himself against God, and acknowledge a strange god, and that he should honor with gold, and silver, and with precious stones, and pleasant things, those who acknowledged that god, and should cause them to have dominion over many, and divide the land for gain; and that he should plant the tabernacle of his palaces between the seas, in the glorious holy mountain; yet that he should come to his end; with much more to the same purpose, Dan. xi. 1 to the end. By the king of the south is signified the kingdom or church of those who are in truths, and by the king of the north is signified the kingdom and church of those who are in falses, for it is a prophecy concerning the churches to come, showing their quality in their beginning, and afterwards. The reason why they who are in truths from good from the Lord are called kings, is, because they are called the sons of the Lord, and inasmuch as they are regenerated from him, they are said to be born of him, and are also called heirs, and from the circumstance also of the Lord's being himself essentially a king, whose kingdom is heaven and the church.

721. "And the inhabitants of the earth have been made drunk with the wine of her whoredom," signifies, the insanity in spiritual things of those who are of that religion, in consequence of their adulteration of the Word. By being made drunk with the wine of whoredom, is signified to be insane in spiritual things from the falsification of the truths of the Word, in the present case from their adulteration; by wine the divine truth of the Word is signified, n. 316, and by whoredom is signified its falsi-

fication and adulteration, n. 134, 620, 632, 635. Therefore by being made drunk with that wine, is signified insanity in spiritual things; by the inhabitants of the earth are signified they who are in the church, as above, chap. xi. 10; xii. 12; xiii. 13, 14; xiv. 16; but here, they who are in that religion, seeing that the church is not amongst them, by reason that they do not approach the Lord, nor read the Word, and because they invoke the dead, see above, n. 718. To be made drunk with that wine signifies insanity in spiritual things, as may be seen indeed without confirmation from other passages in the Word. but as many are not able to see this, on account of their not thinking spiritually but sensually, that is, materially of every thing in the Word, when they read it, I will adduce some passages from the Word to prove, that being made drunk signifies insanity in spiritual things, that is, in such as are of a theological nature; thus: "They are *drunken*, but not with wine, they stagger, but not with strong drink," Isaiah xxix. 9. "Hear now this, thou afflicted, *drunken*, but not with wine," Isaiah li. 21. "Babylon hath been a golden cup in Jehovah's hand, that made all the earth *drunken*: the nations have *drunken* of her wine; therefore the nations are mad," Jerem. li. 7. "Babylon shall be a hissing.—In their heat I will make their feasts, and I will make them *drunken*, that they may rejoice, and sleep a perpetual sleep, and not wake," Jerem. li. 37, 39. "Babylon is fallen, is fallen,—because she made all nations *drink of the wine* of the wrath of her fornication," Apoc. xiv. 8, xviii. 3. "Every bottle shall be filled with wine. Behold, I will fill all the inhabitants of this land, even the kings—and the priests and the prophets,—with *drunkenness*," Jerem. xiii. 12, 13. "Thou shalt be filled with *drunkenness* and sorrow, with the cup of astonishment and desolation," Ezek. xxiii. 32, 33. "Rejoice, O daughter of Edom, the cup also shall pass unto thee; thou shalt be *drunken*, and shalt make thyself naked," Lament. iv. 21. "Thou also shalt be *drunken*," Nah. iii. 11. "Drink ye, and be *drunken*, and spew, and fall, and rise no more," Jerem. xxv. 27. "Woe unto them that are wise in their

own eyes, and prudent in their own sight! Woe unto them that are mighty to *drink wine*, and men of strength to mingle *strong drink*," Isaiah v. 21, 22; not to mention other passages, as Isaiah xix. 11, 12, 14, xxiv. 20, xxviii. 1, 3, 7, 8, 9, lvi. 12, Jerem. xxiii. 9, 10, Lament. iii. 15, Hos. iv. 11, 12, 17, 18, Joel i. 5, 6, 7, Habak. ii. 15, Psalm lxxv. 8, cvii. 27.

722. "And he carried me away in the spirit into the wilderness," signifies, that in a spiritual state he was carried to those with whom all things of the church were devastated. By a wilderness is signified the church in which there is no longer any truth, consequently, where all things relating to it are devastated, n. 546; and by being in the spirit, is signified to be in a spiritual state from divine influx, concerning which see above, n. 36; hence by he carried me away in the spirit into the wilderness is signified, that, in a spiritual state, he was carried to those with whom all things of the church were devastated.

723. "And I saw a woman sit upon a scarlet beast, full of names of blasphemy," signifies, that religion seated upon the Word profaned by them. By the woman is signified the Roman Catholic or Babylonian religion, for it follows, "Upon her forehead was a name written, Mystery; Babylon the great, mother of harlots and abominations of the earth." That by a woman is signified the church in regard to the affection of truth, see n. 434, here, the Roman Catholic religion which is in an opposite affection. By the scarlet beast is signified the Word, as will be seen presently; and by full of names of blasphemy, is signified that it was totally profaned; for by blasphemy is signified the denial of the Lord's Divinity in his Humanity, and the adulteration of the Word, n. 571, 582, 692, 716, thus profanation; for he who does not acknowledge the Lord's Divinity in his Humanity, and falsifies the Word, though not intentionally, yet commits profanation, but only in a slight degree; whereas they who ascribe to themselves all the power of the Lord's Divine Humanity, and therefore deny it, and they who apply every thing in

the Word to the acquiring to themselves dominion over the holy things of the church and of heaven, and for that reason adulterate the Word, are guilty of grievous profanation. From these considerations it may appear, that by these words "I saw a woman sit upon a scarlet beast, full of names of blasphemy," is signified that religion seated upon the Word profaned by them. By scarlet is signified the truth of the Word from a celestial origin. That by the scarlet beast is signified the Word as to divine truth celestial, appears, at first thought, far-fetched and strange, nay, absurd! and this because it is called a beast; but that by a beast, in a spiritual sense, is signified natural affection, and that the expression is thus applied to the Word, to the church, and to man, may be seen above, n. 139, 405, 567; that the four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and are also called beasts in Ezekiel, see n. 239, 275, 286, 672; that a horse, which is also a beast, signifies the understanding of the Word, see n. 298. That a lamb signifies the Lord, a sheep a member of the church, and a flock the church itself, is well known. Such considerations are suggested, that no one may be surprised at the circumstance of the scarlet beast signifying the Word. And inasmuch as the Roman Catholic religion rests its strength and dignity upon the Word, therefore that woman appeared sitting upon a scarlet beast, as she had before appeared upon many waters verse 1, by which are signified the truths of the Word adulterated and profaned, as above, n. 729. That by that beast is signified the Word, appears manifestly from the things said of it in the following passages of this chapter, as in verse 8. "The *beast* that thou sawest, was, and is not;—and they that dwell on the earth shall wonder when they behold the *beast* that was, and is not, and yet is." In verse 11: "And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." In verses 12, 13, "That the ten horns are ten kings, who shall give their power and strength to the *beast*." In verse 17: "For God hath

put it in their hearts—to give their kingdom to the *beast*.” Such things can only be said of the Word.

724. “Having seven heads and ten horns,” signifies, intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word. That the head signifies intelligence and wisdom when spoken of the Lord and of the Word, and, in an opposite sense, insanity and folly, may be seen above, n. 538, 585; that seven does not signify seven, but the all of any thing, and is applied to whatever is holy, n. 10, 391; that a horn signifies power, n. 270, and that ten horns signify much power, n. 539; that by seven heads is signified intelligence at first holy, afterwards none, and at last insanity, appears from verses 9 and 10 of this chapter, where the angel mentions the signification of seven heads, as will be seen below. Hence it is plain that by the beast having seven heads and ten horns, is signified intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word.

725. “And the woman was arrayed in purple and scarlet,” signifies, divine good and divine truth celestial, which are of the Word among them. By purple is signified divine good celestial, and by scarlet is signified divine truth celestial, as will be seen presently: by being clothed with them is signified to have them about them, consequently among them; the reason why these principles are among them from the Word, is, because by the scarlet beast upon which the woman sat, is signified the Word, n. 723; that the divine good and truth of the Word is about them as a garment, thus among them, is well known, for they worship the Word from without and not from within; they acknowledge it, because it treats of the Lord, and of his power over heaven and the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they affirm themselves to be; and since upon these two circumstances they found their majesty, dignity, and power, they of necessity acknowledge the holiness of the Word: but yet the Word to them is only like the garment of purple and

scarlet ornamented with gold, precious stones, and pearls, on the harlot that held in her hand a golden cup, full of abominations and filthiness of fornication. Since purple and scarlet are mentioned, and then gold, precious stones, and pearls, and by purple and scarlet is signified divine good and truth celestial, and by gold and precious stones divine good and truth spiritual, both derived from the Word, therefore something should be said concerning the divine celestial and divine spiritual principles. There are two kingdoms into which the Lord's universal heaven is divided, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of angels who are principled in love from the Lord, and the spiritual kingdom of angels who are principled in wisdom from the Lord; in both kingdoms there is good and truth, the good and truth among the angels of the celestial kingdom, being signified by purple and scarlet, and the good and truth among the angels of the spiritual kingdom being signified by gold and precious stones; both these kinds of good and truth are derived to the angels from the Lord through the Word; wherefore there are two interior senses in the Word, one celestial and the other spiritual. This then is the reason why the woman who sat upon the scarlet beast appeared clothed or arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls. The same that is signified by this woman is also signified by the rich man, who was clothed in *purple and fine linen*, and fared sumptuously every day, at whose gate Lazarus was laid, desiring to be fed with the crumbs which fell from the rich man's table, Luke xvi. 19, 20, 21; by the rich man clothed in purple and fine linen, are meant the Jews, who had the Word, and by Lazarus are meant the Gentiles who had it not. The following passages have a like signification: "They that did feed delicately are desolate in the streets, they that were brought up in *scarlet* embrace dunghills," Lament. iv. 5. "And when thou art spoiled, what wilt thou do? though thou clothest thyself with *crimson*, though thou deckest thee with ornaments of gold;—in vain shalt thou make thyself fair," Jerem. iv. 30. "Ye daughters of Israel

weep over Saul, who clothed you in *scarlet*, with other delights, who put on ornaments of gold upon your apparel," 2 Sam. i. 24. "Fine linen with brodered work,—was that which thou spreadest forth to be thy sails, *blue* and *purple* was that which covered thee," Ezek. xxvii. 7; speaking of Tyre, by which are signified the knowledges of truth and good from the Word. Since purple and scarlet signify celestial good and truth, therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were wrought of blue, purple, scarlet, and fine linen," Exod. xxv. 4, 31, 36, xxvii. 16, xxviii. 6, 15, the curtain, Exod. xxvi. 1, the veil before the ark, Exod. xxvi. 31, the covering for the door of the tabernacle, Exod. xxvi. 36, the covering of the door of the court, Exod. xxviii. 16, the ephod, Exod. xxviii. 6, the belt, Exod. xxviii. 8, the breastplate of judgment, Exod. xxviii. 15, the fringe of the cloak of the ephod, Exod. xxviii. 33, the scarlet cloth over the show bread, Numb. iv. 8. From what has been said it is evident what is signified by the purple and scarlet, with which the woman was arrayed who sat upon the scarlet beast. In like manner in the following passages: where it is said, "Alas! that great city, that was clothed in fine linen, and *purple*, and *scarlet*, and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to nought," Apoc. xviii. 16, 17; and that purple and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon, Apoc. xviii. 12.

726. "And decked with gold and precious stones," signifies, divine good and divine truth spiritual, which are of the Word among them. By gold is signified good, n. 211; by a precious stone is signified truth, n. 231, 540, 570, both from the Word. The reason why spiritual good and truth are signified, is, because by purple and scarlet is signified celestial good and truth, and they are both joined together in the Word on account of the marriage union of good and truth therein, n. 186; and celestial good and truth, inasmuch as they have relation to love, are in their essence good, and spiritual good and truth, inasmuch as they have relation to wisdom, are in

their essence truth. That celestial good and truth have relation to love, and that spiritual good and truth have relation to wisdom, may be seen above, n. 725. What is further signified by this woman's appearing thus arrayed and decked out, may be seen in the foregoing article.

727. "And pearls," signifies, the knowledges of good and truth which are of the Word, among them. By pearls, in a spiritual sense, are signified the knowledges of good and truth as well celestial as spiritual, derived from the Word, particularly from its literal sense, and as pearls signify those knowledges, they are therefore named after purple and scarlet, and after gold and precious stones. The same knowledges are signified by pearls in the following passages: "The kingdom of heaven is like unto a merchant seeking goodly *pearls*; who, when he had found one *pearl* of great price, went and sold all that he had, and bought it," Matt. xiii. 45, 46. By this is signified knowledge concerning the Lord. "And the twelve gates of the wall of the New Jerusalem were *twelve pearls*, every several gate was of *one pearl*," Apoc. xxi. 21; the gates of the New Jerusalem signify introduction into the New Church, and introduction is effected by the knowledges of good and truth derived from the Word. "Neither cast ye your *pearls* before swine, lest they trample them under their feet, and turn again, and rend you," Matt. vii. 6; by swine are signified they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth derived from the Word. Because by Babylon is signified that religion, by which all the knowledges of good and truth derived from the Word were rejected, it is said of her, "And the merchants of the earth shall weep and mourn over Babylon, for no man buyeth their merchandise any more. The merchandise of gold and silver, and of precious stones, and of *pearls*," Apoc. xviii. 11, 12.

728. "Having a golden cup in her hand, full of abominations and filthiness of her whoredom," signifies, that religion grounded in a profanation of the holy things of

the Word and in the defilement of its goods and truths by direful falses. That by a cup or chalice the same thing is signified as by wine, being its containing vessel, may be seen above, n. 672, and by the wine of Babylon is signified that religion with respect to its dire falses, n. 632, 635. By abominations are signified the profanations of what is holy; and by the filthiness of whoredom are signified the defilements of the good and truth of the Word; therefore by having a golden cup in her hand full of abominations and filthiness of her whoredom, is signified that religion consisting of profanations of the holy things of the church, and defilements of the goods and truths of the Word by direful falses. These things are similar to what the Lord said to the Scribes and Pharisees, "Woe unto you—hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness," Matt. xxiii. 27.

729. "And upon her forehead was a name written, Mystery; Babylon the great, mother of harlots and abominations of the earth," signifies, the Roman Catholic religion as to its interior hidden quality, that in consequence of its originating from the love of dominion, grounded in self-love, over the holy things of the church and of heaven, thus over all things relating to the Lord and his Word, it defiled and profaned the things which relate to the Word, and thence to the church. By written upon her forehead is signified to be inherent in the love, for the forehead signifies the love, n. 347, 605; by a mystery is signified what is concealed interiorly. By Babylon the great is signified the Roman Catholic religion, and all its quality, as above, n. 217. By whoredoms are signified the adulterations of what is good and true in the Word, n. 719, 720, 721; and also the defilements of the same, as above, n. 728. By abominations are signified the profanations of the holy things of the church, as above, n. 728. By the earth is signified the church, n. 285; consequently, by mother of harlots and abominations of the earth, is signified their origin. Now inasmuch as these words were written on her forehead,

and since by written on the forehead is signified to be inherent in the love, and their love is the love of dominion from self-love, over all things of the church and over heaven, thus over all things relating to the Lord and his Word, therefore this is what is signified. From these considerations it may be seen, that by being written upon her forehead, *Mystery*; *Babylon the great*, mother of harlots and abominations of the earth, is signified the Roman Catholic religion, as to its interior hidden quality, that in consequence of its originating from a love of dominion, grounded in self-love over the holy things of the church, and over heaven, thus over all things relating to the Lord and his Word, it defiled and profaned those things which are of the Word, and thence of the church. That the love of ruling over all things of the church exists, is well known from the authority laid claim to over the souls of men and over every thing relating to their worship; that the love of ruling over heaven exists, is known from the power they assume of loosing and binding, and thus of opening and shutting; that the love of ruling over all things relating to the Lord exists, is known from the vicarship, by which they attribute to themselves all things relating to him; and that the love of ruling over all things of the Word likewise exists, is known from their reserving to themselves alone the right of interpretation. It is called the love of dominion from self-love, because there is also a love of dominion from the love of uses, which two loves are diametrically opposite to one another, for the love of dominion from self-love is diabolical, inasmuch as it respects self only, and the world for the sake of self; but the love of dominion from the love of uses is celestial, for it respects the Lord, from whom nothing proceeds but uses, and uses to him consists in doing good to the church for the sake of the salvation of souls; wherefore this love abominates the love of dominion originating in self-love.

730. "And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus," signifies, that religion in a state of insanity in consequence of the adulteration and profanation of the divine

truths and goods of the Lord, of the Word, and thence of the church. By the woman is signified that religion, as above, n. 723, 725; by being drunk is signified insanity in spiritual things, n. 721. By blood is signified the falsification, adulteration, and profanation of the Word, n. 327, 379, 681, 684. By saints are signified they who, by means of the Word, are in divine truths from the Lord, and abstractedly, the divine truths of the Lord, of the Word, and thence of the church, n. 173, 586, 666. By the witnesses of Jesus are signified abstractedly the truths and goods from the Lord through the Word in the church, n. 6, 16, 490, 506, 669; here the same profaned, because it says the blood of the martyrs or witnesses of Jesus, and is spoken in relation to Babylon, by which is also signified the profanation of the good and truth of the Word and of the church, n. 717, 718. It is thus evident, that by I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus, is signified the insanity of that religion in a state of insanity, from the adulteration and profanation of the divine truths and goods of the Lord, of the Word, and thence of the church.

731. "And when I saw her, I wondered with great admiration," signifies, astonishment that that religion should be such inwardly, when, nevertheless, it appears otherwise outwardly. To wonder with great admiration is to be greatly astonished; seeing her, signifies, that the woman, that is, the religion, is such inwardly, when, nevertheless, it outwardly appears otherwise: for he was astonished to see the woman sitting upon a scarlet beast, arrayed in purple and scarlet, and decked with gold, precious stones, and pearls, and having a golden cup in her hand, which things constituted her outward appearance, and yet the cup was full of abominations and filthiness of fornication; and he saw written in her forehead, "Mother of harlots and abominations of the earth," which constitute what is internal with her. This is said by John, because every one, even at this day, cannot but be astonished at seeing that religion so holy and splendid in externals, not knowing that it is so profane and abominable in internals.

732. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns," signifies, a discovery of the signification of the things which precede and were seen. This does not require further explanation.

733. "The beast that thou sawest was, and is not," signifies, the Word among them acknowledged to be holy, and yet in reality not acknowledged. That by the beast is signified the Word, may be seen above, n. 723. By was, and is not, is signified that it was acknowledged to be holy, and yet in reality was not acknowledged. That the Word was among them, and also is, and yet is not, is a thing well known; it is acknowledged indeed to be holy, because it treats of the Lord, and of his power over the church, and over heaven, and of Peter and his keys, but yet it is not acknowledged, for it is not read by the people, inasmuch as they are withheld from reading it, and it is taken away from them, yea, even prohibited under various pretences of the monks, being kept only in libraries and monasteries, where few read, much less attend to, any thing that is in it; but only to the dictates of the pope, which they maintain to be equally sacred; yea, when they speak from their hearts, they decry and blaspheme the Word. From these considerations it may appear, that by the beast, which was, and is not, is signified the Word acknowledged among them to be holy, and yet in reality not acknowledged.

734. "And shall ascend out of the bottomless pit, and go into perdition," signifies, that occasional deliberation in the papal consistory concerning the reception and reading of the Word by the laity and common people, but that it was rejected. By the beast which should ascend, is signified the Word, as above, n. 723, 733. By the bottomless pit out of which it was to ascend, nothing else can be signified but that religion, and particularly where its throne is, thus the papal consistory; the reason why this is meant by the bottomless pit is, because what is there decreed has for its object dominion over the holy things of the church, and over heaven, consequently, over all

things relating to the Lord and his Word, n. 729 ; these are the essential objects which they have in view as their desired end, but the good of the church and the salvation of souls they consider as formalities serving as means for the attainment of that end. To go into perdition, signifies to be rejected. That they have sometimes deliberated there respecting the reception and reading of the Word by the laity and common people, but that it has been rejected, is known from ecclesiastical history ; it was also proposed by a pontiff who is now among the reformed and the blessed, as mentioned in the *Continuation concerning the Spiritual World*, n. 59, but the proposal was not accepted ; this however is chiefly known from the bull called *Unigenitus*, and likewise from the councils.

735. " And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is," signifies, the amazement of all who are of that religion from its first establishment, who affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists. To wonder signifies to be astonished ; they that dwell on the earth, signify those who are of the church, in the present instance, those who are of that religion, as above, n. 721 ; whose names were not written in the book of life, from the foundation of the world, signifies all who do not believe in the Lord, and are not principled in doctrines derived from the Word, from the establishment of the church ; here from the establishment of that religion, n. 588, 589, and these are no other than such as affect dominion over heaven and earth. By the beast which was, and is not, and yet is, is signified that the Word, notwithstanding it is so rejected, still exists. From which it is evident, that, by they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is, is signified the astonishment of all those who are of that religion, who from its first establishment affected dominion over heaven and earth, that the Word, although thus so rejected, still ex-

ists ; for all who affect dominion over the holy things of the church and over heaven, hate the Word, because they hate the Lord, if not confessedly, yet in heart ; that this is the case, few in this world know, because they are in the body, but it is made manifest after death, when every one is in his spirit ; therefore they are amazed that the Word still exists, notwithstanding it is so rejected, as above, n. 734. The reason why the Word still exists, is, because it is divine, and the Lord is in it.

736. "Here is the mind which hath wisdom," signifies, that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord. Here is the mind, signifies, that this is the meaning and interpretation of the things which were seen ; which hath wisdom, signifies, for the use of those who are wise interiorly. The reason why it is an interpretation in the natural sense for the use of those who are in the spiritual sense, is, because the interpretation by the angel was given in the natural sense and not in the spiritual, for he said that the seven heads of the beast were seven mountains, and also that they are seven kings, and that one of them is, and the other is not yet come, and that the beast is the eighth, and is one of the seven, with other things of a like nature, to the end of the chapter ; and these things cannot be understood except by those who are in the spiritual sense from the Lord, therefore this is what is signified by having wisdom. The interpretation was given by the angel in a natural and not in a spiritual sense, because the natural sense is the basis, continent, and firmament of its spiritual and celestial sense, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—49 ; on which account also the interpretations in other parts of the Word are given in a natural sense, which yet cannot be interiorly understood but by means of the spiritual sense ; as may be seen in the prophets, and also in the evangelists in many places.

737. "The seven heads are seven mountains, on which the woman sitteth. And they are seven kings," signifies, the divine goods and divine truths of the Word, upon which the Roman Catholic religion is founded, destroyed

in time, and at length profaned. Since by the scarlet beast is signified the Word, and thence by its heads are signified the goods of love and truths of wisdom which it contains, therefore the Word is described as to its quality in regard to these two among those who are meant by Babylon, the divine good of love therein being described by mountains, and the divine truth therein by kings; that by mountains are signified the goods of love, see n. 336, 339, 714, and that by kings are signified the truths of wisdom, n. 20, 664, 704, and that by the head, when spoken of the Lord, is signified the divine love of his divine wisdom, and the divine wisdom of his divine love, n. 47, 538, 565, and that by seven is signified all and what is complete, and that it is said of holy things, n. 10, 391, 657, and that by the woman, is signified the Roman Catholic religion, n. 723. Hence then by "the seven heads are seven mountains on which the woman sitteth," are signified the divine goods and divine truths of the Word, upon which the Roman Catholic religion is founded, the reason is, because by that religion the whole Word is profaned and adulterated, see above, n. 717, 719, 720, 721, 723, 728, 729, 730. It is said to be in time profaned, because at first the Word was held sacred among them, but as they saw they could exercise dominion by means of the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes, as equally sacred, but in reality superior; and at length they transferred all the Lord's power without reserve to themselves. It is in consequence of their first state, when they held the Word sacred, that Lucifer, by whom is meant Babylon, n. 717, is called the son of the morning; but it is in consequence of their latter state that he is said to be brought down to hell, Isaiah xiv.; but on this subject several things may be seen in the *Wisdom of Angels concerning the Divine Providence*, n. 257. It might be conceived that Rome is meant by the seven mountains on which the woman sitteth, seeing that this city is built upon seven mountains, from which also she is named; but admitting that Rome may be understood, on account of the throne and tribunal of that religion being establish-

ed there, still by the seven mountains are here signified the divine goods of the Word, and thence of the church, profaned, for the number seven adds nothing but what is holy, in this instance such as is profaned, as does the same number in other places ; as where the *seven* spirits before the throne of God are mentioned, Apoc. i. 4 ; the *seven* candlesticks, in the midst of which was one like unto the Son of Man, Apoc. i. 13 ; the *seven* stars, Apoc. ii. 1, iii. 1 ; the *seven* lamps of fire,—before the throne, Apoc. iv. 5 ; the *seven* seals with which the book was sealed, Apoc. v. 1 ; the *seven* horns and *seven* eyes of the Lamb, Apoc. v. 6 ; the *seven* angels with *seven* trumpets, Apoc. viii. 2 ; the *seven* thunders, Apoc. x. 3, 4 ; the *seven* angels having *seven* plagues in vials, Apoc. xv. 1, 6, 7. So also here it is said that the scarlet beast had “*seven* heads,” and that the *seven* heads were *seven* mountains, and likewise that they were *seven* kings.

738. “Five are fallen, and one is, and the other is not yet come ; and when he cometh he must continue a short space,” signifies, that all the divine truths of the Word are destroyed, with the exception of this one, that unto the Lord is given all power in heaven and in earth ; and of this which has not yet come into discussion, but when it is, it will not remain, namely, that the Lord’s Humanity is Divine. By five is not signified five, but all the rest, here, all the remaining divine truths of the Word, which are signified by kings ; for numbers, in the Apocalypse, and in the Word in general, signify the quality of the things with which they are connected ; being like certain adjectives annexed to substantives, or like certain predicates adjoined to their subjects, as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, as mentioned above ; here therefore five signify all the rest, because seven signify all the holy things of the Word, and it follows that one is, and that the other is to come, thus that there are two out of all that remained ; from which it is evident, that by five are fallen, is signified that all the rest are destroyed ; they are said to fall, because this expression applies to kings who fall by the sword ; by *One is*, nothing else is signified but

this divine truth, that *unto the Lord is given all power in heaven and in earth*, according to the Lord's own words, Matt. xxviii. 18, John xiii. 3, xvii. 2, 3, 10; see above, n. 618. The reason why this one is not destroyed, is, because without it they could not have claimed to themselves a right of exercising dominion over all things of the church, and of the Word, and over heaven. By the other, which is not yet come, and when he cometh, he must continue but a short space, is signified a divine truth which has not yet come into discussion, and when it comes, will not remain with them, which is, that the *Lord's Humanity is Divine*. It is said it must continue a short space, because it is according to divine providence, concerning which see above, n. 686. That it is a divine truth, that the Lord's Humanity is Divine, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. But the reason why it has not yet been brought into discussion, is, because after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Humanity to be Divine, inasmuch as then it would have been said by the laity and common people, that they had transferred to themselves the divine power, and that at that rate the pope himself must be God, and his ministers gods; but that this point will be brought into discussion, may appear from this circumstance, that it is foretold in the Apocalypse. "That this other truth, which is, that
 " the Lord's Humanity is Divine, was seen by them, al-
 " though with their eyes shut, as it were, is evident from
 " their saying, that in the eucharist there is not only the
 " Lord's body and blood, but also his Soul and Divinity,
 " consequently, that his Humanity is omnipresent as well
 " as his Divinity, and his Humanity could not be omni-
 " present, were it not divine. They say, likewise, that
 " Christ, as to his body and blood, and at the same time
 " as to his Soul and Divinity, is in them by means of the
 " eucharist, and they in him, and this is said of his Hu-
 " manity; which could not be said, because it would not
 " be possible, were not his Humanity Divine. Besides,
 " they also declare, that the saints will reign with Christ,

“and that Christ ought to be worshiped, and the saints invoked and revered ;—also that Christ is the true light, and that in him they live and have merit, with other things of a like nature, which imply the Divinity of his Humanity. These things are from the council of Trent and the bull thence delivered. Hence, as was observed, they see hence that truth, but as it were with their eyes shut.”

739. “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition,” signifies, that the Word, before alluded to, is divine good itself, and that it is divine truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should recede on that account. By the beast that was and is not, is signified the Word, as before, verse 8 ; by being itself the eighth, here the eighth mountain, is signified that it is divine good itself, for by the seven mountains, are signified the divine goods of the Word, n. 737 ; hence by the beast itself being the eighth mountain, is signified that it is divine good itself ; by eight is also signified good ; and because all the goods of the Word with them are profaned, it is not said to be itself one of the seven mountains, as it was just before said to be of the seven kings, by whom are signified the divine truths of the Word, all of which were not adulterated, n. 737, 738. From these few remarks, the arcanum, which lies concealed in these words, may be perceived. By its going into perdition, is signified that it is rejected, as above, n. 734 ; but inasmuch as the Word is not so far rejected, as to prevent its being acknowledged to be holy, though it be taken out of the hands of the laity and common people, lest the profanations of good and adulterations of truth therein by their leaders, should be perceived, and the laity should on that account recede, therefore this, as being its real cause, is signified by going into perdition. The reason why the Word is divine good and divine truth itself, is, because in all and every particular thereof there is the marriage of the Lord and the church, and thence the marriage of good and truth ; as also because in every

particular thereof there is a celestial sense and a spiritual sense, and in its celestial sense it is divine good, and in its spiritual sense it is divine truth; and these are in the Word because the Lord is the Word; all which points are set forth in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*.

740. "And the ten horns which thou sawest are ten kings who have received no kingdom as yet," signifies, the Word as to its power derived from divine truths among those who are in the kingdom of France, and are not so much under the yoke of the popish dominion, with whom, nevertheless, there is not as yet a church altogether separated from the Roman Catholic religion. That this is said of those who are in the kingdom of France, may appear from the series and connexion of things in the spiritual sense; for the subject now treated of relates to the reception of the Word by those who are in the Christian world; to the reception of the Word and consequent state of the church among the Roman Catholics, verses 9, 10, 11; to the reception of the Word and consequent state of the church among those who are attached to that religion only as to externals, who for the most part belong to the kingdom of France, verses 12, 13, 14. To the rest who profess that religion indeed, but yet dissent from it in various points, verse 15; and to the Protestants or Reformed, who have openly receded from that religion, verses 16, 17. But that all these are treated of, cannot possibly be known, unless it be known, that by the scarlet beast is meant the Word, and that the church exists according to its reception of the Word. That by the scarlet beast is meant the Word, see above, n. 723, and that the church is a church from the Word, and according to the understanding thereof, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 76—79. By horns, in the present case the horns of the beast, is signified the power of the Word, and by ten horns much power, here divine power, because it is of the Lord by the Word. That horns signify power, and ten horns much power, see above, n. 270, 539, 724. That by kings are signified they who are in divine truths derived

from the Word, and abstractedly the divine truths therein; hence by their having received no kingdom as yet, is signified among whom there is not as yet a church altogether separated from the Roman Catholic religion. From these considerations it may be seen, that by the ten horns being ten kings, who have received no kingdom as yet, is signified the Word as to its power derived from divine truths, among those who are in the kingdom of France, and elsewhere; also among those who are called Jansenists, and are not so much under the popish yoke, among whom nevertheless there is not as yet a church altogether separated from the Roman Catholic religion. It is said that there is not as yet among those who are in the kingdom of France a church altogether separated from the Roman Catholic religion, because they adhere to that religion in its externals, but not so much in internals. Externals are formalities, and internals are essentials. The reason why they still adhere to it, is, because there are so many monasteries there, and because the priesthood there is under the pope's jurisdiction, and these are guided in every formality according to papal edicts and statutes, from which circumstance many do still continue in the essentials of that religion, wherefore the church there is not yet separated. This is what is signified by their having received no kingdom as yet.

741. "But receive power as kings one hour with the beast," signifies, that the Word has power among them, and they through the Word, as though they were in its divine truths. By receiving power with the beast, is signified to have power together with the Word, thus that the Word has power with them, and that they have power through the Word; by receiving power is signified to prevail, and by the beast is signified the Word, n. 723. As kings, signifies, as though they were in divine truths derived from the Word; for by kings are signified those who are in divine truths derived from the Word, and abstractedly the divine truths therein, see n. 20, 664, 701, 740; by one hour is signified a little while, and also in some degree; from hence it is evident, that by receiving power as kings one hour with the beast, is signified

that the Word had power with them, and they through the Word, as though they were principled in its divine truths. This is said, because they acknowledge the Word to be divinely inspired, and hence that the church is a church by virtue of the Word; but still they do not as yet derive divine truths from it, except such as are of a common or general nature, as that God only is to be worshiped, and that no man ought to be worshiped as a God; and that the power given to Peter is not in itself divine, and yet that to open and shut heaven is to exercise divine power, which is not a power proper to man; they confirm these things among themselves from the Word; but before others, who do not hear the Word from rationality, which is given by continual influx from heaven to every one who is desirous of being in truths. As to their not proceeding further, and drawing their doctrinals of faith and life from the Word, is owing to the Lord's divine providence, lest truth and falsity should be mixed together, and an interior strife should thence arise, like that of a fermentation which produces turbidity, seeing that in externals or in ceremonial matters they are still in connexion with the Roman Catholic religion.

742. "These have one mind, and they will give their power and strength to the beast," signifies, that they unanimously acknowledge that there is no government or dominion over the church but through the Word alone. By having one mind, is signified to acknowledge unanimously; by giving their power and strength to the beast, is signified to ascribe to the Word the government and dominion over the church. That the government and dominion over the church is meant, follows from this being the subject treated of, because the Word is treated of; hence it is evident, that by these having one mind, and giving their power and strength to the beast, is signified that they unanimously acknowledge that there is no government or dominion over the church but through the Word alone. They acknowledge, indeed, the pope as the head of the church, but they do not acknowledge his government and dominion over the church to be like that of the head over the body, but like what is supreme over

a body which does not rule and govern from itself, but from God by and through the Word, and that in such a case it ought to be obeyed : consequently, that the interpretation of the Word, is not left to his arbitrary determination alone, as has come to pass, seeing that in this manner the divine authority of the Word is perverted and destroyed.

743. "These shall fight with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords, and King of kings," signifies, the Lord's combat with them concerning the acknowledgment of his Divine Humanity, because in that Humanity the Lord is God of heaven and earth, and also the Word. By their combating with the Lord and the Lord with them, is not meant such a combat as is carried on by the wicked and with the wicked, but such as is carried on by those and with those who are not as yet in truths concerning the Lord ; by the Lamb is signified the Lord as to the Divine Humanity, and also as to the Word, n. 269, 291, 595 ; and by overcoming them is signified to convince by the Word : because he is Lord of lords and King of kings, signifies, because he is the God of heaven and earth ; in consequence of his dominion over all the goods of heaven and the church he is called Lord of lords, and because his kingdom is over all the truths of heaven and the church he is called King of kings, n. 664. From what has been said it is evident, that by these shall make war with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings, is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Humanity, because the Lord in his Divine Humanity is the God of heaven and earth. That the Lord is the God of heaven and earth, he himself manifestly teaches, for he says : "All things whatsoever the Father hath are mine," John xii. "The Father loveth the Son, and hath given *all things into his hand*," John iii. 35, 36, xiii. 3. "Father, as thou hast given him power over all flesh ;—and *all mine are thine, and thine are mine*," John xvii. 2, 3, 10. "*All power* is given unto me in heaven and in earth," Matt. xxviii. 18. "I am the Way, the Truth, and the Life : no man cometh

unto the Father but by me. If ye had known me, ye should have known my Father also:—Believe me, that I am in the Father, and the Father in me,” John xiv. 6—11. “I and my Father are one,” John x. 30. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life,” John iii. 15, 17, 18, 36, vi. 47, xv. 26, and elsewhere. Who does not know that the Lord was conceived from God the Father, Luke i. 34, 35, and who cannot thence understand, that God the Father, who is Jehovah, took upon him Humanity in the world, and consequently that the Humanity is the Humanity of God the Father, and thus that God the Father and He are one, as the soul and body are one? Can any one therefore approach the soul of a man, and descend from thence to his body? Is not his humanity to be approached? and is not his soul addressed hereby at the same time? By these and many other passages which occur in the Word, the Lamb will overcome them; wherefore since they have ceased to worship the pope, let them worship Him from whom the pope says he derives all power over the church and heaven; for the pope is a man, and the Lord is God, and God alone is to be approached, invoked, and adored, that is, worshiped. The Lord alone is the Holy One who ought to be invoked, Apoc. xv. 4. I am aware it will be thought, How can Jehovah the Father, who is the Creator of the universe, come down and assume Humanity? But let them think also, How can the Son from eternity, who is equal to the Father, and also the Creator of the universe, do this? Does it not amount to the same thing? It is said the Father and the Son from eternity, but there is no Son from eternity, it is the Divine Humanity, called the Son, that was sent into the world, Luke i. 34, 35. But on this subject see below, n. 990.

744. “And they that are with him are called, and chosen, and faithful,” signifies, that they who approach and worship the Lord alone, are they who go to heaven, as well they who are in the externals of the church, as they who are in its internals and inmost principles. They

that are with him, signifies, such as approach the Lord, for they are with him; by the called, chosen, and faithful, are signified they who are in the externals, internals, and inmost principles of the church, who, because they are in the Lord, go to heaven. By the called indeed, are meant all men, because all are called, but by the called who are with the Lord, are meant they who are in heaven with the Lord, as all are called who are at the marriage with the bridegroom: by the elect it is not meant that any are elected by predestination, but they who are with the Lord are so called: by the faithful are meant such as have faith in the Lord. The reason why it means those who are in the externals, internals, and inmost principles of the church, is, because the Lord's church is distinguished, like heaven, into three degrees; in the ultimate degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree they who are in its inmost principles. They who are in the externals of the church with the Lord, are denominated the called; they who are in its internals are denominated the elect; and they who are in its inmost principles are denominated the faithful; for so they are called in the Word, where Jacob is said to be called, and Israel chosen, because by Jacob are there meant such as are in the externals of the church, and by Israel such as are in its internals. It is here said, "They that are with him are called, and chosen, and faithful," because it was said before, that they shall fight with the Lamb, and the Lamb will overcome them, that they may know that such as the Lord overcomes, that is, convinces, by the Word, are with him in heaven, some in the ultimate heaven, some in the second, and some in the third, every one according to reception.

745. "And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations, and tongues," signifies, that they are under the papal dominion, but principled in the truths of the Word variously adulterated and profaned by that religion, according to the varieties of its doctrine and discipline, and of its religion and confession. The waters

which he saw where the harlot sitteth, are the waters that are mentioned in verse 1 of this chapter, where it is said, "I will show unto thee the judgment of the great whore that sitteth upon many waters." That by waters are there signified the truths of the Word adulterated and profaned, see above, n. 719. The reason why it is said that these waters are peoples and multitudes, and nations and tongues, is, because by them are signified all who are under the papal dominion of various doctrine and discipline, religion and confession; for by peoples are signified they who are in doctrine, n. 383; by multitudes they who are in discipline; by nations they who are in religion, n. 483; and by tongues they who are in confession, n. 282, 483. The reason why these are now mentioned, is, because what goes before relates to the reception and understanding of the Word by those who are in the Roman Catholic religion, from verses 8—11; and afterwards to the reception and understanding of the Word by the noble French nation, from verses 12—14; and here, therefore, to the reception and understanding of the Word among the rest of those who are under the papal dominion: after this follow verses 16, 17, relating to the Protestants; thus are all these things foretold in their exact order. That under the papal dominion there are people of various doctrine, discipline, religion, and confession, is well known; for the Roman Catholic religion is differently observed in the several kingdoms in which it is established.

746. "And the ten horns which thou sawest upon the beast, these shall hate the harlot," signifies, the Word as to its power derived from divine truths among the Protestants, who have entirely cast off the yoke of popery. It is said here, as above, verse 12, "The ten horns which thou sawest:" but it is added above, "are ten kings," whereas, here it is said, "these," because in one as well as in the other, they are treated of who have seceded from the Roman Catholic religion; in the former, they who have seceded in part, and in the latter, they who have done so altogether. That the Protestants or the Reformed are here treated of is evident from what follows,

viz. that they would make the harlot desolate and naked; and that they would eat her flesh, and burn her with fire, and give her kingdom to the beast. That by the ten horns which thou sawest upon the beast, is signified the Word as to its power derived from divine truths, see above, n. 740. To hate the harlot is not to endure the Roman Catholic religion, and therefore to cast off the papal yoke.

747. "And shall make her desolate and naked," signifies, that they will divest themselves of its falses and evils. By making her desolate, is signified to divest themselves of its falses, and by making her naked, is signified to divest themselves of its evils, for they make her desolate and naked with themselves or in their own estimation. Desolation in the Word is predicated of truths and falses, and nakedness of goods and evils, as may appear from what has been adduced above concerning nakedness; at n. 213, 706. Hence it may appear that by their making her desolate and naked, is signified that they will divest themselves of all the falses and evils of that religion. That the Protestants or Reformed have done so, is well known.

748. "And shall eat her flesh and burn her with fire," signifies, that they will hate and condemn the evils and falses which are proper to that religion, and will desecrate the religion itself, and root it out from among them. This is said of the Protestants, who would act in this manner towards the harlot, that is, the Roman Catholic religion. By eating her flesh, is signified from aversion to condemn and destroy in themselves the things proper to that religion, which are evils and falses, as will be seen presently; and by burning her with fire, is signified to desecrate the religion itself as profane, and to root it out from among themselves. The reason why this is signified by burning with fire, is, because the punishment inflicted for profaning what is sacred was burning; therefore it was commanded in the divine law, that they who profaned the name of Jehovah by worshipping other gods, "should themselves, and all that they had, be burnt with fire," Deut. xiii. 13, 18, therefore Moses *burnt with fire*

the golden calf, which the children of Israel profanely worshiped, Exod. xxxii. Deut. ix. 21, and the two sons of Aaron, because they profaned things holy, were *consumed by fire* from heaven, Levit. x. 1—6; nor is any thing else signified by the *fire* and *pile* in Tophet, but *hell-fire*, which is the portion of those who profane things holy, Isaiah xxx. 33, Jerem. vii. 11, 32, 33, xix. 5, 6, 2 Kings xxiii. 10, for there they worshiped Moloch by abominable sacrifices. Since by the fourth beast in Daniel is signified the religion which profanes the Word, and thence the holy things of the church, n. 751, therefore it is said to have been burnt with fire, Dan. vii. 11. Now as it is a profane kind of worship to worship a man instead of the Lord, therefore it is here said that they burned the harlot herself with fire, by which is signified that they desecrated that religion, and rooted it out from among themselves. The reason why eating her flesh, signifies, from aversion to condemn and root out from among themselves the evils and falses which are proper to that religion, is, because this is signified by eating her flesh; for by flesh are signified the things proper to any one, which relate to goods and truths, and, in an opposite sense, to evils and falses; and by eating is signified to consume, thus to destroy. That by flesh is signified man's proprium or selfhood, which in itself is evil, is evident from these passages: "It is the spirit that quickeneth; the *flesh* profiteth nothing," John vi. 63. "That which is born of the *flesh* is *flesh*, and that which is born of the spirit is spirit," John iii. 6. "As many as received him to them gave he power to become the sons of God,—Which were born not of blood, nor of the will of the *flesh*," John i. 12, 13. "For he remembered that they were but *flesh*; a wind that passeth away, and cometh not again," Psalm lxxviii. 39. "Now the Egyptians are men, and not God; and their horses *flesh* and not spirit," Isaiah xxxi. 3. "Jerusalem hath committed fornication with the Egyptians thy neighbors, great of *flesh*," Ezek. xvi. 26. "Jesus said unto Peter, *Flesh* and blood hath not revealed it unto thee," Matt. xvi. 17. "Cursed be the man that trusteth in man, and maketh

flesh his arm," Jerem. xvii. 5. Since *flesh* signifies the selfhood of man, or his proprium, and since they who entertain hatred against others make attempts upon what is proper to them, or upon their property, with intent to destroy them, therefore this is what is signified by eating *flesh*; as also in the following passages: "That that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the *flesh* of another," Zech. xi. 9. "They shall devour Israel with open mouth,—they shall eat every man the *flesh* of his own arm;—Manasseh Ephraim, and Ephraim Manasseh," Isaiah ix. 12, 20, 21. "I will feed them that oppress thee with their own *flesh*," Isaiah xlix. 26. "They shall eat every one the *flesh* of his friend," Jerem. xix. 9. "By eating the *flesh* of sons and daughters," Jerem. xvii. 5, xix. 9, is signified to destroy truths and goods in themselves; for by sons are signified truths, and by daughters goods, as may be seen above, n. 139, 543, 546, 612. Moreover, the expression, *all flesh* occurs in the Word, and by it is signified every man, Gen. vi. 12, 13, 17, 19, Isaiah xl. 5, 6, xlix. 26, lxvi. 16, 23, 24, Jer. xxv. 31, xxxii. 27, xlv. 5, Ezek. xx. 48, xxi. 4, 5.

749. "For God hath put it in their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast," signifies, judgment from the Lord among them, that they might totally reject and condemn the Roman Catholic religion, and root out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church. Since by the harlot is signified the Roman Catholic religion, and by the ten horns which will hate the harlot, are signified the Protestants, as above, n. 746, 747, 748, it is evident, that by executing his will, is signified that they came to a determination and conclusion to reject and desecrate that religion altogether, and to root out and extirpate it from among themselves, as above, n. 748; and it is also evident, that by acting with one mind, and giving their kingdom unto the beast, is signified to come to an unanimous determination

and conclusion to acknowledge the Word, and to found the church upon it. By the beast is signified the Word, as above, without exception, see n. 723; and by their kingdom is signified the church and its government, as will be seen below. By God's putting it in their hearts, is signified that these things are from the Lord. That a kingdom signifies the church may appear from the following passages: "But the children of the *kingdom* shall be cast out into outer darkness," Matt. viii. 12. "The good seed are the children of the *kingdom*," Matt. xiii. 38. "When any one heareth the Word of the *kingdom* and understandeth it not," Matt. xiii. 19. "The *kingdom* of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. xxi. 43. "No man having put his hand to the plough, and looking back is fit for the *kingdom* of God," Luke ix. 62. "Thy *kingdom* come. Thy will be done in earth as it is in heaven," Matt. vi. 10. Jesus, John, and the disciples preached that "the *kingdom* of heaven was at hand," Matt. iii. 2, iv. 17, x. 7, Luke x. 11, xvi. 16, as also "The Gospel, or good tidings of the *kingdom*," Matt. iv. 23, ix. 35, xxiv. 14, Luke viii. 1. "But if I with the finger of God cast out devils, no doubt the *kingdom* of God is come unto you," Luke xi. 20, besides many other passages in the Word where the kingdom of God occurs. So in these: "If ye will obey my voice indeed, and keep my covenant,—ye shall be unto me a *kingdom* of priests," Exod. xix. 5, 6. "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion, the *kingdom* shall come to the daughter of Jerusalem," Micah iv. 8. "But the saints of the Most High shall take the *kingdom*, and possess the *kingdom* for ever, even for ever," Dan. vii. 18, 22. "And the *kingdom*, and dominion, and the greatness of the *kingdom* under the whole heaven, shall be given to the people of the saints of the Most High, whose *kingdom* is an everlasting *kingdom*, and all dominions shall serve and obey him," Dan. vii. 27. "There was given to the Son of Man a *kingdom*, which should not be destroyed, and all peoples, nations, and languages

should serve him," Dan. vii. 14, besides other places. The reason why kingdom signifies the church, is, because the Lord's kingdom is in heaven and on earth, and his kingdom on earth is the church; therefore the Lord is called King of kings.

750. "Until the words of God should be consummated," signifies, until all things should be fulfilled which are foretold concerning them. By being consummated is signified to be fulfilled; and by the words of God, are signified the things which are foretold in the Word; and because it is said "consummated," it signifies until *all* be fulfilled; this is spoken of the Protestants, and of their giving the kingdom to the beast, that is, that they would acknowledge the Word, and found the church upon it, as above, n. 749: but they indeed do acknowledge the Word, and say that the church is founded upon it, and yet they found the doctrine of the church upon this single passage of Paul, that *man is justified by faith alone without the deeds of the law*, Rom. iii. 28, totally misunderstood, n. 417. Inasmuch as it is here said, until the words of God are consummated, the explanation of the last words of the Lord to his disciples shall also be given, which are these: "Go ye, therefore, and make disciples of all nations,—teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, *even until the consummation of the age*. Amen," Matt. xxviii. 19, 20, until the consummation of the age, means even to the end of the church, n. 658; when, if they do not approach the Lord himself, and live according to his commandments, they are left by the Lord, and when they are left by the Lord, they become as Pagans, who have no religion; and then the Lord is among those only who are of his New Church. This is what is signified by, until the words of God are consummated, and until the consummation of the age.

751. "And the woman which thou sawest, is that great city which reigneth over the kings of the earth," signifies, that the Roman Catholic religion, as to doctrine, prevails in the christian world, and in some measure even yet among the Reformed, although they are not under

the papal dominion. The reason why all this is signified by these words, is, because they form the conclusion, and thence involve not only what was said concerning the Roman Catholics, but also concerning the French nation, and concerning the Protestants, so that the woman, which is the great city, reigns also over these, but in what manner shall be explained; she does not reign over the Protestants in the same way as she does over those who are attached to her religion, but only so far as they have in part received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord; that they do not acknowledge the Lord's Humanity to be Divine; that his passion upon the cross is expiation, propitiation, and satisfaction with God the Father; concerning the imputation of the Lord's merit; a few things relating to baptism, original sin, and free-will; and among the Lutherans that they come very near to the doctrine of transubstantiation. These doctrinals, the remains of popish Catholicism, and in part agreeing therewith, form the reasons why it is said, that the woman, which is the great city, reigneth over the kings of the earth. By the woman is signified the Roman Catholic religion, as above; by a city is signified doctrine, n. 194, 501, 502, 712; by kingdom is signified the church, n. 749; therefore by having the kingdom is signified government. By the kings of the earth are signified the truths or falses of the church, n. 20, 483, 664, 704, 720, 737, 740, therefore also doctrinals; by earth is signified the church, n. 285; from these considerations it is evident that by "the woman which thou sawest is that great city which reigneth over the kings of the earth," is signified that the Roman Catholic religion, as to its doctrine prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under the papal dominion.

752. To the above I will add this MEMORABLE RELATION. I was permitted to discourse with Pope Sextus Quintus; he came from a certain society in the west towards the left; he told me that he presided as chief

moderator over a society collected from the Catholics, and who excelled the rest in judgment and industry ; and that he was chosen to this office, by reason, that half a year before his death he believed, that the vicarship was an invention for the sake of dominion, and that the Lord, the Saviour, being God, alone is he who ought to be adored and worshiped ; also, that the sacred Scripture is divine, and thus more holy than the edicts of popes. He added that he had continued in the belief of these two capital tenets in religion to the end of his life. He further remarked, that their saints are not any thing ; and was surprised when I informed him, that it was decreed in a synod, and confirmed by a bull, that they ought to be invoked. He said that he led a life of activity, as he had done in the world ; and that every morning he proposed to himself nine or ten things, which he wished to finish before the evening. I inquired by what means he obtained in so few years a treasure so considerable as that which he had deposited in the castle of St. Angelo ? He replied, that he wrote with his own hand to the superiors of rich monasteries, to send at their own discretion as much of their wealth as they chose, as the use for which it was intended was holy, and that because they were afraid of him, they contributed largely ; and when I told him that this treasure still remains, he said, “ What use can it answer now ? ” In the course of my conversation with him, I related, that the treasure in Loretto, since his time, was immensely increased and accumulated ; and in like manner the treasure in certain monasteries, especially in Spain ; but at this day not in so great a degree as in former ages ; and I added, that they hoard them up without having any useful end in view, and only for the sake of the delight experienced from the possession of them. Upon which I further remarked, that thus they resemble those infernal deities whom the ancients called Plutos : when I mentioned Plutos, he said, “ Hush, I know.” He related also, that no others are admitted into the society over which he presides, but such as excel in judgment, and are capable of receiving that the Lord is the only God of heaven and earth, and that the Word is

holy and divine ; and that under the Lord's guidance he is daily perfecting that society ; and he said that he had conversed with the saints so called, but that they become infatuated when they hear and believe that they are saints : he also called the popes and cardinals stupid, such of them at least as desired to be adored as Christ, although not in person, and who do not acknowledge the Word to be essentially holy and divine, according to which alone men ought to live.

He desired me to inform those who are living at this day, that Christ is the God of heaven and earth, and that the Word is holy and divine ; and that the Holy Spirit does not speak through the mouth of any one, but Satan, who wishes to be worshiped as God : and that they who do not attend to these things, as being stupid, go to their like, and after a time are cast into hell to those who are infatuated with the notion that they are gods, and who lead no other life than that of a beast. Upon which I said, " Perhaps these things are rather too harsh for me to write ;" but he replied, " Write, and I will subscribe it, for they are true." And then he went from me to his own society, and set his name to one copy, and transmitted it as a bull to other societies attached to the same religion.







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