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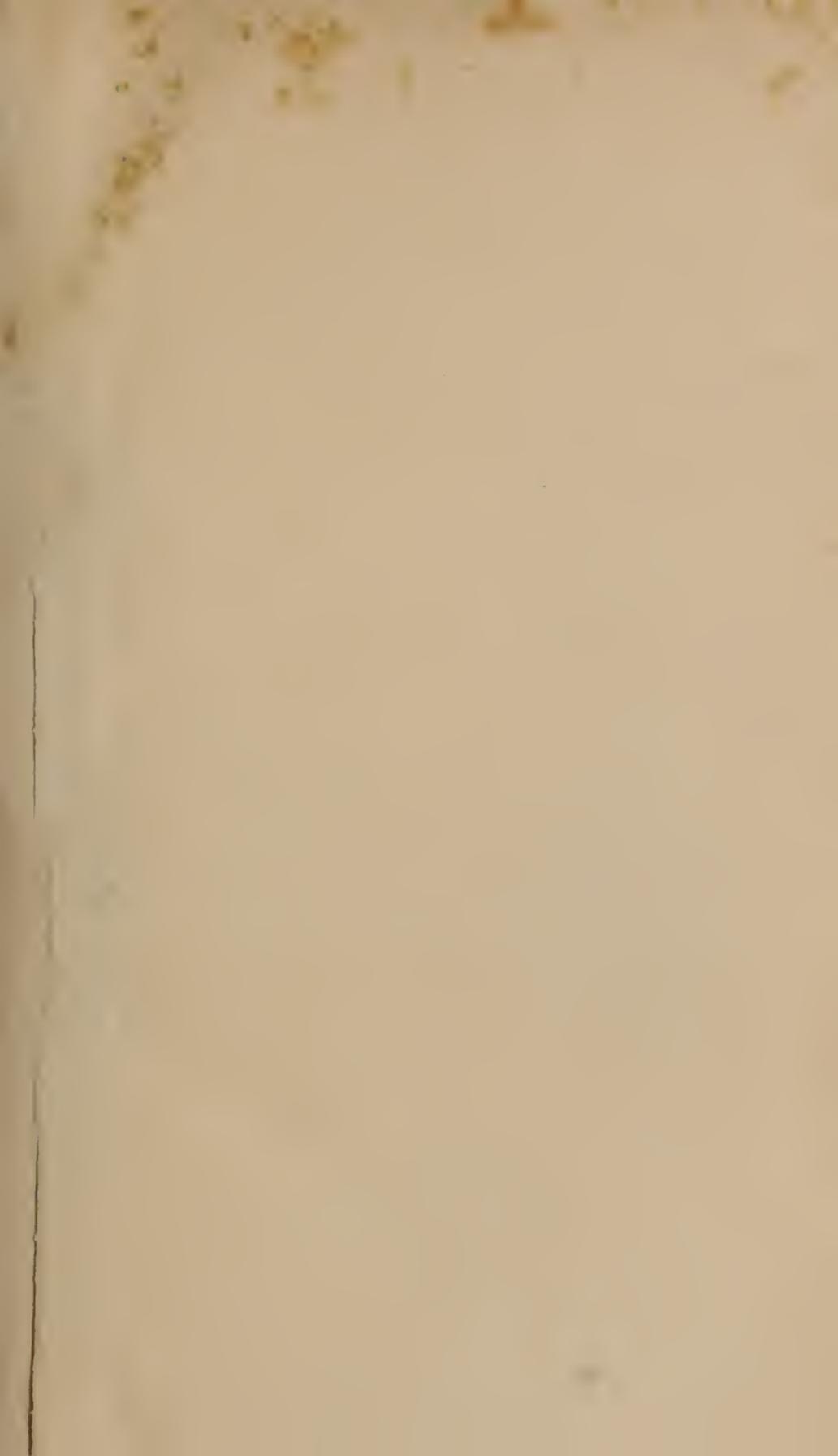
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ARCANA CŒLESTIA.

ARCANA CÆLESTIA.

THE HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED,

BEGINNING WITH THE BOOK OF GENESIS :

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS
AND IN THE HEAVEN OF ANGELS.

Translated from the Latin of

EMANUEL SWEDENBORG,

Servant of the Lord Jesus Christ.

VOL. I

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THE
BOOK OF GENESIS.

1. *THAT the Word of the Old Testament includes arcana of heaven, and that all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who only views it from the letter. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish church, when, nevertheless, it everywhere contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the apostles—as that sacrifices are significative of the Lord—and that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem—and that Paradise has a like signification.*

2. *But that all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hidden from the Christian world; in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance; that the Word being of the Lord, and from the Lord, could not possibly be given without containing interiorly such things as relate to heaven, to the church, and to faith. For, if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life, but from those things which possess life? that is, except from hence, that all things in it, both generally and particularly, have relation to the Lord, who is the very Life Itself. Wherefore whatsoever does not interiorly regard Him, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.*

3. *Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal. The external man separate from the internal is the body, which, in such a state of separation, is dead; but the internal is that which lives and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul.*

4. *It is impossible, whilst the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus, in these first chapters of Genesis, nothing is discoverable from the literal sense, but that they treat of the creation of the world, and of the garden of Eden which is called Paradise, and also of Adam as the first-created man; and scarcely a single person supposes them to relate to any thing besides. But that they contain arcana which were never heretofore revealed, will sufficiently appear from the following pages; where it will be seen that the first chapter of Genesis, in its internal sense, treats of the NEW CREATION of man, or of his REGENERATION, in general, and specifically of the most ancient church; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve something spiritual.*

5. *That this is really the case, in respect to the Word, it is impossible for any mortal to know, however, except from the Lord. Wherefore it is expedient here to premise, that, of the Lord's divine mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of spirits, and the state of souls after death,—concerning hell, or the lamentable state of the unfaithful,—concerning heaven, or the most happy state of the faithful,—and particularly concerning the doctrine of faith which is acknowledged throughout all heaven: on which subjects, by the divine mercy of the Lord, more will be said in the following pages.*

CHAPTER I.

- 1.* IN the beginning, the God created heaven and the earth.
2. And the earth was vacuity, and emptiness, and darkness was upon the faces of the abyss. And the Spirit of God moved upon the faces of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided between the light and the darkness.

* It is to be observed, that the Author writing in Latin, has given his own translation, in that language, of the Hebrew text of Genesis and Exodus, in which, for the sake of the spiritual sense, he has rendered the original almost as literally as possible, and that in all important particulars, it has been deemed necessary to follow him, in this translation of the work into English.

5. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

6. And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.

7. And God made the expanse, and divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so.

8. And God called the expanse heaven. And the evening and the morning were the second day.

9. And God said, Let the waters under the heaven be gathered together into one place, and let the dry *land* appear: and it was so.

10. And God called the dry *land* earth, and the gathering together of the waters called he seas: and God saw that it was good.

11. And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit, after its kind, whose seed is in itself, upon the earth: and it was so.

12. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.

13. And the evening and the morning were the third day.

14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years:

15. And let them be for luminaries in the expanse of the heavens to give light upon the earth: and it was so.

16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars:

17. And God set them in the expanse of the heavens, to give light upon the earth;

18. And to rule over the day, and over the night, and to divide between the light and the darkness: and God saw that it was good.

19. And the evening and the morning were the fourth day.

20. And God said, Let the waters bring forth abundantly, the creeping thing, the living soul; and let the fowl fly above the earth, upon the faces of the expanse of the heavens.

21. And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth.

23. And the evening and the morning were the fifth day.

24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild beast of the earth, after its kind: and it was so.

25. And God made the wild beast of the earth after its kind, and the beast after its kind, and every thing that creepeth on the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.

29. And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you, it shall be for meat,

30. And to every wild beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein there is a living soul, every green herb for meat: and it was so.

31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

• THE CONTENTS.

6. THE six days, or times, which are so many successive states of the *regeneration* of man, are in general as follows.

7. The *first* state is that which precedes, including both the state of infancy, and the state immediately before regeneration. This is called vacuity, emptiness, and darkness, and the first motion, which is the Mercy of the Lord, is the Spirit of God moving upon the faces of the waters.

8. The *second* state is when a division takes place between those things which are of the Lord, and such as are proper to man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up, and are not manifested till man comes into this state. This state at

the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world, that is, such as form the *proprium* or *self-hood of man*, are brought into a state of quiescence, and, as it were, of death. Thus the things which belong to the external man are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

9. The *third* state is that of repentance, in which the regenerating subject, from the internal man begins to discourse piously and devoutly, and to do good actions, like works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself. These good actions are called tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

10. The *fourth* state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and produced the fruit of good actions; but he did so in consequence of the temptation and straightness under which he labored, and not from a principle of faith and charity: wherefore faith and charity are now enkindled in his internal man, and are called two luminaries.

11. The *fifth* state is when man discourses from a principle of faith, and thereby confirms himself in truth and goodness: the things then produced by him are animated, and are called the fish of the sea, and the birds of the heavens.

12. The *sixth* state is when, from a principle of faith, and thence of love, he speaks what is true, and does what is good; the things which he then produces are called the living soul and the wild beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

13. Those who are regenerated do not all arrive at this state. The greatest part, at this day, only attain to the first state: some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh.

THE INTERNAL SENSE.

14. *IN the following work, by the LORD, is solely meant Jesus Christ, the Saviour of the world, who is called the Lord, without*

other names. He is acknowledged and adored as the Lord throughout all heaven, because he has all power in heaven and earth. He also commanded his disciples so to call him, when he said, "Ye call me—Lord, and ye say well, for so I am," (John xiii. 13.) And after his resurrection his disciples called him Lord.

15. Throughout all heaven they know no other Father than the Lord, because he and the Father are one,—as he himself said: "I am the way, the truth, and the life.—Philip saith, Lord, show us the Father.—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, 8—11.)

16. Verse 1. In the beginning God created the heaven and the earth. The most ancient time is called *the beginning*; by the prophets it is usually called the ancient days, and also the days of eternity. *The beginning* also implies the first time when man is regenerating, for then he is born anew and receives life: it is from this ground that regeneration is called a new creation of man. *To create, to form, to make*, in almost all parts of the prophetic writings, signify to regenerate, yet with a difference of signification; as in Isaiah; "Every one that is called by my name, I have *created* him for my glory, I have *formed* him; yea, I have *made* him." (xliiii. 7.) Wherefore the Lord is called the Redeemer, the *Former* from the womb, the *Maker*, and also the *Creator*; as in the same prophet: "I am Jehovah, your Holy One, the *Creator* of Israel, your king," (xliiii. 15.) And in David: "The people which shall be *created* shall praise the Lord," (Psalm cii. 18.) And in the same: "Thou sendest forth thy spirit, they are *created*; and thou renewest the face of the earth," (civ. 30.) That *heaven* signifies the internal man, and *earth*, before regeneration, the external, may be seen from what follows.

17. Verse 2. *And the earth was vacuity and emptiness, and darkness was upon the faces of the abyss. And the spirit of God moved upon the faces of the waters.* Man before regeneration is called *earth, void, and empty*, and also *ground*, wherein nothing that is good or true is sown; it is said to be *void* where there is nothing of good, and *empty* where there is nothing of the true. Hence comes darkness, or a dulness and ignorance as to all things which belong to faith in the Lord, consequently, respecting spiritual and celestial life. Man in this state is thus described by the Lord in Jeremiah: "My people is foolish, they have not known me: they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the *earth*, and lo, it was *vacuity* and *emptiness*: and the heavens, and they had no light," (iv. 22, 23.)

18. *The faces of the abyss* are the lusts of the unregenerate man, and the falsities thence originating, of which he consists, and in which he is totally immersed. In this state, having no light, he is like a *deep abyss*, or something obscure and confused. Such persons are also called *abysses*, and *depths of the sea*, in many parts of the Word, which are dried up, or wasted, before man is regenerated; as in Isaiah: "Awake as in the ancient days, in the generations of old. Art not thou he who hath dried the *sea*, the waters of the *great abyss*; that hath made the *depths of the sea* a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return," (li. 9—11.) Such a man also, when he is seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general imply the vastation* of man, frequently spoken of by the prophets, which precedes regeneration; for, before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission: thus the old man must needs die, before the new man can be conceived.

19. By *the Spirit of God* is meant the mercy of the Lord, which is said to *move*, or brood, as a hen broods over her eggs. The things over which it *moves*, are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come to light, or day, until external things are vastated. These knowledges are here called *the faces of the waters*.

20. Verse 3. *And God said, Let there be light, and there was light.* The first [state], is when man begins to know that the good and the true are of a superior nature. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good which relate to self-love and the love of the world, and all things to be true which favor those loves; not being aware that such goods are evils, and such truths falses. But when man is conceived anew, he then begins first to know that his goods are not goods, particularly when he is enlightened to see that the Lord is, and that He is the good and the true itself. That men ought to know that the Lord is, he himself teaches in John: "Except ye believe that I AM, ye shall die in your sins," (viii. 24.) Also, that the Lord is good itself, or life, and the true itself, or light, and consequently, that there is neither goodness nor truth except from the Lord, is thus declared: "In the beginning was the Word, and the Word was with God, and the Word was God.—All

* The term vastation, when applied to the regenerate man, signifies the removal of such things as hinder the operation of the divine grace in the soul; but when applied to the unregenerate, it signifies his deprivation of all goodness and truth, whereby he is left a prey to the evils and errors which he has embraced.

things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness.—He was the true light, which lighteth every man that cometh into the world,” (John i. 1, 3, 4, 9.)

21. Verses 4, 5. *And God saw the light, that it was good: and God divided between the light and the darkness. And God called the light day, and the darkness he called night.* Light is called good, because it is from the Lord, who is good itself. *Darkness* means all those things, which, before man is conceived and born anew, appeared like *light*, evil in that state seeming like good, and the false like the true; nevertheless all is *darkness*, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to *day*, because it is of the *light*; and whatsoever is man's own is compared to *night*, because it is of *darkness*. These comparisons frequently occur in the Word.

22. Verse 5. *And the evening and the morning were the first day.* What is meant by *evening*, and what by *morning*, is hence now discoverable. *Evening* means every preceding state, or that of shade, or of falsity and of no faith; *morning* is every subsequent state, being one of light, or of truth and of the knowledges of faith. *Evening*, in a general sense, signifies all things which are of man's own; but *morning* whatever is of the Lord; according as it is said by David: “The spirit of Jehovah spake by me, and his word was in my tongue; the God of Israel said, the Rock of Israel spake to me; he is as the light of the *morning*, when the sun ariseth, even a *morning* without clouds; as the tender grass springeth out of the earth, by clear shining after rain,” (2 Sam. xxiii. 2—4.) As it is evening when there is no faith, and *morning* when there is faith, therefore the coming of the Lord into the world is called *morning*; and the time when he comes, because then there is no faith, is called *evening*, as in Daniel: “And he said unto me, unto two thousand and three hundred days.—The vision of the *evening* and the *morning*,” (viii. 14, 26.) In like manner, the *morning* is used in the Word, to denote every particular coming of the Lord; consequently, it is an expression which has respect to new creation.

23. That *day* is used to denote time itself, appears from many passages in the Word; as in Isaiah: “The *day* of Jehovah is at hand. Behold, the *day* of Jehovah cometh. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the *day* of his fierce anger. Her time is near to come, and her *days* shall not be prolonged,” (xiii. 6, 9, 13, 22.) And in the same prophet: “Her antiquity is of ancient *days*. And it shall come to pass in that *day*, that Tyre shall be forgotten seventy years, according to the *days* of one king,” (xxiii. 7, 15.) Forasmuch as *day* is

used to denote time, it is also used to denote the *state* of that time; as in Jeremiah: "Woe unto us, for the *day* goeth away, for the shadows of the evening are stretched out," (vi. 4.) And again: "If ye can break my covenant of the *day*, and my covenant of the night, and that there should not be *day* and night in their season," &c., (xxxiii. 20, also v. 25.) And again: "Renew our *days* as of old," (Lament. v. 21.)

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.* After the spirit of God, or the mercy of the Lord, has brought forth into day the knowledges of the true and of the good, and has communicated a perception that the Lord is, that he is the good itself, and the true itself, and that there is no goodness and truth but from Him, he then distinguishes the internal man from the external, consequently the knowledges which are in the internal man, from the scientifics which appertain to the external. The internal man is called an *expanse*; the knowledges which are in the internal man are called the *waters above the expanse*; and the scientifics appertaining to the external man are called the *waters beneath the expanse*. Man, before he is regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. Being occupied with corporeal and worldly things in which also the faculties of his internal man are immersed, he cannot conceive of any difference between this and his external, and thus he forms a confused and obscure something, from two perfectly distinct existences. It is on this account that it is first said, "*Let there be an expanse in the midst of the waters,*" and further, "*Let it divide between the waters in the waters,*" but not "*Let it divide between the waters which are under the expanse and the waters which are above the expanse,*" as it is afterwards said in the next verses: "*And God made the expanse, and divided between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven,*" (verses 7, 8.) The next thing therefore which man observes in the course of regeneration, is, that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now as the external man, when he is being regenerated, is of such a nature that he still supposes the goods which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do good and to speak truth, therefore mention is first made of a division of the *waters under the expanse*, and afterwards of those *above the expanse*. It is also an arcanum of heaven, that man, by things of his own, as well the fallacies of the senses as the natural appetites, is led and inclined of the

Lord to what is good and true; and thus that each and every moment of regeneration proceeds from evening to morning, thus from the external man to the internal, or from earth to heaven; wherefore now the expanse, or internal man, is called heaven.

25. *To spread out the earth and stretch out the heavens*, is a common form of speaking with the prophets, when they are treating of the regeneration of man; as in Isaiah: "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things, that *stretcheth forth the heavens* alone, that *spreadeth abroad the earth* by myself," (xliv. 24.) And again, where he plainly speaks of the coming of the Lord: "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth;" that is, he does not break the fallacies, nor quench the desires of the senses, but inclines them to what is true and good; therefore it follows, "He that created the *heavens, and stretched them out*; he that *spread forth the earth*, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," (xlii. 3, 5.) Not to mention many other passages to the same purport.

26. Verse 8. *And the evening and the morning were the second day*. The meaning of evening, morning and day, was shown above, verse 5.

27. Verse 9. *And God said, Let the waters under the heaven be gathered together into one place, and let the dry [land] appear*. When it is known that there is both an internal and external man, and that truths and goods descend by influx from, or through, the internal man to the external, from the Lord, although this is contrary to appearance, then those things, or the knowledges of the true and the good in the regenerate man, are stored up in his memory, and become scientifics: for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as a scientific, and is called forth thence by the Lord. These knowledges are the *waters gathered together into one place*, and are called *seas*; but the external man himself is called *dry [land]*, and presently earth, according to what follows.

28. Verse 10. *And God called the dry [land] earth, and the gathering together of the waters called he seas; and God saw that it was good*. That *waters* signify knowledges and scientifics, is plain from the sense in which they are most generally used in the Word, and hence it is that *seas* signify their being gathered together; as in Isaiah: "The earth shall be full of the knowledge of the Lord, *as the waters cover the sea*," (xi. 9.) And in the same prophet, where he speaks of a want or failure of knowledges and scientifics: "The *waters* shall fail from the *sea*, and the *river* shall be wasted and dried up, and they shall

turn the *rivers* far away, (xix. 5, 6.) So in Haggai, where he is speaking of a new church, "I will shake the *heavens*, and the *earth*: and the *sea*, and the *dry* [land]; and I will shake all nations; and the desire of all nations shall come, and I will fill this house with glory," (ii. 6, 7.) And concerning man in the process of regeneration, in Zechariah: "It shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening-time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, half of them towards the eastern *sea*, and half of them towards the hinder *sea*," (xiv. 7, 8.) David, also, in describing the state of vastation in the man who is about to be regenerated and to worship the Lord, says, "Jehovah—despiseth not his prisoners; let the heavens and the earth praise him, the *seas*, and every thing that creepeth therein," (Psalm lxxix. 33, 34.) That earth signifies a recipient, appears from Zechariah: "Jehovah stretcheth forth the heavens, and layeth the foundation of the *earth*, and formeth the spirit of man in the midst of him," (xii. 1.)

29. Verses 11, 12. *And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit after its kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.* When the *earth*, or man, is thus prepared to receive celestial seeds from the Lord, and produce something good and true, then the Lord first causes some tender thing to spring forth, which is called *the tender grass*: then something more useful, which again bears seed in itself, and is called *the herb yielding seed*; and at length something good which becomes fruitful, and is called *the tree bearing fruit, whose seed is in itself*, each according to its own kind. The man who is being regenerated is at first of such a quality, that he supposes the good which he does, and the truth which he speaks, to be of himself, when, in reality, all goodness and truth are from the Lord, and whosoever supposes them to be of himself, has not as yet the life of true faith; which he may, however, afterwards receive: for he cannot as yet believe they are from the Lord; because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one of the life of faith, by animate things. The Lord is He who *sows*, the *seed* is His Word, and the ground is man, as he Himself has deigned to declare, (Matt. xiii. 19—24, 37—39; Mark iv. 14—21; Luke viii. 11—16.) To the same purport he gives this description: "So is the kingdom of God, as if a man should cast *seed* into the ground, and should sleep and rise night and day, and *the seed* should spring and grow up, he knoweth

not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear," (Mark iv. 26—28.) By *the kingdom of God*, in its universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, every individual having a true faith, or who is regenerated by the life of faith. Wherefore such a person is also called heaven, because heaven is in him; and likewise *the kingdom of God*, because *the kingdom of God* is in him; as the Lord himself teaches in Luke; being "demanded of the Pharisees when *the kingdom of God* should come, he answered them, and said, *The kingdom of God* cometh not with observation; neither shall they say, Lo, here! or, Lo, there! for behold, *the kingdom of God* is within you," (xvii. 20, 21.) This is the third successive period in the regeneration of man, being his state of repentance, proceeding, like the former periods, from shade to light, or from evening to morning, wherefore it is said, (verse 13,) "*And the evening and the morning were the third day.*"

30. Verses 14—17. *And God said, Let there be luminaries in the expanse of heaven, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for luminaries in the expanse of heaven, to give light upon the earth: and it was so. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars:—and God set them in the expanse of the heavens, to give light upon the earth.* What is meant by *great luminaries* cannot be clearly understood, unless it be first known what is the essence of faith, and also what is its progress with those who are created anew. The very essence and life of faith is the Lord alone; for he who does not believe on the Lord cannot have life, as he Himself has declared in John: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him," (iii. 36.) The progress of faith with those who are created anew is as follows. At first they have no life, for it is only in the good and the true that there is life, and none in evil and the false: afterwards they receive life from the Lord by faith, first by faith of the memory, which is scientific faith; next by faith in the understanding, which is intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. Scientific and intellectual faith are represented from verse 3—13, by things inanimate, but faith vivified by love is represented from verse 20—25, by animate things; wherefore love, and faith thence derived, which are called luminaries, are now first treated of. Love is *the greater luminary which rules by day*; faith derived from love is *the lesser luminary which rules by night*; and as these two *luminaries* ought to make a one, therefore they are spoken of

in the* singular number, *set*, instead of the plural, *set*. Love and faith in the internal man are like heat and light in the external-corporeal man, for which reason the former are represented by the latter. It is on this account that *luminaries* are said to be *set in the expanse of heaven*, or in the internal man, a *great luminary* in the will, and a *less* in the understanding: but they only appear in the will, and the understanding, like the light of the sun in its recipient objects; it is the Lord's mercy alone which affects the will with love, and the understanding with truth or faith.

31. That *great luminaries* signify love and faith, and are also called *sun*, *moon*, and *stars*, is evident from the prophets; as in Ezekiel: "When I shall put thee out, I will cover the heavens and make the *stars* thereof dark; I will cover the *sun* with a cloud, and the *moon* shall not give her light: all the *luminaries* of the light of heaven will I make dark over thee; and set darkness upon thy land," (xxxii. 7, 8.) In this passage Pharaoh and the Egyptians are treated of, by whom are meant, in the Word, the sensual and scientific principles; and herein is described how by sensu-als and scientifics they extinguished love and faith. So in Isaiah: "Behold the day of Jehovah cometh,—to lay the land desolate:—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," (xiii. 9, 10.) Again, in Joel: "The day of Jehovah cometh,—a day of darkness and of thick darkness.—The earth trembleth before him, the heavens are moved: the *sun* and the *moon* shall be dark; and the *stars* shall withdraw their shining," (ii. 1, 2, 10.) Again, in Isaiah, speaking of the coming of the Lord, and the enlightening of the Gentiles,—consequently of a new church, and in particular of all who are in darkness, and receive light, and are regenerated: "Arise, to shine, for thy *light* is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; and Jehovah shall arise upon thee. And the Gentiles shall come to thy *light*, and kings to the brightness of thy rising.—Thy *sun* shall no more go down, neither shall thy *moon* withdraw itself, for Jehovah shall be thine everlasting *light*," (lx. 1—3, 20.) So in David: "Jehovah by wisdom made the heavens;—he stretched out the earth above the waters; he made great *luminaries*;—the *sun* to rule by day;—the *moon* and *stars* to rule by night," (Psalm cxxxvi. 5—9.) And again, "Praise ye him, *sun* and *moon*; praise him, all ye *stars* of light; praise him, ye heavens of heavens, and ye waters that are above the heavens," (Psalm cxlviii. 3, 4.) In all these passages, *luminaries* signify

* The distinction of number here remarked is very obvious in the original, but cannot be expressed in our language, inasmuch as the expression, "*Let there be*," is applicable alike to a single thing, or to a multitude

love and faith towards the Lord, and it was on this account ordained in the Jewish church, that a perpetual *luminary* should be kept burning from evening till morning, inasmuch as every ordinance in that church was representative of the Lord. Of this *luminary* it is written: "Thou shalt command the children of Israel that they bring thee pure oil for the *luminary*, to cause the lamp to ascend continually in the tabernacle of the congregation without the vail, which is before the testimony. Aaron and his sons shall order it from evening to morning before Jehovah," (Exod. xxvii. 20, 21.) That these things signify love and faith, which the Lord kindles and causes to give light in the internal man, and by the internal man in the external, will be shown, of the divine mercy of the Lord, when we come to treat of the above passage.

32. Love and faith are called, first, *great luminaries*, and afterwards love is called a *greater luminary*, and faith a *less*; and it is said of love that it shall *rule by day*, and of faith that it shall *rule by night*: now these being arcana, which are hidden, especially in these latter days, it is permitted of the divine mercy of the Lord, to explain them. The reason why these arcana are more especially concealed in these latter days, is because we are now arrived at the consummation of the age, when there is scarcely any love remaining, and consequently scarcely any faith; according to what the Lord himself foretold in these words of the evangelist: "The *sun* shall be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven, and the powers of the heavens shall be shaken," (Matt. xxiv. 29.) By the *sun* is here meant love, which is darkened; by the *moon* faith, which does not give light; and by the *stars*, the knowledges of faith, which fall from heaven, which are the virtues and powers of the heavens. The Most Ancient Church acknowledged no faith distinct from love itself: the celestial angels also do not know what faith is except it be of love; and the universal heaven is of love, no other life being existent in heaven but the life of love. From love is derived all heavenly happiness, which is so great that no degree of it admits of description, or can ever be conceived by any human idea. Those who are under the influence of love, love the Lord from the heart, but yet know, declare, and perceive, that all love, and consequently all life, which is of love alone, and thereby all happiness, come only from the Lord, and that they have not the least of love, of life, or of happiness, from themselves. That it is the Lord from whom all love comes, was also represented by the *great luminary* or *sun*, at his transfiguration, for it is written, "His face did shine as the *sun*, and his raiment was white as the *light*," (Matt. xvii. 2.) By *face* is signified what is inmost, and by *raiment* that which proceeds from the inmost; consequently, his Divinity was represented by the *sun* or love, and his Humanity by the *light* or wisdom proceeding from love.

33. It is in every one's power to see most clearly, that life never exists without love, and that there is no kind of joy but what flows from love. Such, however, as the love is, such is the life, and such the joy; if you remove loves, or what is the same thing, desires, which have relation to love, thought would instantly cease, and you would become like a dead person, of which I have often been convinced by personal experience. Self love and the love of the world have in them some resemblance to life and to joy; but as they are altogether contrary to true love, which consists in a man's loving the Lord above all things, and his neighbor as himself, it must be evident that they are not loves, but hatreds; for in proportion as any one loves himself and the world, in the same proportion he hates his neighbor, and thereby the Lord. Wherefore true love is love towards the Lord; and true life is the life of love from him; and true joy is the joy of that life. There cannot possibly exist more than one single true love, nor more than one single true life, whence flow true joys and true felicities, such as are tasted by the angels in the heavens.

34. Love and faith admit of no separation, because they constitute one and the same thing; wherefore, when mention is first made of luminaries, they are regarded as one, and it is said, let there be luminaries in the expanse of heaven (*sit*).* Concerning this circumstance it is permitted me to relate the following extraordinary particulars. The celestial angels, by virtue of the heavenly love with which they are influenced from the Lord, are in all the knowledges of faith, and enjoy such a life and light of intelligence as can scarcely be described; but, on the other hand, spirits, who are only skilled in the doctrinals of faith without love, are in such a coldness of life, and obscurity of light, that they cannot even approach to the first limit of the entrance into the heavens, but fly back with all speed. Some of them profess to have believed in the Lord, but they have not lived according to his precepts; and it was of such that the Lord said in Matthew: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" &c., (vii. 21, 22, to the end.) Hence it is evident that such as are in love are also in faith, and thereby in the possession of celestial life; but it is otherwise with those who say they are in faith, and are not in the life of love. The life of faith without love is like the light of the sun without heat, as in the time of winter, when nothing grows, but all things are torpid and dead; whereas faith proceeding from love is like the light of the sun in the time of spring, when all things grow and flourish in con-

* See note above, n. 30

sequence of the sun's fructifying heat. It is precisely similar in regard to spiritual and celestial things, which are usually represented in the Word by such as exist in the world, and on the face of the earth. No faith, and faith without love, are also compared by the Lord to *winter*, where he speaks of the consummation of the age, in Mark: "Pray ye that your flight be not in the *winter*, for in those days shall be affliction," &c., (xiii. 18, 19.) *Flight* means the last time, which, when applied to each particular person, is the time of his death; *winter* is a life destitute of love; the *day of affliction* is man's miserable state in another life.

35. Man has two faculties, the will and the understanding. When the understanding is governed by the will, they then constitute together one mind, and thus one life, for then what a man wills and does, he also thinks and intends. But, when the understanding is at variance with the will, as with those who say they have faith, and yet live in contradiction to faith, then one mind is divided into two, one of which desires to exalt itself into heaven, whilst the other tends towards hell; and since the will rules in every act, the whole man would plunge headlong into hell, unless he were prevented by the Lord's mercy.

36. Such as have separated faith from love, do not even know what faith is. When thinking of faith, some imagine it to be mere thought, some that it is thought directed towards the Lord, few that it is the doctrine of faith: but faith is not only a knowledge and acknowledgment of all things which the doctrine of faith includes, but it is especially an obedience to all things which the doctrine of faith teaches. The primary point insisted on in the doctrine of faith, and recommended for obedience, is love to the Lord, and love towards our neighbor, by which if a man be not influenced, he is not in faith. This the Lord teaches so plainly as to leave no doubt concerning it, in these words of Mark: "The *first* of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and *thou shalt love the Lord thy God* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the *second* is like, namely this, *thou shalt love thy neighbor as thyself*: there is none other commandment greater than these," (xii. 29—31.) In Matthew, the Lord calls the former of these the first and great commandment, and says, that on these two commandments hang all *the law and the prophets*, (xxii. 37—41.) *The law and the prophets* are the universal doctrine of faith, and the whole Word.

37. It is said, that the *luminaries shall be for signs, and for seasons, and for days, and for years*. In these words are contained more arcana than can at present be unfolded, although in the literal sense nothing of the kind appears. Suffice it here to observe, that there are changes relative to things spiritual

and celestial, both in general and in particular, which are compared to the changes of *days* and of *years*. The changes of *days* are from *morning* to *mid-day*, thence to *evening*, and through *night* to *morning*; and the changes of *years* are similar,—from *spring* to *summer*, thence to *autumn*, and through *winter* to *spring*. Hence come the changes of heat and light, and also of the fruitfulness of the earth; and with these are compared the mutations of things spiritual and celestial. Life without such changes and varieties would be uniform, consequently nothing [deserving the name of life]; nor would goodness and truth be known or distinguished, much less perceived. These changes are in the prophets called ordinances (*statuta*), as in Jeremiah: “Thus saith Jehovah, who giveth the *sun* for a *light* by day, and the *ordinances* of the *moon* and of the *stars* for a *light* by *night*,” (xxx. 35, 36.) And in the same prophet: “Thus saith Jehovah, If my covenant be not with *day* and *night*, and if I have not appointed the *ordinances* of heaven and earth,” &c., (xxxiii. 25.) But more will be said on this subject, by the divine mercy of the Lord, when explaining Genesis viii. 22.

38. Verse 18. *And to rule over the day, and over the night, and to divide between the light and the darkness. And God saw that it was good.* By the *day* is meant good, by the *night*, evil; wherefore good actions are called works of the *day*, but evil deeds works of the *night*; by the *light* is meant truth, and by *darkness* the false, according to what the Lord says, “Men loved *darkness* rather than *light*. He that doeth *truth* cometh to the *light*,” (John iii. 19, 21.) Verse 19. *And the evening and the morning were the fourth day.*

39. Verse 20. *And God said, Let the waters bring forth abundantly the creeping thing, the living soul; and let fowl fly above the earth, upon the faces of the expanse of the heavens.* After the great luminaries are kindled and placed in the internal man, and the external thence receives light, then the regenerating person begins first to live. Heretofore he can scarcely be said to have lived, inasmuch as the good which he did was supposed by him to have been done of himself, and the truth which he spake to have been spoken of himself; and since man of himself is dead, and there is in him nothing but what is evil and false, therefore whatsoever he produces from himself is not alive, in consequence of his inability to do good which is good in itself. That man can neither think what is good, nor will what is good, consequently cannot do what is good, except from the Lord, must be plain to every one from the doctrine of faith, for the Lord says in Matthew, “*He who soweth the good seed is the Son of Man*,” (xiii. 37.) Nor can any good come but from the real Fountain of good, which is One only, as he says in another place: “*None is good save One, that is God*,” (Luke

xviii. 19.) Nevertheless when the Lord raises up to life, or regenerates man, he permits him at first to suppose that he does good, and speaks truth from himself, inasmuch as at that time he is incapable of conceiving otherwise, nor can he otherwise be led to believe, and afterwards to perceive, that all goodness and truth are from the Lord alone. Whilst he thus thinks, the truths and goods which are in him are compared to the *tender grass*, and also to the *herb yielding seed*, and lastly to the *tree bearing fruit*, all of which are inanimate; but now that he is vivified by love and faith, and believes that the Lord operates all the good which he does and all the truth which he speaks, he is compared first to the *creeping things of the water*, and to the *fowls which fly above the earth*, and also to *beasts*, which are all animate things, and are called *living souls*.

40. *By creeping things which the waters bring forth*, are signified scientifics, which belong to the external man; by birds in general, rational and intellectual things, of which the latter belong to the internal man. *The creeping things of the waters, or fishes*, signify scientifics, as is plain from Isaiah: "At my rebuke, I dry up the *sea*, I make the *rivers* a wilderness; their *fish* stinketh, because there is no *water*, and dieth for *thirst*; I clothe the heavens with blackness," (l. 2, 3.) But it is still plainer from Ezekiel, where the Lord describes the new temple, or in general a new church, and the man of the church, or a regenerate person, for every one who is regenerate is a temple of the Lord. The words are these: "Then said he unto me, these *waters* issue out towards the east country, and go down into the desert, and go into the *sea*, which being brought forth into the *sea*, the *waters* shall be healed; and it shall come to pass, that every living soul which shall creep forth whithersoever the *rivers* shall come, shall live; and there shall be a very great multitude of *fish*, because these *waters* shall come thither; for they shall be healed, and every thing shall live whither the *river* cometh. And it shall come to pass, that the *fishers* shall stand upon it from En-gedi even unto En-eglaim; there shall be a place to spread forth nets: their *fish* shall be according to their kinds, as the *fish* of the great *sea*, exceeding many," (xlvi. 8—10.) *Fishers from En-gedi unto En-eglaim* signify those who shall instruct the natural man in the truths of faith. *Birds* signify things rational and intellectual, as is plain from the prophets, thus in Isaiah: "Calling a ravenous bird from the east, a man that executeth my counsel from a far country," (xlvi. 11.) And in Jeremiah: "I beheld, and lo, there was no man, and all the *birds of the heavens* were fled," (iv. 25.) Again, in Ezekiel: "I will plant a cutting of the high cedar, and it shall lift up a branch,—and shall bear fruit, and be a goodly cedar; and under it shall dwell every *fowl of every wing*, in the shadow of the branches thereof shall they dwell," (xvii. 22, 23.) And

in Hosea, speaking of a new church, or of a regenerate man: "And in that day will I make a covenant for them, with the *wild beast* of the field, and with the *fowls of heaven*, and with the *creeping things* of the ground," (ii. 18.) That *wild beast* here does not signify wild beast, nor *bird*—bird, must be evident to every one, inasmuch as the Lord is said to make a new covenant with them.

41. Whatsoever belongs to the *proprium* of man has no life in itself, and whensoever it is made manifest to the sight, it appears hard, like a bony and black substance; but, whatsoever is from the Lord has life, containing in it a spiritual and celestial principle, which to the sight appears as a human living principle. It may possibly seem incredible, but it is nevertheless most true, that every single expression, every single idea, and every the least principle of thought in an angelic spirit, has life, containing in each particular an affection proceeding from the Lord, who is life itself. For whatsoever things are from the Lord have life in themselves, because they contain faith towards him, and are here signified by *the living soul*: they have also a species of body, here signified by *what moves itself, or creeps*. These truths, however, are as yet arcana to man, and are now only mentioned because the *living soul, and the thing moving itself*, are treated of.

42. Verse 21. *And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: And God saw that it was good. Fishes*, as was said above, signify scientifics, now animated by faith from the Lord, and thus *living*. *Whales* signify their general principles, in subordination to which, and of which, particulars consist; for there is not a single thing existing in the universe, which is not in subordination to some general principle, as a means of its existence and subsistence. *Whales or great fishes* are sometimes mentioned by the prophets, and are used to signify the general principles of scientifics, as in Ezekiel: "Behold, I am against thee, Pharaoh king of Egypt, the *great whale that lieth in the midst of his rivers*, which hath said, My river is mine own, and I have made it for myself," (xxix. 3.) And in another place: "Take up a lamentation for Pharaoh king of Egypt, and say unto him, thou art as a *whale in the seas*, and thou camest forth with thy rivers, and troubledst the seas with thy feet," (xxxii. 2;) by which are signified such persons as desire to enter into the mysteries of faith by scientifics,—that is, of themselves. Again, in Isaiah: "In that day the Lord, with his hard and great and strong sword, shall punish *leviathan* the piercing [oblongum] serpent, even *leviathan* that crooked serpent, and he shall slay the *whales* that are in the sea," (xxvii. 1.) By *slaying the whales that are in the sea*, is signified that such persons are ig

norant of the general principles of truth. So in Jeremiah : "Nebuchadnezzar, the king of Babylon, hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a *whale*, he hath filled his belly with my *delicacies*, he hath cast me out," (li. 34 :) whereby is meant that he had swallowed up the knowledges of faith, here called *delicacies*, as the *whale* did *Jonah* ; a *whale* denoting those who possess the general principles of the knowledges of faith, as scientifics, and act in this manner.

43. Verse 22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth.* Every thing which has in itself life from the Lord, fructifies and multiplies itself immensely ; not indeed so long as man lives in the body, but to an amazing degree in another life. *Fructification* in the Word, is predicated of the things which are of love, and *multiplication* of the things which are of faith ; *fruit* which is of love contains seed, by which it so greatly multiplies itself. The Lord's blessing also in the Word signifies *fructification* and *multiplication*, because they proceed from it. Verse 23. *And the evening and the morning were the fifth day.*

44. Verse 24, 25. *And God said, Let the earth bring forth the living soul after its kind, the beast, and the moving thing, and the wild beast of the earth after its kind : and it was so. And God made the wild beast of the earth after its kind, and the beast after its kind, and every thing that creepeth on the ground after its kind : And God saw that it was good.* Man, like the earth, can produce nothing good, unless the knowledges of faith are first sown in him, whereby he may know what is to be believed and done. It is the office of the understanding to hear the Word, and of the will to do it. To hear the Word and not to do it, is like saying that we believe, when we do not live according to our belief ; in which case we separate hearing and doing, and thus have a divided mind, and fall under the description of those whom the Lord calls *foolish* in the following passage : "Whosoever *heareth these sayings* of mine, and *doeth them*, I will liken him unto a *wise man* who built his house upon a rock : and every one that *heareth these sayings* of mine, and *doeth them not*, shall be likened unto a *foolish man*, who built his house upon the sand," (Matt. vii. 24, 26.) The things which belong to the understanding are signified, as was shown above, by *creeping things* which the waters bring forth, and also by *fowl upon the earth*, and *upon the faces of the expanse* ; but those which are of the will are signified here by the *living soul* which the earth produces, and by the *beast* and *creeping thing*, and also by the *wild beast of that earth*.

45. Those who lived in the most ancient times, thus represented the things relating to the understanding and to the will :

and hence amongst the prophets, and constantly in the Word of the Old Testament, the like things are represented by different kinds of animals. Beasts are of two kinds; the evil, so called because they are hurtful, and the good, which are harmless. Evils in man are signified by evil beasts, as by bears, wolves, dogs; and the things which are good and gentle, by beasts of a like nature, as by heifers, sheep, and lambs. The *beasts* here alluded to are the good and gentle and thus signify affections, because it here treats of those who are being regenerated. The inferior things in man, which have more connection with the body, are called *wild beasts of that earth*, and are lusts and pleasures.

46. That *beasts* signify man's affections,—evil affections with the evil, and good affections with the good,—is demonstrable from numerous passages in the Word, as in Ezekiel, when speaking of regeneration: "Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;—and I will multiply upon you man and *beast*, and they shall be multiplied and bring forth fruit: and I will settle you after your old estates," (xxxvi. 9, 11.) So in Joel: "Be not afraid, ye *beasts* of my field, for the pastures of the wilderness do spring," (ii. 22.) In David also: "So foolish was I and ignorant; I was as a *beast* before thee," (Psalm lxxiii. 22.) And in Jeremiah when treating of regeneration: "Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the *seed of beast*, and I will watch over them to build and to plant," (xxxi. 27, 28.) *Wild beasts* in the following passages have a similar signification; as in Hosea: "In that day will I make a covenant for them with the *wild beasts* of the field, and with the *fowl* of the heavens, and with the creeping thing of the earth," (ii. 18.) So in Job: "Thou shalt not be afraid of the *wild beasts* of the earth, for thou shalt be in league with the stones of the field, and the *wild beasts* of the field shall be at peace with thee," (v. 22, 23.) Again, in Ezekiel: "I will make with them a covenant of peace, and will cause the evil *wild beast* to cease out of the land, and they shall dwell safely in the wilderness," (xxxiv. 25.) In Isaiah: "The *wild beasts* of the field shall honor me,—because I give waters in the wilderness," (xliii. 20.) In Ezekiel: "All the *fowls of the heavens* made their nests in his boughs, and under his branches did all the *wild beasts* of the field bring forth their young, and under his shadow dwelt all great nations," (xxxi. 6.) This is said of the Assyrians by whom is signified the spiritual man, who is compared to the garden of Eden. Again, in David: "Glorify ye him [Jehovah], all his angels.—Glorify Jehovah from the earth, ye *whales*,—*fruitful trees*,—*wild beasts*, and all *beasts*, *creeping things*, and *flying fowl*," (Psalm cxlviii. 2, 7, 9, 10.) Here mention is made of the same things—as *whales*, the *fruitful*

tree, the wild beast, beast, the creeping thing and fowl, which, unless they had signified living [principles] in man, could never have been called upon to praise Jehovah. The prophets carefully distinguish between *beasts* and *wild beasts* of the earth, and between *beasts* and *wild beasts* of the field. Nevertheless, good [principles] in man are called *beasts*, just as those who are nearest to the Lord in heaven are called animals,* both in Ezekiel and in John: "And all the angels stood round about the throne, and the elders and the four *animals*,* and fell before the throne on their faces, and worshipped the Lamb," (Rev. vii. 11; xix. 4.) Those also who have the gospel preached unto them are called *creatures*, because they are to be created anew: "Go ye into all the world, and preach the gospel to every *creature*," (Mark xvi. 15.)

47. These words contain arcana relating to regeneration as is also manifest from this circumstance, that in the foregoing verse it was said, the earth should produce the *living soul, the beast, and the wild beast of the earth*; whereas in the following verse the order is changed, and it is said, God made the *wild beast of the earth, and likewise the beast*; for man in the first stage of regeneration, and afterwards until he becomes celestial, brings forth as of himself; and thus regeneration begins from the external man, and proceeds to the internal; therefore here there is another order, and external things are first mentioned.

48. Hence, then, it appears, that man is in the fifth state of regeneration, when he speaks from a principle of faith, which belongs to the understanding, and thereby confirms himself in the true and in the good. The things then brought forth by him are animate and are called the *fishes of the sea and the fowl of the heavens*. He is in the sixth state, when from faith in the understanding, and from love thence derived in the will, he speaks what is true, and does what is good; what he then brings forth being called the *living soul, and the beast*. And because in this state he begins to act from love, as well as from faith, he becomes a spiritual man, which is called, as in the following passages, *an image of God*.

49. Verse 26. *And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.* In the Most Ancient Church, with the members of which the Lord conversed face to face, the Lord appeared as a man; concerning which much might be related,

* This word is here correctly translated *animals* and not *beasts*, as in the authorized version, for ζῷον in Greek, and *animal* in Latin and English, precisely correspond with each other, and properly signify a *living creature*. Ζῷον is the word used in these passages in the original, and not θῆρ or θηρίον, as would be the case if *beast* had been intended.

had the time for so doing yet arrived. On this account they called no one *Man* but the Lord himself, and the things which were of Him; neither did they call themselves *men*, but only those [principles] in themselves,—as all the good of love and all the truth of faith,—which they perceived they had from the Lord. These they said were of *Man*, because they were of the Lord. Hence in the prophets, by *Man* and the *Son of Man*, in the supreme sense, is meant the Lord, and in the internal sense, wisdom and intelligence; thus every one who is regenerate, as in Jeremiah: “I beheld the earth, and lo, it was vacuity and emptiness, and the heavens, and they had no light. I beheld, and lo, there was no *man*, and all the birds of the heavens were fled,” (iv. 23, 25.) In Isaiah, where in the internal sense, by *man* is meant a regenerate person, and in the supreme sense, the Lord himself, as he alone is *Man*. “Thus saith Jehovah the Holy One of Israel, and his Maker: I have made the earth, and created *man* upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded,” (xlv. 11, 12.) The Lord therefore appeared to the prophets as a *man*, as it is said in Ezekiel: “Above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a *man* above upon it,” (i. 26.) And there appeared to Daniel one called the *Son of Man* or a *Man*, which is the same thing: “I saw in the night visions, and behold, one like the *Son of Man* came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and 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,” (vii. 13, 14.) The Lord also frequently calls himself the *Son of Man*, or a *Man*, and, as in Daniel, speaks of his future coming in glory: “Then they shall see the *Son of Man* coming in the clouds of heaven with power and great glory,” (Matt. xxiv. 30.) *The clouds of heaven* are the literal sense of the Word;—*power and great glory* the internal sense of the Word which has reference solely to the Lord and his kingdom, in each and every passage, and from this, that sense derives its power and glory.

50. The Most Ancient Church understood by the image of the Lord more than can be expressed. Man is altogether ignorant that he is governed of the Lord by angels and spirits, and that with every one there are at least two spirits, and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by spirits with the world of spirits, and by angels with heaven, and thus through heaven with the Lord, it would be utterly

impossible for man to live; for his life depends entirely on such conjunction, so that supposing spirits and angels to depart from him, he would instantly perish. Whilst man remains unregenerate, he is governed in a manner altogether different from what takes place after his regeneration. Whilst he remains unregenerate, evil spirits are with him, ruling over him in such a manner, that the angels, notwithstanding they are present, can scarcely do more than prevent his plunging himself into the lowest depths of mischief, and incline him to some sort of goodness, which they effect by making his natural inclinations in some degree subservient to good, and the fallacies of his senses to truth. In this state he has communication with the world of spirits, by means of his associate spirits, but he has not the like communication with heaven, because evil spirits have the dominion over him, and angels only avert their influences. When, however, he becomes regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits. As this government is however effected by the ministry of angels, therefore it is here first said in the plural, *Let us make man in our image*; but, as the Lord alone governs and disposes, in the following verse it is added in the singular, *God created man in his own image*. This the Lord also plainly declares in Isaiah: "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb; I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by *myself*," (xliv. 24). The angels themselves likewise confess that they have no power of their own, but that they act from the Lord alone.

51. We may observe in reference to an *image*, that although it is not a *likeness*, it is similar to a *likeness*, wherefore it is said, "Let us make man in our *image*, after our *likeness*." The spiritual man is an *image*, but the celestial man is a *likeness* or *effigy*. This chapter treats of the spiritual man, but the following of the celestial. The spiritual man, who is an *image*, is called by the Lord a *Son of light*, as in John: "He that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the *sons of light*," (xii. 35, 36.) He is called also a *friend*: "Ye are my *friends* if ye do whatsoever I command you," (John xv. 14.) But the celestial man, who is a *likeness*, is called a *son of God*; as in John: "As many as received him, to them gave he power to become the *sons of God*, even to them that believe on his name, who were born, not of bloods,* nor of the will of the flesh, nor of the will of man, but of God," (i. 12, 13.)

* "Ἐξ ἁμαρῶν." The plural form, although not adopted in the common version.

52. So long as man is spiritual, his dominion proceeds from the external man to the internal, as here stated: "Let them have *dominion* over the *fish of the sea*, and over the *fowl of the heavens*, and over the *beast*, and over all the earth, and over every *creeping thing* that creepeth upon the earth:" but when he becomes celestial, and does good from love, then his dominion proceeds from the internal man to the external. This is the case with the Lord Himself, and also with the celestial man, who is his *likeness*, as He declares in David: "Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet, all *sheep* and *oxen*, and also the *beasts of the fields*; the *fowl of the heavens* and the *fish of the sea*, and whatsoever passeth through the paths of the sea," (Psalm viii. 6—8.) Here, therefore, *beasts* are first mentioned, and then *fowl*, and afterwards *fish of the sea*, because the celestial man proceeds from love, which belongs to the will, differing herein from the spiritual man, in describing whom *fishes* and *fowl* are first named, which belong to the understanding, as having relation to faith, and afterwards mention is made of *beasts*.

53. Verse 27. *And God created man in his own image, in the image of God created he him.* The reason why *image* is here twice mentioned is, because faith, which belongs to the understanding, is called his *image*; whereas love, which belongs to the will, is called an *image of God*, which in the spiritual man follows, but in the celestial man precedes.

54. *Male and female created he them.* What is meant by male and female in an internal sense, was well known to the Most Ancient Church, but when the interior sense of the Word was lost amongst their posterity, this arcanum also perished. Their marriages were their chief sources of happiness and delight, and whatever admitted of the comparison they likened to marriages, in order that thence they might perceive its felicity. Being also internal men, they were delighted only with internal things, viewing externals with their eyes merely, whilst in their thoughts they regarded that which they represented. Thus external things were as nothing to them, serving only as means to lead them to reflect on what was internal, and from these to what was celestial, and thus to the Lord,—their all in all. In this way they were led to reflect on the celestial marriage, whence they perceived the felicity of their marriages to flow, and on this account they called the understanding in the spiritual man male, and the will female, which, when acting in unity, were spoken of as married. From that church was derived a form of speaking, which came afterwards into general

on account of its harsh sound to an English ear, is here retained, both as being more correct, and as having reference to an important fact connected with the internal sense of the Word, which is explained at n. 374.

use, whereby the church itself, by reason of its affection for goodness, was called *daughter*, and *virgin*, as the *virgin Zion*, and the *virgin Jerusalem*, and also *wife*. But on this subject more may be seen in the following chapter, verse 23; and in the third chapter, verse 15.

55. Verse 28. *And God blessed them, and God said unto them, Be ye fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.* The most ancient people, in consequence of calling the conjunction of the understanding and will, or of faith and charity, a marriage, also denominated every thing of good produced from that marriage, *fructifications*, and every thing of truth, *multiplications*. Hence the like method of speaking is used in the prophets; as in Ezekiel: "I will multiply upon you man and beast, and they shall multiply and fructify themselves; and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am Jehovah, yea, I will cause man to walk upon you, even my people Israel," (xxxvi. 11, 12.) By *man* is here meant the spiritual man, who is called Israel; by *old estates*, the Most Ancient Church; by *beginnings*, the Ancient Church after the flood. The reason why *multiplication*, which is of truth, is first mentioned, and *fructification*, which is of good, secondarily, is, because the passage treats of one who is to become regenerated, not of one who is already regenerated. When the understanding is united with the will, or faith with love, *man* is called by the Lord *married land*; as in Isaiah: "Thy land shall be no more termed desolate, but thou shalt be called Hephzi-bah [my delight is in her], and thy land Beulah, *married*,—for the Lord delighteth in thee, and thy land shall be *married*," (lxii. 4). The *fruits* thence issuing, which are of truth, are called *sons*, and those which are of good are called *daughters*, and this method of speaking occurs very frequently in the Word. The earth is replenished, or filled, when there is an abundance of truth and goodness; and when the Lord blesses, and speaks to man, or in other words operates upon him by his divine proceeding, there is an immense increase of goodness and truth, as the Lord says in Matthew: "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the heavens come and build their nests in the branches thereof," (xiii. 31, 32.) A *grain of mustard-seed* is man's goodness before he becomes spiritual, which is *the least of all seeds*, because he thinks to do good of himself, and what is of himself is nothing but evil. Since, however, a state of regeneration has commenced, there is

something of good in him, but it is the least of all goodness. At length his faith is joined with love, it grows larger, and becomes an *herb*; and lastly, when the conjunction is perfected, it becomes a *tree*, and then *the birds of the heavens*, in this passage also denoting truths, or things intellectual, *build their nests in its branches*, which are scientifics. When man is spiritual, as well as during the time of his becoming spiritual, he is in a state of warfare, and therefore it is said, *subdue the earth and have dominion*.

56. Verse 29. *And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth; and every tree, in which is fruit, the tree yielding seed; to you it shall be for meat.* The celestial man is delighted with celestial things alone, which being agreeable to his life are called celestial meats: the spiritual man, with spiritual things, and as these are agreeable to his life they are called spiritual meats: the natural man in like manner is delighted with natural things, which by reason of their suitableness to his life are called meats, and consist chiefly in scientifics. Forasmuch as the spiritual man is here treated of, his spiritual meats are described by representatives, as by *the herb bearing seed*, and by *the tree in which is fruit*, which are in general called the *tree yielding seed*. His natural meats are described in the following verse.

57. *The herb bearing seed* is every truth which regards use; *the tree in which is fruit* is the good of faith; *fruit* is what the Lord gives to the celestial man, but *seed producing fruit* is what he gives to the spiritual man; wherefore it is said, *the tree yielding seed, to you it shall be for meat*. Celestial meat is called fruit from a tree, as is evident from the following chapter, where the celestial man is treated of, and from these words which the Lord spake by Ezekiel: "And by the river, upon the bank thereof, on this side and on that side, shall grow all *trees for meat*, whose leaf shall not fade, neither shall *the fruit* thereof be consumed; it shall bring forth *new fruit* according to its months; because their waters issued out of the sanctuary; and the *fruit* thereof shall be for *meat*, and the leaf thereof for medicine," (xlvii. 12.) *Waters issuing out of the sanctuary* signify the life and mercy of the Lord, who is *the sanctuary*; *fruit* wisdom, which shall be meat for them; *the leaf* is intelligence which shall be for their use, and this use is called *medicine*. But that spiritual meat is called *herb*, appears from David: "The Lord is my shepherd, I shall not want; thou makest me to lie down in pastures of *herb*," (Psalm xxiii. 1, 2.)

58. Verse 30. *And to every wild beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth, wherein there is a living soul, [I give] every green herb for meat: and it was so.* The natural meat of the same is here

described. His natural principle is signified by *the wild beast of the earth* and by the *fowl of the heavens*, to which is *given for meat, vegetables and the green of the herb*. Both his natural and spiritual food are thus described in David: Jehovah "causeth the *grass* to grow for the *beast*, and *herb* for the service of man, that he may bring forth *food* out of the earth," (Psalm civ. 14;) where the term *beast* is used to express both the *wild beast of the earth*, and also the *fowl of the heavens* which are mentioned in verses 11 and 12 of the same psalm.

59. The reason why *vegetables and the green of the herb* only are here described as *food* for the natural man, is this. In the course of regeneration, when man is being made spiritual, he is continually engaged in warfare, on which account the church of the Lord is called *militant*; for before regeneration divers lusts have the dominion, because the whole man is composed merely of such lusts, and the falsities thence originating. During regeneration these cupidities and falsities cannot be instantaneously removed, for that would be to destroy the whole man, since this is the only life which he has acquired; wherefore evil spirits are suffered to continue with him for some time, that they may excite his cupidities, which, by innumerable modes, may be so much weakened as to be inclined by the Lord to goodness, and thus the man be reformed. In the time of combat, the evil spirits, who bear the utmost hatred against goodness and truth, that is, against whatever is of love and faith towards the Lord,—which only are good and true, having eternal life in them,—leave the man nothing else for food but what is compared to *vegetables and the green of the herb*; nevertheless the Lord gives him at intervals meat also, which is compared to *the herb bearing seed*, and to *the tree in which is fruit*, that is the meat of tranquillity and peace, with their joys and delights. Unless the Lord defended man every moment, yea, even the smallest part of every moment, he would instantly perish, in consequence of the indescribably intense and mortal hatred which prevails in the world of spirits against the things relating to love and faith towards the Lord. The certainty of this fact I can affirm, having now for some years, notwithstanding my remaining in the body, been associated with spirits in the other life, even with the worst of them, and I have sometimes been surrounded by thousands, to whom it was permitted to spit forth their venom, and infest me by all possible methods, yet without being able to hurt a single hair of my head, so secure was I under the Lord's protection. From so many years' experience I have been thoroughly instructed concerning the world of spirits and its nature, as well as with that of the spiritual warfare which the regenerate must needs undergo, in order to attain the felicity of eternal life. But as no one can be properly instructed in

such subjects by a general description, so as to believe them with an undoubting faith, it is proposed, by the divine mercy of the Lord, to relate the particulars in the following pages.

60. Verse 31. *And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.* This state is called *very good*, the former being merely called *good*: because now the things which are of faith make one with those which are of love, and thus a marriage is effected between what is spiritual and what is celestial.

61. All things relating to the knowledges of faith are called spiritual, and all which are of love to the Lord and our neighbor celestial; the former belong to man's understanding, the latter to his will.

62. The times and states of man's regeneration in general and in particular, are divided into six, and are called the days of his creation: for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until by little and little he attains to the sixth day, in which he becomes an image of God.

63. During this period the Lord fights continually for him against evils and falses, and by combats confirms him in the true and the good. The time of warfare is the time of the Lord's operation, wherefore the regenerate person is called by the prophets *the work of the fingers of God*: and he resteth not until love becomes his ruling principle, and then the combat ends. When the work is so far perfected, that faith is conjoined to love, it is then called *very good*, because then the Lord acts upon man as his *likeness*. At the close of the sixth day the evil spirits depart, and the good succeed in their place, when man is introduced into heaven, or the celestial paradise, which is the subject of the following chapter.

64. *THIS then is the internal sense of the Word,—its very essential life, which does not at all appear in the sense of the letter; but the arcana contained therein are so numerous, that volumes would not suffice for their explication. Here only a very few things are related, yet enough to show that it treats of regeneration, and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word. They know nothing of the letter, not even what a single expression proximately signifies, much less the names of countries, cities, rivers, and persons, which occur so frequently in the historical and prophetic parts of the Word. They only have an idea of the things signified by the words and names; thus by Adam in Paradise they understand the Most Ancient Church, not indeed*

as a Church, but as to its faith in the Lord. By Noah they understand the Church remaining with the descendants of the Most Ancient Church, and continued till the time of Abram; by Abraham, never that individual, but a saving faith which he represented, and so in other instances—thus they have a perception of things spiritual and celestial, altogether abstracted from words and names.

65. Certain spirits who were taken up to the entrance of heaven, and conversed with me from thence whilst I was reading the Word, said, that they did not understand any thing of the word, or of the letter, but only what was signified thereby in the proximate interior sense, which they described as so beautiful, following in such order, and affecting them so powerfully, that they called it glory.

66. There are in general four different styles in which the Word is written. The FIRST was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life; and in this they found their greatest delight. This style is meant when Hannah prophesied, saying, "Speak ye what is high, high, let what is ancient come forth from your mouth," (1 Sam. ii. 3.) Such representatives are called by David, dark sayings of old [enigmata ab antiquitate], (Psalm lxxviii. 2, &c.) From the posterity of the Most Ancient Church, Moses received what he wrote concerning the creation, the garden of Eden, &c., down to the time of Abram. The SECOND style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense, of which, by the divine mercy of the Lord, we shall speak in order in the following pages. The THIRD style is the prophetic, which took its rise from that which was so highly venerated in the Most Ancient Church. This style, however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense,—in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connection, and relating to the external and internal man, the various states of the church, heaven itself, and in their inmost to the Lord. The FOURTH style is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. Here, the Lord is treated of in the internal sense in the person of David as a king.

GENESIS.

CHAPTER THE SECOND.

67. *IT having been granted me, by the divine mercy of the Lord, to know the internal sense of the Word, in which are contained the deepest arcana, such as never heretofore have come to the knowledge of any person, nor can come, unless the nature of the other life be known; for the major part of what is contained in the internal sense of the Word describes and involves what relates to it; therefore it is allowed me to disclose what I have heard and seen during the communications which, now for several years, have been permitted me with spirits and angels.*

68. *I am well aware that many persons will insist that it is impossible for any one to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy and illusion; some, that I have invented such relations in order to gain credit; whilst others will make other objections; for all these, however, I care not, since I have seen, heard, and had sensible experience of what I am about to declare.*

69. *Man is created by the Lord, so that during his life in the body, he is capable of conversing with spirits and angels, as indeed occurred in the most ancient times; for, being a spirit, clothed with a body, he is one with them. But, because in process of time, mankind so immersed themselves in corporeal and worldly things, caring for almost nothing else, the way to effect this became closed; nevertheless it is again opened as soon as bodily things are removed, and then man is introduced amongst spirits, and associates with them.*

70. *It being permitted me to relate what I have, during several years, heard and seen in the spiritual world, I shall begin with showing the state of man when rising from the dead, or in what way he passes from the life of the body into the life of eternity. For that I might know that man lives after death, it has been granted me to speak and converse with several persons with whom I had been acquainted during their life in the body, and this not merely for a day or a week, but for months, and in some instances for nearly a year, as I had been used to do here on earth. They were greatly surprised, that they themselves, during their life in the body, had lived, and that many others still live, in such a state of unbelief concerning a future life, when nevertheless there intervenes but the space of a few days between the decease of the body and their entrance into another world,—for death is a continuation of life.*

71. *But, as such relations would be scattered and unconnected, were they inserted with the explication of the text of the Word, I propose, by the divine mercy of the Lord, to adjoin them in order, as a sort of preface and conclusion to each chapter, except where they are incidentally introduced.*

72. *How, therefore, man is raised from the dead, and enters into the life of eternity, it is permitted me to state at the end of this chapter.*

CHAPTER II.

1. AND the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work, which God in making created.

4. These are the nativities of the heavens and of the earth, when he created them, in the day in which Jehovah God made the earth and the heavens.

5. And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet put forth, because Jehovah God had not caused it to rain upon the earth. And there was no man to till the ground.

6. And he made a mist to ascend upon the earth, and watered all the faces of the ground.

7. And Jehovah God formed man [of] the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul.

8. And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of lives also, in the midst of the garden; and the tree of the knowledge of good and evil.

10. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold.

12. And the gold of that land is good; there is bdellium and the onyx-stone.

13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia [Cush].

14. And the name of the third river is Hiddekel; that is it

which goeth eastward towards Assyria; and the fourth river is Euphrates.

15. And Jehovah God took the man, and placed him in the garden of Eden, to till it and take care of it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden eating thou mayest eat.

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.

THE CONTENTS.

73. WHEREAS man from being dead is made spiritual, so from being spiritual he is made celestial, as is now treated of, verse 1.

74. The celestial man is the *seventh day, on which the Lord rests*, verses 2, 3.

75. The scientific and rational [principle] of the celestial man is described by the *shrub and the herb growing out of the ground, watered with mist*, verses 5, 6.

76. His life, by the *breath of lives breathed into him*, verse 7.

77. Afterwards his intelligence by *the garden in Eden eastward*; in which *trees pleasant to the sight* are the perceptions of truth, and *trees good for food* the perceptions of good. Love is described by *the tree of lives*; faith, by *the tree of knowledge*, verses 8, 9.

78. His wisdom is described by *the river in the garden*; hence the *four rivers*, the *first* of which is goodness and truth, and the *second*, the knowledge of all things belonging to goodness and truth, or to love and faith, which are of the internal man; the *third* is reason, and the *fourth* is science, which are of the external man: all are from wisdom, and wisdom is from love and faith towards the Lord, verses 10—14.

79. The celestial man is such a *garden*: but inasmuch as the garden is the Lord's, it is granted him to enjoy all those things, but not to possess them as his own, verse 15.

80. He is also permitted to acquire a knowledge of what is good and true, by means of every perception derived from the Lord; but he must not do so from himself and the world, nor inquire into the mysteries of faith through the medium of his senses, or from science, as in such a case the celestial principle is destroyed, verses 16, 17.

THE INTERNAL SENSE.

81. THIS chapter treats of the celestial man, as the preceding one did of the spiritual, who was formed out of the dead man. But as it is unknown at this day what is meant by the *celestial man*, and scarcely what by the *spiritual*, and the *dead man*, it is permitted me briefly to relate the nature of each, that they may be known. *First*, then, a *dead man* acknowledges nothing to be true and good, but what belongs to the body and the world, and this he adores. A *spiritual man* acknowledges spiritual and celestial truth and good: but he does so from a principle of faith, which is likewise the ground of his actions, and not from love. A *celestial man* believes and perceives spiritual and celestial truth and good, acknowledging no other faith but what has its ground in love, from which also he acts. *Secondly*; the *ends* which influence a *dead man* regard only corporeal and worldly life, nor does he know what eternal life is, or what the Lord is, or should he *know*, he does not *believe*. The *ends* which influence a *spiritual man* regard eternal life, and thereby the Lord. The *ends* which influence a *celestial man* regard the Lord, and thereby his kingdom and eternal life. *Thirdly*; a *dead man*, when he is engaged in spiritual combats, most commonly yields in them, and when he is not in combat, evils and falses have the dominion over him, and he is their slave. The restraints by which he is bound are merely external, as the fear of the law, the loss of life, of wealth, of gain, and of reputation which he values for their sake. The *spiritual man* is engaged in spiritual combats, but is always victorious: the bonds by which he is restrained are internal, and are called *the restraints of conscience*. The *celestial man* is engaged in no combats, and when assaulted by evils and falses, he contemns them, and is therefore called a conqueror. He is apparently influenced by no restraints, but is free; the restraints which operate upon him are not apparent,—they are the perceptions of goodness and truth.

82. Verse 1. *And the heavens and the earth were finished, and all the host of them.* By these words is meant that man is now rendered so far spiritual, as to have become the sixth day; *heaven* is his internal man, and *earth* his external; the *host of them* are love, faith, and the knowledges thereof, which were previously signified by *the great luminaries and the stars*. The internal man is called *heaven*, and the external *earth*, as is evident from the passages of the Word already cited in the preceding chapter, to which may be added the following from Isaiah: "I will make a man more rare than solid gold, even a man than the precious gold of Ophir; therefore I will shake the *heavens* with terror, and the *earth* shall remove out of her place," (xiii. 12, 13.) And again: "Thou forgettest Jehovah

thy maker, that stretched forth the *heavens*, and laid the foundations of the *earth*; but I will put my words in thy mouth, and I will cover thee in the shadow of my hand, that I may stretch out *heaven*, and lay the foundation of the *earth*," (li. 13, 16.) From these words it appears, that both *heaven* and *earth* are predicated of man; for although they refer primarily to the Most Ancient Church, yet the interiors of the Word are of such a nature, that whatever is said of the church may also be said of every individual member, who, unless he were a church, could not possibly be a part of the church, as he who is not a temple of the Lord, cannot be what is signified by the temple, namely, the church and heaven. It is for this reason that the Most Ancient Church is called *man* in the singular number.

83. *The heavens and the earth and all the host of them* are said to be *finished*, when man completes the sixth day, for then faith and love make a one. In this state love and not faith, or, in other words, the celestial principle, and not the spiritual, begins to rule; and thus he becomes a celestial man.

84. Verses 2, 3. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God in making created.* The celestial man is *the seventh day*, which, as the Lord operated during the six days, is called *his work*; and because all combat then ceases, the Lord is said to *rest from all his work*. On this account *the seventh day was sanctified*, and called the sabbath, from a Hebrew word signifying rest; and thus man was created, formed and made, as is plainly discoverable from the words themselves.

85. That the celestial man is *the seventh day*, and that *the seventh day* was therefore *sanctified*, and called the sabbath, are arcana which have not hitherto been discovered. For none have been acquainted with the nature of the celestial man, and few only with that of the spiritual, which as a necessary consequence of this ignorance has been confounded with the celestial, notwithstanding the great difference which we have seen to exist between them; as may be seen u. 81. With respect to *the seventh day*, and to the celestial man being *the seventh day*, or *the sabbath*, it is plain from this, that the Lord himself is the sabbath; wherefore he says, "*The Son of Man is Lord also of the sabbath*," (Mark ii. 27;) which words imply that the Lord is man himself, and the sabbath itself. His kingdom in the heavens and on the earth is called from him, *a sabbath*, or eternal peace and rest. The Most Ancient Church, which is here treated of, was *the sabbath* of the Lord above all that succeeded it. Every subsequent inmost church of the Lord is also *a sabbath*; and so is every regenerate person when he becomes

celestial, because he is a likeness of the Lord. Six days of combat or labor always precede this *sabbath*. These things were represented in the Jewish church by the *days of labor*, and by *the seventh day, which was the sabbath*; for in that church there was nothing instituted which was not representative of the Lord, and of his kingdom. The like was also represented by the ark when it went forward, and when it rested, for by its going forward in the wilderness were represented combats and temptations, and by its rest a state of peace; wherefore, when it set forward, Moses said, "Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thy face. And when it rested, he said, Return, Jehovah, unto the myriads of thousands of Israel," (Numb. x. 35, 36.) It is there said of the ark that it went from the mount of Jehovah "to search out *a rest* for them," (verse 33.) *The rest* of the celestial man is described by *the sabbath* in Isaiah: "If thou turn away thy foot from the *sabbath*, from doing thy pleasure on my holy day, and call the *sabbath* a delight, the holy of Jehovah, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou be delightful to Jehovah the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," (lviii. 13, 14.) Such is the quality of the celestial man, that he acts not according to his own desire, but conforms his wishes to the good pleasure of the Lord. Thus he enjoys peace and internal felicity, here expressed by *riding upon the high places of the earth*; and at the same time tranquillity and external delight, which is signified by *feeding on the heritage of Jacob*.

86. The spiritual man, who is made the sixth day when he begins to be celestial, which state is here first treated of, is the *evening of the sabbath*, represented in the Jewish church by the *sanctification of the sabbath from the evening*. The celestial man is the *morning* to be spoken of presently.

87. Another reason why the celestial man is *the sabbath, or rest*, is, because all combat ceases when he becomes celestial. Then evil spirits retire, and good ones approach, as well as celestial angels; and when these are present, evil spirits cannot possibly remain, but flee far away. And since it was not the man himself who carried on the combat, but the Lord alone for man, it is said that *the Lord rested*.

88. When the spiritual man becomes celestial, he is called *the work of God*, because the Lord alone has fought for him, and created, formed, and made him: wherefore it is here said, *God ended his work on the seventh day*, and twice, that *he rested from all his work*. By the prophets he is repeatedly called *the work of the hands and fingers of Jehovah*; as in Isaiah, speaking of the regenerate man: "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. *I have made* the earth, and *created* man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded. For thus saith Jehovah *creating the heavens*, God himself *forming the earth and making it*; he is establishing it, he created it not a vacuity, he formed it to be inhabited. I am Jehovah, and there is no God else beside me," (xlv. 11, 12, 18, 21.) Hence it is evident that the new creation, or regeneration, is the work of the Lord alone. The expressions, *to create*, *to form*, and *to make*, are sufficiently distinct in their application, both in the above passage "*creating the heavens, forming the earth, and making it*," and in other places in the same prophet, as, "Every one that is called by my name, I have *created* him for my glory, I have *formed* him, I also have *made* him," (xliii. 7;) and also both in the preceding and in this chapter of Genesis, as in the passage before us: *He rested from all his work which God in making created*. So, likewise, whenever the Lord is called *Creator*, or *Former*, or *Maker*, each term always involves a distinct idea in the internal sense.

89. Verse 4. *These are the nativities of the heavens and of the earth, when he created them in the day in which Jehovah God made the earth and the heavens*. The *nativities of the heavens and of the earth* are the formations of the celestial man. This formation is here treated of, as is very evident from all the particulars which follow, as that no herb had as yet sprung forth, that there was no man to till the ground, as well as that Jehovah God formed man, and afterwards, that he made every beast and bird of the heavens, of whose formation mention was made in the foregoing chapter; from all which it is manifest that another man is here treated of. This is, however, still more evident from this circumstance, that now the Lord is first called Jehovah God, whereas in the preceding passages, which treat of the spiritual man, he is called singly God, and, further, that the ground and the field are here treated of, whilst, in the preceding passages, it is only called earth. In this verse also heaven is first mentioned before earth, and afterwards earth before heaven; the reason of which is, that earth signifies the external man, and heaven the internal, and in the spiritual man reformation begins from the earth, or the external man, while, in the celestial man, which is here treated of, it begins from the internal man, or from heaven.

90. Verse 5, 6. *And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet put forth, because Jehovah God had not caused it to rain upon the earth, and there was no man to till the ground. And he made a mist to ascend from the earth, and watered all the faces of the ground. By the shrub of the field and the herb of the field are meant in*

general all that his external man produces. The external man is called *earth* whilst he remains spiritual; but *ground* and also *field* when he becomes celestial. *Rain*, which is soon after called *mist*, is the *tranquillity* of peace when the combat ceases.

91. Unless, however, the state of man be known, when from being spiritual he is made celestial, it is impossible to have any perception of what is here implied, in consequence of their being interior arcana. Whilst he is spiritual, the external man is not yet reduced to such obedience as to be willing to serve the internal, hence there is warfare; but when he becomes celestial, then the external man begins to comply with and serve the internal, wherefore the combat ceases, and hence arises tranquillity, see n. 87. This tranquillity is signified by *rain and mist*, for it is like a vapor, with which the external man is watered and bedewed from the internal; it is this tranquillity, the offspring of peace, which produces what are called the *shrub of the field and the herb of the field*, which are, specifically, rational and scientific principles from a celestial-spiritual origin.

92. What the tranquillity of peace of the external man, on the cessation of combat, when he is no longer disturbed by evil desires and false suggestions is, can only be known to those who are acquainted with the state of peace. This state is so delightful, as to exceed every idea of delight: it is not only a cessation of combat, but it is life proceeding from interior peace, and affecting the external man in such a manner as cannot be described; the truths of faith, and the good affections of love, which derive their life from the delight of peace then come into existence.

93. The state of the celestial man, gifted with the tranquillity of peace, *created by rain*, and delivered from the slavery of what is evil and false, is thus described by the Lord in Ezekiel: "I will make with them a covenant of *peace*, and will cause the evil wild beast to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods; and I will make them and the places round about my hill a blessing; and I will cause *the shower* to come down in his season; there shall be *showers* of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be upon the ground in their confidence, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And ye my flock, the flock of my pasture, ye are a man, and I am your God," (xxxiv. 25—27, 31.) This is effected on the *third* day, which in the Word signifies the same as the *seventh* day, as is thus declared in Hosea; "After two days will he revive us; in the *third* day he will raise us up, and we shall live in his sight; and we shall know, and shall follow on to know Jehovah: his going forth is prepared as the morning, and he

shall come unto us as the *rain*, as the *evening rain* watering the earth," (vi. 2, 3.) It is compared to *the bud of the field*, as is declared by Ezekiel, when speaking of the ancient church: "I have caused thee to multiply as *the bud of the field*, and thou hast increased and waxen great, and thou art come to excellent ornaments," (xvi. 7.) And also to *a branch of the plantations, and to the work of the hands of Jehovah God*, (Isaiah lx. 21.)

94. Verse 7. *And Jehovah God formed man dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul.* To form man dust of the ground, is to form his external man, which before was not man; for it is said (verse 5,) that *there was no man to till the ground.* To breathe into his nostrils the breath of lives, is to give him the life of faith and love; and by *man became a living soul* is signified, that his external man was also made alive.

95. The life of the external man is here treated of; the life of his faith or understanding in the two former verses, and the life of his love or will in this verse. Hitherto the external man has been unwilling to yield to and serve the internal, being engaged in a continual combat with him, and therefore, properly speaking, *the external was not then a man.* Now, however, being made celestial, the external begins to comply with and serve the internal, and in this case *becomes a man*, being so rendered both by the life of faith and the life of love. The life of faith prepares him, but it is the life of love which causes him to be a man.

96. It is said that *Jehovah God breathed into his nostrils*, concerning which expression it is to be observed, that in old time, and in the Word, by *nostrils* was understood whatever was grateful in consequence of its odor, which signifies perception. On this account it is repeatedly written of Jehovah, that he *smelled an odor of rest from the burnt-offerings*, and from those things which represented him and his kingdom; and as the things relating to love and faith are most grateful to him, it is said that *he breathed the breath of lives through the nostrils*; hence the anointed of Jehovah, or the Lord, is called *the breath of the nostrils*, (Lament. iv. 20.) This also the Lord himself signified by *breathing on his disciples*, as it is written in John, "*He breathed on [them], and saith unto them, Receive ye the Holy Spirit,*" (xx. 22.)

97. The reason why *life* is described by *breathing and by breath*, is, because the men of the Most Ancient Church perceived states of love and of faith by states of respiration, which were successively changed in their posterity. Concerning this respiration nothing can as yet be said, inasmuch as it is a subject at this day altogether unknown, nevertheless the most ancient people had a perfect knowledge of it, as those also have who

are in another life, although there is not a single person on earth at present who is at all acquainted with it: it was on this account that they compared *spirit or life to wind*. The Lord also applies the same comparison, when speaking of the regeneration of man, in John: * “The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the *Spirit*,” (iii. 8.) So in David: “By the word of Jehovah were the heavens made, and all the host of them by *the breath* of his mouth,” (Psalm xxxiii. 6;) and again: “Thou takest away *their breath*, they die, and return to their dust; thou sendest forth *thy spirit*, they are created, and thou renewest the face of the earth,” (Psalm civ. 29, 30.) *Breath* is used for the life of faith and of love, as appears from Job: “There is a *spirit* in man, and the *inspiration* of the Almighty giveth them understanding,” (xxxii. 8.) Again, in the same: “The *Spirit* of God hath made me, and the *breath* of the Almighty hath given me life,” (xxxiii. 4.)

98. Verse 8. *And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed.* By a *garden* is signified intelligencce, by *Eden*, love, by *the east*, the Lord: consequently, by *the garden of Eden eastward*, is signified the intelligence of the celestial man, which flows in by love from the Lord.

99. Life, or the order of life, with the spiritual man, is so ordained, that although there is an influx from the Lord into the intellectual, rational, and scientific principles of his mind, through the medium of faith, yet there is an appearance, arising from the opposition of the external to the internal man, as if intelligence did not flow from the Lord, but was derived from himself, by means of scientific and rational acquirements. But life, or the order of life, with the celestial man is such, that the Lord flows in by love, and by faith originating in love, into his intellectual, rational, and scientific principles; and as there is no strife between the internal and external man, he perceives that this is so. Thus order, which is as yet inverted with the spiritual man, is restored with the celestial, and this order, or *man*, is called a *garden in Eden eastward*. *The garden in Eden eastward planted by Jehovah God*, is, in a supreme sense, the Lord; in its inmost sense, which is also the universal sense, it is the kingdom of the Lord, or heaven, in which man is placed when he becomes celestial. Such is then his state that he is associated with angels in heaven, and is, as it were, one with them; for man was so created, that he may be in heaven at the same time that he is living on earth. In this state all his thoughts and ideas of thoughts, yea his words and actions, are open, containing in them a celestial and spiritual principle; and they

* The original word Πνευμα means both *wind*, *breath*, and *spirit*, and in this very passage is translated *wind* at the beginning and *spirit* at the end of the verse.—H. B.

are open even from the Lord, for there is in each the life of the Lord, which causes it to have perception.

100. That a *garden* signifies intelligence, and *Eden* love, appears also from Isaiah: "Jehovah will comfort Zion, he will comfort all her waste places, and he will make her wilderness like *Eden*, and her desert like *the garden of Jehovah*; joy and gladness shall be found therein, confession and the voice of melody," (li. 3.) In this passage, *wilderness*, *joy*, and *confession*, are terms expressive of the celestial things of faith, or such as relate to love; but *desert*, *gladness*, and *the voice of melody*, have reference to the spiritual things of faith, or such as belong to the understanding. The former have relation to *Eden*, the latter to *garden*; for with this prophet two expressions constantly occur concerning the same thing, one of which signifies celestial, and the other spiritual things. What is further signified by *the garden in Eden*, may be seen in what follows at verse 10.

101. That the Lord is *the east*, appears also throughout the Word, as in Ezekiel: "Afterward he brought me to the gate, even the gate that looketh towards *the east*, and behold, the glory of the God of Israel came from the way of *the east*; and his voice was like the voice of many waters, and the earth shined with his glory," (xliii. 1, 2, 4.) It was in consequence of the Lord's being *the east*, that a holy custom prevailed in the representative Jewish Church, before the building of the temple, of turning their faces towards *the east* when they prayed.

102. Verse 9. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of lives also, in the midst of the garden, and the tree of the knowledge of good and evil.* A *tree* signifies perception; a *tree pleasant to the sight*, the perception of truth; a *tree good for food*, the perception of good; the *tree of lives*, love, and faith thence derived; the *tree of the knowledges of good and evil*, faith derived from the sensual principle, or science.

103. The reason why *trees* here signify perceptions, is, because the celestial man is treated of; but it is otherwise when speaking of the spiritual man, for the *subject* determines the *predicate*.

104. At this day it is unknown what *perception* is. It is a certain internal sensation communicated by the Lord alone, as a means of discovering the true and the good, and it was best known to the Most Ancient Church. This *perception* is so perfect with the angels, that they thence both may know and have known, what is true and good, what from the Lord, and what from themselves; and also the quality of a stranger, at once on his arrival, and from a single idea of him. The spiritual man does not possess *perception*, but conscience only; a dead man has not even conscience, and the generality of persons do not know what conscience is, still less what is *perception*.

105. *The tree of lives* is love, and faith thence derived; *in the midst of the garden*, is in the will of the internal man. The will, which in the Word is called *the heart*, is the primary possession of the Lord with every man and angel. But as no one can do good of himself, the will or the heart is not of man, although it is predicated of man; cupidity, which he calls will, is of man. Since then the will is *the midst of the garden*, where *the tree of lives is placed*, and man has no will, but mere cupidity, therefore *the tree of lives* is the mercy of the Lord, from whom all love and faith, consequently all life, proceed.

106. But the nature of *the tree of the garden*, or perception; of *the tree of lives*, or love and the faith thence derived; and of *the tree of knowledge*, or faith originating in the sensual principle and science, will be shown in the following pages.

107. Verse 10. *And a river went out of Eden, to water the garden, and from thence it was parted, and became into four heads.* A river out of Eden signifies wisdom from love, which is Eden; to water the garden, is to communicate intelligence; to be thence parted into four heads, is a description of the intelligence flowing from the four rivers, as follows.

108. The most ancient people, when comparing man to a garden, also compared wisdom, and the things relating to wisdom to rivers; nor did they merely compare them, for they actually so called them, according to their usual mode of speaking. This mode of comparison and of speech was afterwards adopted by the prophets, as by Isaiah, where he treats of those who receive faith and love: "Thy light shall arise in darkness, and thy thick darkness shall be as the light of day; and thou shalt be like a watered garden, and like a spring of water, whose waters lie not," (lviii. 10, 11.) Again, speaking of the regenerate: "As the valleys are they spread forth, as gardens by the river's side; as the trees of lign-aloes, which Jehovah hath planted, and as cedar-trees beside the waters," (Numb. xxiv. 6.) So in Jeremiah: "Blessed is the man who trusteth in Jehovah; he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, (xvii. 7, 8.) In Ezekiel the regenerate are not only compared to a garden and a tree, but are so called, as in the following passage: "The waters made her to grow, the deep set her up on high, the river running round about her plant, and the waters sent out her streams to all the trees of the field; she was made beautiful in her greatness, in the length of her branches, for her root was by many waters. The cedars in the garden of God could not hide her; the fir-trees were not like her boughs, and the chestnut-trees were not like her branches: nor was any tree in the garden of God equal to her in her beauty; I have made her beautiful by the multitude of her branches, and all the trees of Eden that were in the garden of God envied her," (xxx. 4, 7—9.) From these passages it is

evident that when the most ancient people compared man, or the things in man, to a *garden*, they adjoined also *waters* and *rivers* by which he might be *watered*; and that by *waters* and *rivers* they understood such things as would make him increase.

109. That wisdom and intelligence, although they appear in man, are of the Lord alone, as above observed, is plainly declared by similar representatives in Ezekiel: "Behold, *waters* issuing out from under the threshold of the house *eastward*; for the face of the house is *the east*; and he said, These *waters* go out to the border towards *the east*, and they descend upon the plain and come to the sea; which being brought forth into the sea, *the waters* shall be healed; and it shall come to pass that every living soul which creepeth, whithersoever the *water of the rivers* shall come, shall live. And by *the river* upon the bank thereof, on this side and on that side, shall grow all *trees for meat*, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their *waters* issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine," (xlvi. 1, 8, 9, 12.) Here the Lord is signified by *the east*, and by *the sanctuary*, from whence the *waters* and *rivers* issued. In like manner in John: "He showed me a pure *river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of *the river* was there *the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month; and the leaf of the tree was for the healing of the nations," (Rev. xxii. 1, 2.)

110. Verses 11, 12. *The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx-stone. The first river, or Pison, signifies the intelligence of faith originating in love; the land of Havilah the mind; gold, good; bdellium and the onyx-stone, truth. Gold is twice mentioned, because it signifies the good of love and the good of faith from love: and bdellium and the onyx-stone are both mentioned because one signifies the truth of love, and the other the truth of faith from love. Such is the celestial man.*

111. It is, however, a very difficult matter to describe these things according to their internal sense, for in the present day no one understands what is meant by faith from love, and what by wisdom and intelligence thence derived. For external men scarcely know any thing but science, which they call both intelligence, and wisdom, and faith. They do not even know what love is, and many do not know what the will and understanding are, and that they constitute one mind; although, each of them is distinct, yea, most distinct, and the universal heaven is ar-

ranged by the Lord in most distinct order, according to the differences of love and faith, which are innumerable.

112. Be it known, moreover, that there is no wisdom which is not from love, thus from the Lord; nor any intelligence, except from faith, thus also from the Lord; and that there is no good except from love, thus from the Lord; and no truth except from faith, thus from the Lord. What are not from love and faith, thus from the Lord, have indeed similar names, but they are spurious.

113. Nothing is more common in the Word than for the good of wisdom or love to be signified and represented by gold. All the *gold* in the ark, in the temple, in the golden table, in the candlesticks, in the vessels, and upon the garments of Aaron, signified and represented the good of wisdom or of love. So also in the prophets, as in Ezekiel: "In thy wisdom and in thine intelligence, thou hast gotten thee riches, and hast gotten *gold* and silver in thy treasures," (xxviii. 4;) where it is plainly said, that from wisdom and intelligence are *gold* and silver, or the good and the true, for *silver* here signifies the true, as it does also in the ark and in the temple. Again in Isaiah: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all those from Sheba shall come, they shall bring *gold* and frankincense, and they shall announce the praises of Jehovah," (lx. 6.) Thus also the wise men from the east, who came to Jesus when he was born, "fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; *gold*, and frankincense, and myrrh," (Matt. ii. 1, 11.) Here also *gold* signifies good: frankincense and myrrh, grateful offerings proceeding from love and faith, which are therefore called the praises of Jehovah. Wherefore it is said in David, "He shall live, and he shall give to him of the *gold* of Sheba; and he shall also pray for him continually, and every day shall he bless him," (Psalm lxxii. 15.)

114. The truth of faith also is signified and represented in the Word by *precious stones*, as by those in the breast-plate of judgment, and on the shoulders of Aaron's ephod. In the breast-plate gold, blue, purple, scarlet double-dyed, and fine-twined linen, represented such things as relate to love, and the *precious stones* such as are of faith from love; as did likewise the two *stones* of memorial on the shoulders of the ephod,—which were *onyx-stones*,—set inouches of gold, (Exod. xxviii. 9—22.) It is also plain from Ezekiel, where, speaking of man possessing heavenly riches, wisdom and intelligence, it is said, "Full of wisdom, and perfect in beauty, thou hast been in *Eden the garden of God*; every *precious stone* was thy covering, the *ruby*, the *topaz*, the *diamond*, the *beryl*, the *onyx*, and the *jasper*; the *sapphire*, the *emerald*, and the *carbuncle* and *gold*, the work of thy tabrets and of thy pipes, were prepared in thee in the day

that thou wast *created*; thou wast perfect in thy ways from the day that thou wast *created*," (xxviii. 12, 13, 15.) Which words, it must be evident to every one, do not signify *stones*, but the celestial and spiritual [truths] of faith; yea, every particular stone represented some essential [truth] of faith.

115. When the most ancient people spoké of *lands*, [or *countries*,] they understood what was signified by them, just as those at the present day, who have an idea that the land of Canaan and Mount Zion signify heaven, do not so much as think of any country or mountain when those places are mentioned, but only of the things which they signify. It is so here with the *land of Havilah*, which is mentioned again, (Gen. xxv. 18,) where it is said of the children of Ishmael, that "they dwelt from *Havilah* even unto *Shur*, which is near the face of Egypt, as thou goest towards Assyria." Those who are in the celestial idea, have no perception here of any thing but intelligence, and what flows from intelligence. So by *to compass*,—as where it is said that *the river Pison compasseth the whole land of Havilah*,—they perceive that to *flow in* is meant, and also that the *onyx-stones on the shoulders of Aaron's ephod should be compassed in ouches of gold*, (Exod. xxviii. 11,) signified that the good of love should enter by influx into the truth of faith; and so in many other instances.

116. Verse 13. *And the name of the second river was Gihon; the same is it that compasseth the whole land of Ethiopia [Cush]. The second river, which is called Gihon*, signifies the knowledge of all things which are of the good and the true, or of love and faith, and *the land of Ethiopia* the mind or faculty. The mind is constituted of the will and the understanding: what is said of the first river has reference to the will; what of this, to the understanding, to which belong the knowledges of the good and the true.

117. The land of Cush, or Ethiopia, moreover, abounded with gold, precious stones, and spices, which, as was before observed, signify goodness, truth, and the things thence derived which are agreeable to them, such as are of the knowledges of love and faith, as is evident from the passages above cited (n. 113) from Isaiah lx. 6; Matt. ii. 1, 11; David, Psalm lxxii. 15. Similar things are understood in the Word by Cush or Ethiopia, as by Sheba, as is evident from the prophets; thus from Zephaniah, where also *the rivers of Cush* are mentioned: "In the morning he will bring his judgment to light; for then will I turn to the people with a pure lip, that they may all call upon the name of Jehovah, that they may serve him with one shoulder; from the passage of *the rivers of Cush* my supplicants shall bring mine offering," (iii. 5, 9, 10.) And from Daniel, speaking of the king of the north and of the south: "He shall rule over the treasures of gold and of silver, and over all the desirable things of Egypt; and the *Lybians* and the *Ethiopians* shall be

under his steps," (xi. 43 :) where Egypt is put for scientifics, and the Ethiopians for knowledges. So in Ezekiel: "The merchants of *Sheba* (by whom likewise are signified the knowledges of faith) and Raamah, these were thy merchants—in the chief of all spices, and in every precious stone, and in gold," (xxvii. 22.) So in David, speaking of the Lord, consequently of the celestial man: "In his days the righteous shall flourish, and abundance of peace even until there shall be no moon; the kings of Tarshish and of the isles shall bring presents; the kings of *Sheba* and Seba shall offer a gift," (Psalm lxxii. 7, 10.) These words, as 'is plain from their connection with the preceding and subsequent verses, signify the celestial things of faith. Similar things were signified by the queen of Sheba, who came to Solomon, and proposed enigmas, and brought to him spices, gold, and the precious stone, (1 Kings x. 1, 2 :) for all that is contained in the historical parts of the Word, as well as in the prophets, signify, represent, and involve arcana.

118. *And the name of the third river is Hiddekel; that is it which goeth eastward towards Assyria; and the fourth river Euphrates. The river Hiddekel is reason, or the clearness of reason: Assyria is the rational mind: the river's going eastward to Assyria, signifies that perspicuity of reason comes from the Lord through the internal man into the rational mind, which is of the external man. Phrath, or Euphrates, is science, which is the ultimate or boundary.*

119. *Assyria signifies the rational mind, or the rational [principle] of man, as is very evident from the prophets; as from Ezekiel: "Behold, the Assyrian was a cedar in Lebanon, beautiful in the branch, and a shady grove, and high in altitude, and her offshoot was among the dense [leaves]; the waters made her to increase, the depth of the waters exalted her, the river running round about her plant," (xxx. 3, 4.) The rational principle is called a cedar of Lebanon; the offshoot among the dense [leaves] signifies the scientifics of the memory, which are thus circumstanced. This is still clearer in Isaiah: "In that day shall there be a highway from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with Assyria. In that day shall Israel be the third with Egypt, and with 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," (xix. 23—25.) By Egypt in this and other passages is signified science, by Assyria reason, and by Israel intelligence.*

120. As by Egypt, so also by *Euphrates*, are signified sciences, or scientifics, and also the sensual [knowledges] from which scientifics are formed. This is evident from the Word by the prophets, as from Micah: "Mine enemy—hath said, Where is

Jehovah thy God? The day in which he shall build thy walls, that day shall the decree be far removed; that day also he shall come even to thee from *Assyria*, and to the cities of Egypt, and—to *the river* [Euphrates],” (vii. 10—12.) They thus expressed themselves concerning the coming of the Lord to regenerate man that he might be made celestial. From Jeremiah: “What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of *Assyria*, to drink the waters of the *river* [Euphrates]?” (ii. 18:) where *Egypt* and *Euphrates* likewise signify scientifics, and *Assyria* reasonings thence derived. From David: “Thou hast made a vine to go forth out of *Egypt*; thou hast cast out the nations; thou hast planted her; thou hast sent out her layers even to the sea, and her twigs to the river [Euphrates],” (Psalm lxxx. 8, 11.) Where also *the river Euphrates* signifies the sensual and scientific principles. For the *Euphrates* was the boundary of the dominions of Israel towards *Assyria*, as the scientific [principle] of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man: the same is signified by what was said to Abraham: “Unto thy seed will I give this land, from the river of Egypt, unto the great river, the *river Euphrates*,” (Gen. xv. 18:) these two boundaries have similar significations.

121. What celestial order is, or how those things which are of life proceed, is demonstrable from these *rivers* to be from the Lord, who is *the East*: from him proceeds wisdom, by wisdom intelligence, and by intelligence reason; thus by means of reason the scientifics of the memory are vivified. This is the order of life, and such are celestial man: wherefore, since the elders of Israel represented celestial men, they were called *wise, intelligent, and knowing*, (Dent. i. 13, 15.) Hence it is said of Bezaleel, who constructed the ark, that he was filled “with the spirit of God, in *wisdom*, in *understanding*, and in *knowledge* [or science], and in every work,” (Exod. xxxi. 3; xxxv. 31; xxxvi. 1, 2.)

122. Verse 15. *And Jehovah God took the man, and placed him in the garden of Eden, to till it and take care of it.* By the *garden of Eden*, are signified all the things of the celestial man, of which we have been speaking; by *to till and take care of it*, is signified, that it is permitted him to enjoy all those things, but not to possess them as his own, because they are the Lord’s.

123. The celestial man acknowledges—because he perceives, that each and every thing is the Lord’s; the spiritual man, indeed, acknowledges the same, but orally, because he has learnt it from the Word. The worldly and corporeal man neither acknowledges nor allows that it is so, but whatever he has he calls his own, and imagines that were he to lose it, he should altogether perish.

124. That wisdom, intelligence, reason, and science, are

not of man, but of the Lord, is very clear from all that the Lord taught; as in Matthew, where the Lord compares himself to a householder, who planted a vineyard, and hedged it round, and let it out to husbandmen, (xxi. 33;) and in John: "The Spirit of truth will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: he shall glorify *Me*, for he shall receive of *Mine*, and shall show it unto you," (xvi. 13, 14;) and in another place: "A man can receive nothing except it be given him from heaven," (iii. 27.) This truth is known to every one who is acquainted with only a few of the arcana of heaven.

125. Verse 16. *And Jehovah God commanded the man, saying, Of every tree of the garden, eating thou mayest eat. To eat of every tree* is to know and understand from *perception* what is good and true; for, as was before observed, a *tree* signifies *perception*. The men of the Most Ancient Church had the knowledges of a true faith by means of revelations, for they conversed with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisaical to them. They had from the Lord continual *perception*, so that when they reflected on what was treasured up in the memory, they instantly perceived whether it was true and good, so that when any thing false presented itself, they not only avoided it but even regarded it with horror: such also is the state of angels. In place of this *perception* of the Most Ancient Church, however, the *knowledge* of what is true and good afterwards succeeded, primarily from what had been previously revealed, but in succeeding ages from what was revealed in the Word.

126. Verse 17. *But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die.* These words, taken together with those just explained, signify, that it is allowable to obtain a knowledge of what is true and good by means of every perception derived from the Lord, but not from self and the world, or, to inquire into the mysteries of faith by the senses or from science, for in this case the celestial principle is destroyed.

127. A desire to investigate the mysteries of faith by means of the senses and science, was not only the cause of the fall of the posterity of the Most Ancient Church, as treated of in the following chapter, but it is also the cause of the fall of every church; for hence come not only false opinions but also evils of life.

128. The worldly and corporeal man says in his heart, "If I am not instructed concerning faith, and every thing relating to it, by the senses, so that I may see them, or by means of science, so that I may understand them, I will not believe;" and he confirms himself in his incredulity by this fact, that natural things cannot be contrary to spiritual. Thus he is desirous of

being instructed in what is celestial and divine from what is sensual, which, yet, is as impossible as it is for a camel to go through the eye of a needle; for the more he desires to grow wise by such a process, the more he blinds himself, till at length he comes to believe nothing, not even the reality of spiritual existences, or of eternal life. This is a necessary consequence of the principle which he lays down, and this is to *eat of the tree of the knowledge of good and evil*, of which the more he eats the more thoroughly is he destroyed. He, however, who wishes to grow wise from the Lord and not from the world, says in his heart, that the Lord must be believed, that is, the things which the Lord has spoken in the Word, because they are truths; and according to this principle he regulates his thoughts. He confirms himself in his belief by rational considerations, by science, and by facts derived from nature and the experience of his senses; and he rejects from his thoughts every idea which does not tend to its confirmation.

129. Every one may see, that man is governed by the principles he assumes, be they never so false, and that all his knowledge and reasoning favor his principles; for innumerable considerations tending to support them readily present themselves to his mind, and thus he is confirmed in false sentiments. He, therefore, who assumes it as a principle, that nothing is to be believed before it is seen and understood, can never believe, since spiritual and celestial things are incapable of being seen with the eyes, or conceived by the imagination. But the true order is, for man to be wise from the Lord, that is, from his Word,—then all things succeed in their order, and he becomes enlightened both as to rational things and by science. For man is by no means forbidden to learn the sciences, since they are both useful and agreeable to his life, nor is he who is in the faith prohibited from thinking and speaking as the learned of the world; but then he must be guided by this principle, to believe the Word of the Lord, and to confirm, so far as he can, spiritual and celestial truths by natural truths, in terms familiar to the learned world. Thus his principle of action must be derived from the Lord, and not from himself; for the former, spiritually, is life, but the latter, death.

130. He who desires to be wise from the world, has for his *garden* the knowledge acquired by means of the senses and from science; self-love and the love of the world are his *Eden*; his *east* is the west, or himself; his *river Euphrates*, his entire scientific faculty, which is condemned; the *other river going to Assyria* is infatuated reasoning productive of falsities; *the third river compassing the land of Ethiopia* denotes the principles of evil and the false thence derived, which are the knowledges of his faith; the *fourth river* is wisdom originating in those principles, which in the Word is called magic, where *Egypt*, which

denotes science, after it became addicted to magic, signifies such a one, because, as may be seen from the Word, it wills to be wise from self. Of such it is written in Ezekiel: "Thus saith the Lord Jehovah, Behold, I am against thee, *Pharaoh king of Egypt*, the great whale lying in the midst of his *rivers*, who hath said, My *river* is mine own, and I have made it for myself.—And the land of *Egypt* shall be desolate and waste, and they shall know that I am Jehovah, because he hath said, The *river* is mine, and I have made it," (xxix. 3, 9.) Such also are called *trees of Eden in hell*, by the same prophet, where he speaks of Pharaoh, or the Egyptian, in these words: "When I shall have made him to descend into hell with them that descend into the pit;—to whom art thou thus made like in glory and in greatness among the *trees of Eden*? yet shalt thou be made to descend *with the trees of Eden* into the lower earth;—in the midst of the uncircumcised, with them that be slain by the sword. This is *Pharaoh* and all his multitude," (xxxi. 16, 18.) Here, *the trees of Eden* are scientifics and knowledges from the Word, which they thus profane by reasonings.

18. And Jehovah God said, It is not good that the man should be alone, I will make him a help as with him.

19. And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof.

20. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field; but for the man there was not found a help as with him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof.

22. And the rib which Jehovah God had taken from the man, he built into a woman, and brought her to the man.

23. And the man said, This now is bone of my bones, and flesh of my flesh; therefore she shall be called wife,* because

* The word in the original Hebrew Scriptures which is here translated *wife*, *אִשָּׁה*, by Swedenborg, is the same as in the preceding verse is translated *woman*. By this change of terms, we certainly lose sight of the relationship that exists, and is expressly alluded to in the text, between the Hebrew words *אִשָּׁה* (*ishah*) and *אִישׁ* (*ish*), and which is well represented by the English words "man" and "woman." Had our author written in English, he would probably, to exhibit this relationship, have again used the word "woman" in this verse, as is done in the common English Bible; but writing in Latin, in which language neither of the words signifying woman or wife is at all related to that which signifies man, and thus not being able to exhibit in his translation the *form* of the original expression, he has judiciously

she was taken out of man [*vir*].*

24. Therefore shall a man [*vir*] leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25. And they were both naked, the man and his wife, and were not ashamed.

THE CONTENTS.

131. THE posterity of the Most Ancient Church, which inclined to *proprium*,† is here treated of.

132. Since man is such as not to be content to be led by the Lord, but desires also to be guided by himself and the

used that word which most adequately exhibits the *sense*: for it is in reference to woman in her character as the *wife* of man, that the original adverts to the derivation of her name. On this account, then, our author, after having in the 22d verse translated the word אִשָּׁה (*ishah*)—*mulier*, woman, as most agreeable to the sense in that place, translates it in this verse *uxor*—wife, as most expressive of the meaning here. In the following verse—the 24th—the translators of the authorized version of the Bible have also made the same change of terms: as we cannot say in English “a man shall cleave to his *woman*,” they have there introduced the term “wife” as their translation of אִשָּׁה (*ishah*). The difficulty arises from this circumstance. The Hebrew word אִשָּׁה (*ishah*), like the French word *femme*, means both a *woman*, in general, and a *wife*, in particular; and therefore in languages like the English, which appropriate a separate word to express each of those ideas, it must be translated either by the one term or the other, according to the sense, as determined by the context.

From this statement it will also be seen, that when the author says below, n. 151, that the *proprium* “is called a *woman*, and afterwards a *wife*,” he does not mean that the words in the Hebrew are different, but that different words are used by him, because the *idea* attached to the same Hebrew word is different in different places.

* It is necessary to explain why the Latin word *vir* is here and in other places added in brackets after the word “man.”

In the three ancient languages, the Hebrew, the Greek, and the Latin, there are two words to denote man; one of these words, which in Hebrew is אָדָם (*adam*), in Greek, ἄνθρωπος (*anthropos*), and in Latin, *homo*, denoting a human being in general, without any reference to sex; and the other, which in Hebrew is אִישׁ (*ish*), in Greek, ἀνὴρ (*aner*), and in Latin, *vir*, denoting a *male* man only. But as the English affords but the single word “man,” by which to translate the twofold expressions of the ancient languages; and as, on account of the distinctness of the ideas in the spiritual sense, it is necessary to indicate, by some means, what expression is used in the author’s Latin, and in the passages of the Hebrew and Greek Scriptures which he translates, therefore throughout this work, when the word in the Latin is *homo*, answering to the Greek ἄνθρωπος (*anthropos*) and the Hebrew אָדָם (*adam*), the English word “man” is given by itself; but when the word in the Latin is *vir*, answering to the Greek ἀνὴρ (*aner*) and the Hebrew אִישׁ (*ish*), the Latin word *vir* is added, as above.

† The Latin word *proprium*, which is here retained, for want of an English word exactly answering to it, literally signifies *what is properly one’s own*; and it is commonly used by our author to express the *self-hood*. The French *le propre* answers to it perfectly.—H. B.

world, or by the *proprium*, therefore the *proprium*, which was granted to him, is here treated of, verse 18.

133. And first it is given him to know the affections of the good, and the knowledges of the true, with which he is endowed by the Lord; still, however, he inclines to the *proprium*, verses 19, 20.

134. Wherefore he is let into the state of the *proprium*, and a *proprium* is given to him, which is described by a *rib built into a woman*, verses 21—23.

135. Celestial and spiritual life also are adjoined to the *proprium*, so that they appear as one, verse 24.

136. And innocence from the Lord is insinuated into the *proprium*, that it might not be offensive to him, verse 25.

THE INTERNAL SENSE.

137. THE first three chapters of Genesis treat in general of the Most Ancient Church which is called *Man*, from its beginning to its end, when it perished: the preceding part of this chapter treated of its most flourishing state, when it was a *celestial man*; the present, of those who inclined to *proprium* and of their posterity.

138. Verse 18. *And Jehovah God said, It is not good that the man should be alone; I will make him a help as with him.* By *alone* is signified, that he was not content to be led by the Lord, but desired to be so from self and the world. By a *help as with him*, is signified the *proprium*, which is subsequently called a *rib built into a woman*.

139. In ancient times those were said to *dwell alone* who were under the Lord's guidance as celestial men, because such were no longer infested by evils, or evil spirits. This was also represented in the Jewish Church by their *dwelling alone* when they had driven out the nations. On this account it is frequently said of the Lord's Church in the Word, that she is *alone*, as in Jeremiah: "Arise, get you up to the quiet nation that dwelleth confidently, saith the Lord, which hath neither gates nor bars, they *dwell alone*," (xlix. 31.) In the prophecy of Moses: "Israel hath dwelt confidently alone," (Deut. xxxiii. 28.) And still more clearly in the prophecy of Balaam: "Lo, the people *dwelleth alone*, and shall not be reckoned among the nations," (Numb. xxiii. 9;) where nations signify evils. This posterity of the Most Ancient Church was not disposed to *dwell alone*, that is, to be a celestial man, or to be led by the Lord as a celestial man, but to live amongst the nations like the Jewish Church. In consequence of this inclination, it is said, *it is not good that the*

man should be alone, for he who desires it, is in evil, and his desire is granted to him.

140. That by a *help as with him* the *proprium* is signified, is evident both from the nature of the *proprium*, and from what follows. As, however, the man of the church, who is here treated of, was well disposed, a *proprium* was granted to him, but of such a kind that it appeared like his own, wherefore it is said to be a *help as with him*.

141. Innumerable circumstances might be related about the *proprium*, in describing its nature and influence with the corporeal and worldly man, with the spiritual man, and with the celestial man. The *proprium*, with the corporeal and worldly man, is his all; he knows nothing else but the *proprium*, and imagines, as was said above, that if he were to lose his *proprium* he should perish. With the spiritual man also the *proprium* has a similar appearance; for, although he knows that the Lord is the life of all, and gives wisdom and understanding, and consequently the power to think and to act, yet this knowledge is rather the profession of his lips than the belief of his heart. But the celestial man acknowledges that the Lord is the life of all, and gives the power to think and to act, because he perceives that it is really so. He never desires a *proprium*; but although he does not, still a *proprium* is given him by the Lord, which is conjoined with every perception of the good and the true, and with all felicity. The angels are in such a *proprium*, and thence in the utmost peace and tranquillity; for in their *proprium* are contained the things which are of the Lord, who governs their *proprium*, or them by means of their *proprium*. This *proprium* is the very essence of all that is celestial, whilst that of the corporeal man is infernal:—but, more will be said hereafter on the subject of the *proprium*.

142. Verses 19, 20. *And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field; but for the man there was not found a help as with him.* By *beasts* are signified the celestial affections, and by *fowls of the heavens*, the spiritual; or by *beasts* what is of the will, and by *fowls*, what is of the understanding. *To bring them to the man to see what he would call them*, is to enable him to know their quality, and *his giving them names*, signifies that he knew it. But, notwithstanding he knew with what quality the affections of the good and the knowledge of the true were endowed by the Lord, still he inclined to *proprium*, which is expressed in the same terms as before, that *there was not found a help as with him*.

143. That by *beasts* and *animals*, were anciently signified

affections, and their like in man, may appear strange at the present day : but as the men of that period regarded all objects from a celestial idea, and as such things are represented in the world of spirits by *animals*, and, indeed, by *animals* of a similar quality, therefore when these were mentioned they were understood : in the Word also, whenever *beasts* are spoken of, either generically or specifically, they are implied. The whole prophetic Word abounds with similar representative expressions, wherefore he who does not know what every *beast* specifically signifies, cannot possibly understand what the Word contains in the internal sense : but, as was before observed, *beasts* are of two kinds,—evil or noxious *beasts*, and good or harmless ones,—by the *good*, good affections are signified, as by sheep, lambs, and doves ; and as it is the celestial, or the celestial-spiritual man who is here treated of, such are here meant. That *beasts* in general signify affections, was shown from some passages in the Word above, n. 45, 46 ; so that there is no need of adducing any further proof in this place.

144. That to *call by name* signifies to know their quality, is, because the ancients, by the *name*, understood no other than the essence of a thing, and by *seeing and calling by name*, to know the quality. This was the reason why they gave *names* to their sons and daughters according to the things which were signified, for every *name* had something peculiar in it, from which, and by which, they might know whence and what it was, as will be seen in a future part of this work, when, by the divine mercy of the Lord, we come to treat of the twelve sons of Jacob. Since therefore *names* implied whence and what they were, nothing else was understood by *calling by name*. This was the customary mode of speaking amongst them, and those who are not aware of it must feel surprised that to *call by name* has this signification.

145. In the Word also by *name* is signified the essence of a thing, and by *seeing and calling by name* to know its quality ; as in Isaiah : “ I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, who *call thee by thy name*, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even *called thee by thy name*, I have *surnamed thee*, and thou hast not known me,” (xlv. 3, 4.) In this passage, to *call by name*, and to *surname*, signifies to foreknow his nature. Again : “ Thou shalt be *called by a new name*, which the mouth of Jehovah shall *name*,” (lxii. 2,) signifying to acquire a *new nature*, as appears from the preceding and subsequent verses. Again : “ Fear not, O Israel, for I have redeemed thee, *I have called thee by thy name* ; thou art mine,” (xliii. 1 ;) denoting that he knew their nature. Again, in the same prophet : “ Lift up your eyes on high, and behold who hath created these things, that bringeth

out their host by number, *He will call them all by name,*" (xl. 26;) for he knew them all. In the Revelation: "Thou hast a few *names* even in Sardis who have not defiled their garments. —He that overcometh, the same shall be clothed in white raiment, and I will not blot out his *name* out of the book of life, but I will confess his *name* before my Father, and before his angels," (iii. 4, 5.) And in another place: "Whose *names* are not written in the book of life of the Lamb," (xiii. 8.) By *names* in these passages are never understood *names* but qualities, nor is the *name* of any one ever known in heaven, but only what he is.

146. From what has been stated, the connection of what is signified may be seen. In verse 18 it is said, *It is not good that the man should be alone, I will make him a help as with him,* by and by *beasts* and *birds* are spoken of, which had, however, been mentioned before, and immediately it is repeated, that *for the man there was not found a help as with him,* which denotes that although he was permitted to know his state as to the affections of good, and the knowledges of truth, still he inclined to *proprium*; for those who are of such a nature as to desire a *proprium*, begin to despise the things of the Lord, however plainly they may be represented and demonstrated to them.

147. *And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof.* By a *rib*, which is a bone of the chest, is meant man's *proprium*, in which there is but little vitality, and, indeed, a *proprium* which is dear to him: by *flesh in the place of the rib*, is meant a *proprium* in which there is vitality; by a *deep sleep*, is meant that state into which he was let so that he might appear to himself to possess a *proprium*, which state resembles *sleep*, because whilst in it he knows no other but that he lives, thinks, speaks, and acts, from himself: when, however, he begins to know that this is false, he is then roused as it were out of *sleep* and becomes awake.

148. The reason why man's *proprium* which is a bone of the chest, and indeed a *proprium* which is dear to him, is called a *rib*, is, because the chest, amongst the most ancient people, signified charity, because it contains both the heart and the lungs; and bones signified the viler things, because they possess a minimum of vitality: whilst *flesh* denoted such as had vitality. The ground of these significations is one of the deepest arcana which was known to the men of the Most Ancient Church, concerning which more will be said, by the divine mercy of the Lord, in the following pages.

149. In the Word also *proprium* is signified by *bones*, and indeed a *proprium* vivified by the Lord, as in Isaiah: "Jehovah shall—satisfy thy soul in drought, and free thy *bones* from incumbrance, and thou shalt be like a watered garden," (lviii. 11.) And again: "When ye see this your heart shall rejoice, and

your *bones* shall flourish like an herb," (lxvi. 14.) In David: "All my *bones* shall say, Jehovah, who is like unto thee?" (Psalm xxxv. 10.) This is still more evident from Ezekiel, where he speaks of *bones* receiving *flesh*, and having breath put into them: "The hand of Jehovah—hath sent me down in the midst of the valley which was full of *bones*, and he said to me, Prophecy upon these *bones*, and say unto them, O ye dry *bones*, hear the word of Jehovah; thus saith the Lord Jehovah to these *bones*; behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up *flesh* upon you, and cover you with skin, and I will put breath in you, and ye shall live, and ye shall know that I am Jehovah," (xxxvii. 1, 4—6.) Man's *proprium*, when viewed from heaven appears altogether like something bony, inanimate, and thoroughly deformed, consequently as, in itself, dead; but when vivified by the Lord, it looks like a *fleshy* substance. Man's *proprium* is, indeed, a mere dead nothing, although to him it seems so real and important, yea as his all. Whatever lives in him is from the life of the Lord, and if this were removed, he would fall down dead like a stone: for man is only an organ receptive of life, and such as is the quality of the organ, such is the affection of the life. The Lord alone has *proprium*, from *proprium* he redeemed man, and from *proprium* he saves man. The Lord's *proprium* is life, and from his *proprium*, man's *proprium*, which in itself is dead, is vivified. The Lord's *proprium* is also signified by the Lord's words in Luke: "A spirit hath not *flesh and bones* as ye see me have," (xxiv. 39;) and likewise by this, that a *bone of the paschal lamb should not be broken*, (Exod. xii. 46.)

150. The state of man, when he is in *proprium*, or when he supposes his life to be self-derived, is compared to *deep sleep*, yea, by the ancients it was called *deep sleep*, and in the Word it is said of such, that *they have poured out upon them the spirit of deep sleep*, and that *they sleep the sleep*. Man's *proprium* is in itself dead, and no one has any life from himself, as is shown so clearly in the world of spirits, that evil spirits who love nothing but the *proprium*, and obstinately insist that they live from themselves, are convinced by sensible experience, and forced to confess, that they do not live from themselves. It has been especially permitted me, now for several years, to become acquainted with the human *proprium*, and it has been granted to me to perceive clearly that I could think nothing from myself, but that every idea of thought entered by influx, and, sometimes, how and whence this influx entered. The man, therefore, who supposes that he lives from himself, is in the false, and in consequence appropriates to himself every thing evil and false, which he would never do were he to believe according to the real truth of the case.

151. Verse 22. *And the rib which Jehovah God had taken from the man, he built into a woman, and brought her to the man.* By *to build* is signified to raise up what was fallen; by *the rib*, the unvivified *proprium*; by *a woman*, *proprium* vivified by the Lord; by *he brought her to the man*, that *proprium* was granted him. The posterity of this church did not wish, like their parents, to be a celestial man, but to be under their own self-guidance; and, thus inclining to *proprium*, it was granted to them, but still one vivified by the Lord, and therefore called *a woman*, and afterwards *a wife*.*

152. It requires but little attention in any one to discern, that *woman was not formed out of the rib of a man*, and that deeper arcana are here implied than any person has heretofore been aware of. It must be plain also, that by the woman is signified the *proprium*, from this circumstance, that it was the *woman* who was deceived; for nothing ever deceives man but the *proprium*, or, what is the same, the love of self and of the world.

153. *The rib* is said to be *built into a woman*, but it is not stated that the woman was created, or formed, or made, as it was before when treating of regeneration. The reason of its being said to be *built*, is, because *to build* is to raise up that which is fallen: in this sense it is applied in the Word, where *to build* is predicated of evils; to raise up, of falses; and to *renew*, of both; as in Isaiah: "They shall *build* the wastes of eternity, they shall *raise up* the ancient desolations, and they shall *renew* the waste cities, the desolations of many generations," (lxi. 4.) *Wastes* in this and other passages signify evils; *desolations*, falses; *to build* is applied to the former, *to raise up*, to the latter, and this distinction is carefully observed in other places by the prophets, as where it is said in Jeremiah: "Again I will *build* thee, and thou shalt be *built*, O virgin of Israel," (xxxii. 4.)

154. Nothing evil and false can possibly exist which is not the *proprium*, and from the *proprium*; for the *proprium* of man is evil itself, and thence man is nothing but evil and falsity. This was demonstrated to me by the fact, that when the *proprium* of man is presented to view in the world of spirits, it appears so deformed that it is impossible to depict any thing more ugly, although with a difference according to the nature of the *proprium*, so that he to whom the things of his *proprium* are visibly exhibited, is struck with horror, and wishes to flee from himself as from a devil. When, however, the things of the *proprium* of man are vivified by the Lord, they assume a beautiful and graceful form, with a variety according to the life, to which the celestial principle of the Lord can be adjoined. Thus, such as

* See the note above, p. 50.

have been endowed with, or vivified by, *charity*, appear like boys and girls with the most beautiful countenances; and those who are in *innocence*, like naked infants, variously adorned with garlands of flowers encircling their bosoms, and diadems upon their heads, living and sporting in an adamantine aura, and having the most interior perception of felicity.

155. The words, *a rib was built into a woman*, include more arcana than it is possible for any one ever to discover from the letter; for the Word of the Lord is so constituted, that its inmost contents regard the Lord himself and his kingdom,—thence is the life of the Word. The passage before us likewise, when viewed interiorly, refers to the celestial marriage. This celestial marriage exists in the *proprium*, which, when vivified by the Lord, is called both the *bride* and the *wife* of the Lord. The *proprium* thus vivified has a perception of all the good of love and the truth of faith, and consequently possesses all wisdom and intelligence conjoined with inexpressible felicity. The nature, however, of the vivified *proprium*, which is called the *bride* and *wife* of the Lord, cannot be concisely explained; suffice it therefore to observe, that the angels perceive that they live from the Lord, although, when not reflecting on the subject, they know no other but that they live from themselves. They are all influenced by an affection of such a nature, that in the least departure from the good of love, and the truth of faith, they perceive a change; and, consequently, they are in the enjoyment of their peace and felicity, which is inexpressible, whilst in their common perception that they live from the Lord. This *proprium* also is what is meant in Jeremiah, when it is said, “Jehovah hath created a new thing in the earth, a *woman* shall compass a *man*,” (xxx. 22.) The celestial marriage, also, is signified in this passage, where by a *woman* is meant the *proprium* vivified by the Lord, of whom the expression to *compass* is predicated, because the *proprium* encompasses as a *rib* made *flesh* encompasses the heart.

156. Verse 23. *And the man said, This now is bone of my bones and flesh of my flesh; therefore she shall be called wife, because she was taken out of man [vir]. Bone of bones and flesh of flesh*, signify the *proprium* of the external man; *bone*, the *proprium* before it is vivified, and *flesh*, the vivified *proprium*. *Man [vir]*, moreover, signifies the internal man, and as this is consociated with the external, as stated in the subsequent verse, therefore the *proprium* which was before called *woman* is here denominated *wife*. *Now*, signifies that it was thus effected at this time when the state was changed.

157. Inasmuch as *bone of bones and flesh of flesh*, signified the *proprium* of the external man in which was the internal, therefore in ancient times all those were called *bone of bones and flesh of flesh*, who could be said to belong to them [*qui*

proprii dici potuerunt], and were of one house, or of one family, or in any degree of relationship with each other. Thus Laban says of Jacob, "Surely thou art *my bone and my flesh*," (Gen. xxix. 14.) And Abimelech of his mother's brethren, and of the family of the house of his mother's father, "Remember that I am *your bone and your flesh*," (Judges ix. 2.) The tribes of Israel also say of themselves to David, "Behold, we are *thy bone* and we are *thy flesh*," (2 Sam. v. 1.)

158. *Man* [*vir*] signifies the internal man, or what is the same, one who is intelligent and wise, as is plain from Isaiah: "I behold, and there is no *man* [*vir*], even among them, and there is no *counsellor*," (xli. 28)—thus, none *wise* and *intelligent*. Also in Jeremiah: "Run ye to and fro through the streets of Jerusalem, and see if ye can find *a man*, if there be any executing judgment, seeking the truth," (v. 1.) *One who executes judgment* is a wise person, and *he who seeks the truth*, an intelligent one.

159. It is not, however, easy to perceive how these things are, unless the state of the celestial man is understood. In the celestial man the internal man is distinct from the external, indeed, so distinct, that he perceives what belongs to the internal, and what to the external, and how the external is governed by the internal from the Lord. But the state of the posterity of this celestial man, in consequence of inclining to *proprium* which belongs to the external man, was so changed, that they no longer perceived the internal man to be distinct from the external, but imagined the internal to be one with the external, for such a perception takes place when man inclines to *proprium*.

160. Verse 24. *Therefore shall a man* [*vir*] *leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.* *To leave father and mother* is to recede from the internal man, for it is the internal which conceives and brings forth the external. *To cleave unto a wife*, is as the internal may be in the external; *to be one flesh*, that they are there together; and, because there was previously an internal man, and an external man from the internal, what was then a *spirit*, is now made *flesh*. Thus celestial and spiritual life was adjoined to the *proprium* that they might be as one.

161. This posterity of the Most Ancient Church was not evil, but still good; and, because they desired to live in the external man, or in the *proprium*, this was permitted them by the Lord, a spiritual-celestial [principle], however, being mercifully insinuated therein. How the internal and external act as one, or how they appear as one, cannot be known unless the nature of the influx of one into the other be understood. To enable us to conceive some idea of this influx, let us take an action as an example, in which, unless there be charity interiorly,

or love and faith, and the Lord in them, it cannot be called a work of charity, or the fruit of faith.

162. All the laws of truth and rectitude flow from celestial principles, or from the order of life of the celestial man. For the whole heaven is a celestial man because the Lord alone is a celestial man, and as he is the all in all of heaven and the celestial man, they are thence called celestial. As every law of truth and rectitude flows from celestial principles, or from the order of life of the celestial man, so, in an especial manner, does the law of marriages. It is the celestial marriage, from and according to which all marriages on earth will be derived; and this consists in there being one Lord and one heaven, or one church, whose head is the Lord. The law of marriages thence derived, is, that there shall be one husband and one wife, who are thus the exemplar of the celestial man. This law was not only revealed to the men of the Most Ancient Church, but also inscribed on their internal man; wherefore a man [*vir*] at that time had but one wife, and they constituted one house: but when their posterity ceased to be internal men, and became external, they then married a plurality of wives. Because the men of the Most Ancient Church, with their wives, represented the celestial marriage, conjugal love was to them a kind of heaven and heavenly felicity; but when the Church declined, they had no longer any perception of happiness in conjugal love, but in multiplied connections, which is a delight of the external man. This is called by the Lord *hardness of heart*, on account of which they were permitted by Moses to marry a plurality of wives, where he says, "For the *hardness of your heart* Moses wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and the twain shall be one flesh; wherefore they are no more two but one flesh. What, therefore, God hath joined together, let not man put asunder," (Mark x. 5—9.)

163. Verse 25. *And they were both naked, the man and his wife, and were not ashamed. Their being naked, and not ashamed*, signifies that they were innocent; for the Lord had insinuated innocence into their *proprium*, to prevent its being offensive to him.

164. Man's *proprium*, as before stated, is mere evil, and when exhibited to view, is most deformed; but, when charity and innocence from the Lord are insinuated into the *proprium*, it then appears good and beautiful, as was observed, n. 154. Charity and innocence not only excuse the *proprium*, or what is evil and false in man, but, as it were, abolish it; as may be observed in little children, in whom what is evil and false is not merely concealed, but is even pleasing, so long as they love their parents and one another, and manifest their infantile

innocence. Hence it may be known, why no one can be admitted into heaven, unless he possesses some degree of innocence, agreeably to what the Lord has said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God *as a little child*, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them," (Mark x. 14—16.)

165. *Nakedness of which they were not ashamed*, signifies innocence, as is proved by what follows, for when integrity and innocence departed, their *nakedness* appeared to them disgraceful, and they therefore hid themselves. It is evident also, from the representations in the world of spirits, where *nakedness, of which they were not ashamed* denotes innocence; for spirits, when desirous to exculpate themselves and prove their guiltlessness, stand *naked* before their accusers to testify their innocence. But it is best demonstrated by the fact, that the innocent in heaven appear as *naked* infants decorated with garlands, varying according to the specific nature of their innocence; whilst such as are not so thoroughly imbued with innocence, are clad in handsome and shining garments, resembling adamantine silk, as the angels were occasionally seen by the prophets.

166. *THIS is an exposition of a few of the contents of the Word in this chapter, but as it treats of the celestial man, who is scarcely known to any one in the present day, it must, to some persons, necessarily appear obscure.*

167. *If any one could know how many arcana each particular verse contains, he would be perfectly astonished; for, although there is but little evidence of their existence in the letter, they are too numerous ever to be fully explained. For the purpose of briefly elucidating the nature of the Word, it may be mentioned that in the world of spirits, which is a representative world, the literal sense, as it occurs, is vividly represented in a beautiful order, and whatever is thus represented to the life is perceived in the second heaven by the angelic spirits as to the more minute ideas conveyed by the representations, and these again by the angels in the third heaven still more copiously, being full of inexpressible angelic ideas, which are moreover presented, according to the good pleasure of the Lord, in all and in unlimited variety. Such is the word of the Lord.*

ON THE RESURRECTION OF MAN FROM THE DEAD, AND HIS
ENTRANCE INTO ETERNAL LIFE.

168. *BEING* permitted to describe in a series the mode in which man passes from the life of the body into the life of eternity, that I might understand the way in which he is resuscitated, I was, as has been stated, instructed not audibly, but by sensible experience.

169. *I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, retaining, however, my interior life unimpaired, attended with the power of thinking, that I might perceive and remember what occurs to those who die and are resuscitated, with so much of respiration as was necessary for life, and afterwards with tacit respiration.*

170. *Celestial angels came and occupied the region of the heart, so that as to the heart I might seem united with them, and thus at length scarcely any thing was left to me except thought, and thence perception; and this for some hours.*

171. *I was thus removed from communication with spirits in the world of spirits, who supposed that I had departed from the life of the body.*

172. *Besides the celestial angels, who occupied the region of the heart, there were also two angels sitting at my head, and it was given me to perceive that it is so with every one.*

173. *The angels who sat at my head were perfectly silent, only communicating their thoughts with the face, so that I could perceive that another face was, as it were, induced upon me; indeed two, because there were two angels. When the angels perceive that their faces are received, they then know that the man is dead.*

174. *After recognizing their faces, they induced certain changes about the region of the mouth, and thus communicated their thoughts; for it is customary with the celestial angels to speak by the province of the mouth; and it was permitted me to perceive their cogitative speech.*

175. *An aromatic odor like that of an embalmed corpse was perceived; for when the celestial angels are present, then the cadaverous odor is perceived as if it were an aromatic, which when recognized by the evil spirits prevents their approach.*

176. *In the mean time I perceived that the region of the heart was kept very closely united with the celestial angels, as was also evident from the pulse.*

177. *It was insinuated to me that man is kept engaged by the angels in the pious and holy thoughts which he entertained at the point of death; and it was also insinuated that those who die usually think about eternal life, and seldom of salvation and happiness, therefore the angels keep them in the thought of eternal life.*

178. *They are kept engaged in this thought, for a sufficient*

length of time, by the celestial angels, before their departure, and are then intrusted to the spiritual angels, with whom they are afterwards associated: in the mean time they have an obscure notion that they are living in the body.

179. When the internal parts of the body grow cold, the vital substances, wherever they may be, even if inclosed in the multiplied intricacies of the most elaborate tissue, are separated from the man; for such is the force of the Lord's mercy, which previously to this separation was perceived by me as a vivid and spiritual attraction, that nothing vital could remain behind.

180. The celestial angels, who sat at the head, remained with me for some time, after I was, as it were, resuscitated, but they conversed only tacitly; it was perceived from their cogitative speech, that they made light of all fallacies and falsities, not indeed laughing at them as contemptible, but regarding them as mere nothings. Their speech is cogitative, not sonorous, and this is the language they employ when first conversing with souls.

181. Man, when thus resuscitated by the celestial angels, possesses only an obscure life; but, when the period arrives for him to be delivered to the spiritual angels, then, after a little delay, as the spiritual angels approach, the celestial recede; and it has been shown to me how these operate that he may receive the benefit of light, as described in the continuation of this subject prefixed to the following chapter.

GENESIS.

CHAPTER THE THIRD.

CONTINUATION, CONCERNING THE ENTRANCE INTO ETERNAL LIFE OF THOSE WHO ARE RAISED FROM THE DEAD.

182. AS the celestial angels are with the resuscitated person, they do not leave him, for they love every one; but when the soul can no longer consociate with the celestial angels, it desires to depart from them; and when this takes place, the spiritual angels arrive, and communicate the use of light: for, previously, the spirit saw nothing, but thought only.

183. The mode in which the angels effect this was shown to me. They were seen to unroll, as it were, a membrane from the left eye towards the nose, so that the eye might be opened, and the advantages of light afforded; and a man has no idea but that this is really the case; it is, however, only an appearance.

184. After this delicate membrane has been thus in appear-

ance stripped off, some light is visible, although only obscurely, as a man sees through his eyelids when he first awakes out of sleep the spirit remaining in a tranquil state, guarded by the celestial angels. At this time there appears a sort of cloud of a blue color, and a little star; but it was perceived that this was done with considerable variety.

185. Afterwards it seems as if something was gently removed from the face, and perception is communicated to him; the angels being especially cautious, whilst effecting this, to prevent any idea gaining admission but such as is of a soft and tender nature, as of love; and it is now given him to know that he is a spirit.

186. He then enters upon a life which is at first happy and joyful, for he appears to himself to have been admitted into everlasting life, which is represented by a splendid white light beautifully merging into yellow, which signifies that this, his first life, is celestial-spiritual.

187. That he should afterwards be received into the society of good spirits, is represented by a youth sitting upon a horse which cannot, however, move a single step, and directing him towards hell: he is represented as a youth, because when he first enters upon eternal life he is in the society of angels, and therefore appears to himself to be in the flower of youth.

188. The subsequent life is represented by his dismounting from the horse and walking on foot, because he cannot make the horse move from his place; and it is insinuated to him that he must be instructed in the knowledges of the true and the good.

189. Afterwards there appear pathways leading gently upwards in an oblique direction, which signify, that by the knowledges of the true and the good, and by an acknowledgment of what he is of himself, he should be led by degrees towards heaven; for no one can be conducted thither without such self-acknowledgment, and the knowledges of the true and the good. The continuation may be seen at the end of the chapter.

CHAPTER III.

1. AND the serpent was more subtle than any wild beast of the field which Jehovah God had made; and he said to the woman, Hath not God, moreover, said, Ye shall not eat of every tree of the garden?

2. And the woman said to the serpent, We may eat of the fruit of the tree of the garden;

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye should thence die.

4. And the serpent said to the woman, In dying he shall not die.

5. For GOD knoweth, that in the day in which ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence: and she took of the fruit thereof and did eat: and she gave also to her husband [*vir*] with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves girdles.

8. And they heard the voice of JEHOVAH GOD going from himself in the garden in the air [*aura*] of the day; and the man and his wife hid themselves from the face of JEHOVAH GOD, in the midst of the tree of the garden.

9. And JEHOVAH GOD called to the man, and said to him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I have eaten.

13. And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I have eaten.

THE CONTENTS.

190. THE third state of the Most Ancient Church is treated of, in which they inclined to *proprium* so as to love it.

191. In consequence of their self-love, or *proprium*, inducing them to begin to believe nothing but what they could comprehend sensually, therefore the sensual [principle] is represented by *the serpent*, self-love or the *proprium* by *the woman*, and the rational [principle] by *the man*.

192. Then *the serpent* or sensual [principle] persuaded *the woman* to scrutinize the reality of the particulars of faith in the Lord, which is signified by *eating of the tree of knowledge*; and the consent of the rational [principle], by *the man's eating thereof*, verses 1—6.

193. But that they perceived they were in evil, from the remnant of perception which they still possessed, is signified by *their eyes being opened, and their hearing the voice of Jehovah*,

verses 7, 8. By the *fig-leaf*, of which they made themselves girdles, verse 7; by *their being ashamed, and concealing themselves in the midst of the tree of the garden*, verses 8, 9; and likewise by *their acknowledgment and confession*, verses 10—13, it is evident that natural good still remained to them.

THE INTERNAL SENSE.

194. VERSE 1. *And the serpent was more subtle than any wild beast of the field which Jehovah God had made; and he said to the woman, Hath not God, moreover, said, Ye shall not eat of every tree of the garden? By the serpent* is here meant the sensual [principle] of man, when depended upon; by *the wild beast of the field*, as before, every affection of the external man, by *the woman, proprium*; by *the serpent's saying, Hath not God, moreover, said, Ye shall not eat of every tree?* that they began to doubt. This is said of the third generation of the Most Ancient Church, which began to disbelieve such revelations as they could not see, and perceive the evidence of: their first state is described in this and the subsequent verse, as a state of doubt.

195. The most ancient people did not compare all things in man to beasts and birds, but they so denominated them; and this their customary manner of speaking remained even in the Ancient Church after the flood, and was preserved amongst the prophets. The sensual things in man they called *serpents*, because as *serpents* live close to the earth, so sensual things are closely connected with the body. Hence also reasonings concerning the mysteries of faith, founded on the evidence of the senses, were spoken of by them as *the poison of a serpent*, and the reasoners themselves as *serpents*; and because such reasoners argue much from sensual or visible things, which are terrestrial, corporeal, mundane and natural, therefore *the serpent* was said to be *more subtle than any wild beast of the field*. It is likewise said by David, speaking of those who seduce man by reasonings, "They have sharpened their tongue like a *serpent*; the *poison of the asp* is under their lips," (Psalm cxl. 3.) And again: "They are estranged from the womb—speaking a lie. *Their poison is like the poison of a serpent*: like the *deaf poisonous asp* that stoppeth her ear, that she may not hear the voice of charmers, the companionship of the wise companion," (Psalm lviii. 3—6.) Reasonings are here called *the poison of a serpent*, which induce an unwillingness to hear the wise, or the voice of the wise; hence it became a proverb amongst the ancients, that *the serpent stoppeth the ear*. It is said in Amos, As if a man—went into the house and leaned his hand on the

wall, and a *serpent* bit him. Shall not the day of Jehovah be darkness and not light? even very dark, and no brightness in it?" (v. 19, 20.) *The hand on the wall* signified self-derived power, and the confidence of the sensual, whence comes the blindness which is here described. So in Jeremiah, it is related of Egypt: "The voice thereof shall go like a *serpent*, for they shall go in strength, and shall come to her with axes as hewers of wood. They shall cut down her forest, saith Jehovah, because it will not be investigated; for they are more than the locusts, and are innumerable. The daughter of Egypt was ashamed; she shall be delivered into the hand of the people of the north," (xlvi. 22—24.) *Egypt* denotes reasoning about divine things from what is sensual and scientific; such reasonings are called *the voice of a serpent*, and the blindness thereby occasioned *the people of the north*. Again, in Job: "He shall suck the *poison of asps*; the *viper's tongue* shall slay him. He shall not see the brooks, the rivers of rivers of honey and butter," (xx. 16, 17.) *Rivers of honey and butter* are things spiritual and celestial, which *could not be seen* by mere reasoners; reasonings are called *the poison of the asp* and *the viper's tongue*. More may be seen respecting *the serpent* in the explication of verses 14, 15.

196. In ancient times, those were called *serpents* who had more confidence in sensual things than in revealed truth. But it is still worse at the present day, for now there are persons who not only disbelieve every thing which they cannot see and feel, but who also confirm themselves in such incredulity by facts of science unknown to the ancients, and thus occasion in themselves a far greater degree of blindness. That it may be known how those who form their opinions on heavenly subjects from sensual, scientific, and philosophical considerations blind themselves, so as afterwards to see and hear nothing, being not only *deaf serpents*, but also *the flying serpents* frequently spoken of in the Word, which are much more pernicious, we will take for example what they believe about the spirit. The sensual man, or he who only believes on the evidence of his senses, denies the existence of spirit because he cannot see it, saying there is nothing which I cannot feel: what I see and touch, that I know to exist. The mere man of science, or he who forms his conclusions from the sciences, says, What is spirit, unless, perhaps, a vapor or heat, or some other existence recognized by science, which will vanish when the fire which gave rise to it is extinguished? Have not animals a body, senses, and something analogous to reason? and yet it is asserted that although these must all perish the spirit of man is immortal: thus they deny the existence of the spirit. Philosophers also, who wish to have the credit of possessing more discernment than the rest of mankind, speak of the spirit in terms which

they do not themselves understand, for they dispute about them, contending that not a single expression is applicable to spirit which is derived from what is material, organic, or has extension; thus by abstracting from spirit every conceivable quality, it vanishes from their ideas and becomes to them a nothing. The wiser philosophers, however, assert that the spirit is thought; but in their reasonings about thought, in consequence of separating from it all substantiality, they conclude that it must necessarily cease to exist when the body expires. Thus all who reason merely from the senses, science, and philosophy, deny the existence of spirit, and in so doing cease to believe what is asserted of the spirit and spiritual things. Not so the simple in heart; if these are questioned about the existence of the spirit, they declare their unfeigned belief therein, because the Lord has said that they shall continue to live after death; thus, instead of extinguishing their rational [principle], they vivify it by the Word of the Lord.

197. By *the serpent*, amongst the most ancient people, who were celestial men, was signified *circumspection*, and also the sensual [principle] by which they exercised circumspection so as to be secured from injury. It is in this sense that the Lord said to his disciples, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore *prudent as serpents*, and harmless as doves," (Matt. x. 16.) Thus also *the brazen serpent was set up in the wilderness*, by which was signified the sensual [principle] of the Lord, who alone is the celestial man, and takes care of and provides for all; wherefore all who looked upon it were preserved.

198. Verses 2, 3. *And the woman said to the serpent, We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye should thence die. The fruit of the tree of the garden is the good and the true revealed to them from the Most Ancient Church; the fruit of the tree which is in the midst of the garden, of which they were not to eat, is the good and the true of faith, which they were not to learn from themselves; not to touch it, is a prohibition against thinking of the good and the true of faith from themselves, or from the sensual and scientific [principle]; and lest ye should thence die, is because thus faith, or all wisdom and intelligence, would perish.*

199. *The fruit of the tree of which they might not eat, signifies the good and the true of the faith revealed to them from the Most Ancient Church, or the knowledges of faith, as is evident from this circumstance, that it is said to be the fruit of the tree of the garden of which they might eat, and not the tree of the garden, as when before treating of the celestial man, or the Most Ancient Church, (ii. 16.) The tree of the garden, as*

it is there denominated, is the perception of the good and the true; and the good and the true originating thence [as fruit does from a tree] is here called *fruit*, and is also frequently signified by *fruit* in the Word.

200. The reason why *the tree of knowledge* is here spoken of as being *in the midst of the garden*, although previously (ii. 9,) *the tree of lives* was said to be *in the midst of the garden*, and *not the tree of knowledge*, is, because *the midst of the garden* signifies the inmost; and the inmost [principle] of the celestial man, or the Most Ancient Church, was *the tree of lives*, which is love and the faith thence derived; whereas with this man, who may be called a celestial-spiritual man, or with this posterity, faith was *the midst of the garden*, or the inmost. It is impossible more fully to describe the quality of the men who lived in that most ancient time, because in the present day it is utterly unknown, their disposition being altogether different from our own. For the purpose, however, of conveying some faint idea of their disposition, it may be mentioned that they knew the true from the good, or what is of faith from love. But, when that generation expired, another succeeded of a totally different disposition, for instead of discerning the true from the good, or what was of faith from love, they acquired the knowledge of what is good by means of the true, and what is of love from the knowledges of faith, and with many amongst them mere knowledge alone was the desideratum. Such was the change made after the flood to prevent the destruction of the world.

201. Since, therefore, the disposition of the most ancient people anterior to the flood is not now found to exist amongst mankind, it is no easy matter to explain intelligibly what the words of this passage in their genuine sense imply. They are, however, perfectly understood in heaven, for the angels and angelic spirits, who are called celestial, are of the same genius as the most ancient people who were regenerate before the flood; whilst the angels and angelic spirits, who are termed spiritual, are of a similar disposition to the regenerate after the flood; although in both cases in indefinite variety.

202. The Most Ancient Church, which was a celestial man, was so constituted as not only *to abstain from eating of the tree of knowledge*, that is, from acquiring their ideas of faith by means of information obtained through the senses and from science, but its members were not even allowed *to touch that tree*, or, in other words, to think on any matters of faith under the influence of sensual and scientific [notions], lest they should pass from celestial into spiritual life, and be finally lost. Such also is the life of the celestial angels: the more interiorly celestial of whom do not even allow faith to be named, nor any thing whatever which has a merely spiritual origin, and if it is spoken

of by others, instead of faith they have a perception of love, with a difference known only to themselves;—thus whatever is of faith they derive from love and charity;—still less can they endure listening to any reasonings about faith, and, least of all, to any mere scientific respecting it; for, by means of love, they have a perception of what is good and true from the Lord; from this perception they know instantly whether it be so or not; wherefore when any thing is said about faith, they answer simply that it is so, or that it is not so, because they perceive from the Lord how it is. This is what is signified by the Lord's words in Matthew: "Your communication shall be, *Yea, yea, nay, nay*; for whatsoever is more than these cometh of evil," (v. 37.) This then is what was meant by their *not being allowed to touch the fruit of the tree of knowledge*; for, in case they touched, they would be in evil, or would thereby die. The celestial angels, however, converse together on various subjects, like the other angels; but, their celestial language, which is formed and derived from love, is more ineffable than that of the spiritual angels.

203. The spiritual angels, however, converse about faith, and even confirm their views of faith by intellectual, rational, and scientific considerations; but they never form their opinions on matters of faith on such grounds, since those only act in this manner who are in evil. They are also endowed by the Lord with a perception of all the truths of faith, although not such a perception as the celestial angels enjoy. The perception of the spiritual angels is something of conscience vivified by the Lord, which indeed appears like celestial perception, yet is not so, but only spiritual perception.

204. Verses 4, 5. *And the serpent said to the woman, In dying ye shall not die. For God knoweth that in the day in which ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. Their eyes being opened by eating the fruit of the tree*, signifies that they were to examine matters of faith by the light of the senses and of science, that is, from themselves, they would then see clearly that their former opinions were erroneous; *to be as God, knowing good and evil*, denotes that thus, from themselves, they would be able to be as God, and to guide themselves.

205. Every single verse contains a particular state, or change of state, in the church: the preceding verses express a perception of the unlawfulness of that to which they were inclined; these verses, an incipient doubt whether it might not be lawful, since they would thus be enabled to see the truth of what they had heard from their forefathers, and so *have their eyes opened*. At length, in consequence of the ascendancy of self-love, they desired to be under their own guidance, and thus to be like the Lord; for such is the nature of self-love, that it is unwilling

to submit to the Lord's leadings, and prefers to be self-directed, and to form its creed from the deductions of the senses and from science.

206. Who are more persuaded that *their eyes are open*, and that *as God they know good and evil*, than those who love themselves, and at the same time excel in worldly wisdom? and yet, who are more blind? An attentive examination would show, that they do not even know, much less believe in, the existence of spirit; with the nature of spiritual and celestial life they are utterly unacquainted; they do not acknowledge an eternal life, for they believe themselves to be like the brutes which perish; neither do they acknowledge the Lord, but worship only themselves and nature. Those amongst them who wish to be guarded in their expressions say, that there is a certain Supreme Being, of whose nature they are ignorant, and who rules over all. These are the principles in which they confirm themselves by numerous sensual and scientific arguments, and if they dared, they would do the same before all mankind. Such persons, although they desire to be regarded as gods, or as the wisest of beings, would, if they were asked whether they know what it is to have no *proprium*, reply, that it is the same thing as to have no existence, and were they deprived of their *proprium*, they would be nothing. If they are asked, what it is to live from the Lord? they conceive it to be a mere phantasy; and if interrogated as to their knowledge of conscience, they would say it is a mere creature of the imagination, which may be serviceable in keeping the vulgar under restraint: if interrogated as to their knowledge of perception, they would do nothing but laugh at your question, and call it enthusiastic. Such is their wisdom, *such open eyes they have, and such gods they are*: on these principles, which they imagine to be clearer than the day, they ground all their reasonings and conclusions concerning the mysteries of faith; and, what can be the result but an abyss of darkness? These are *the serpents*, above all others, who seduce the world. However, this posterity of the Most Ancient Church was not as yet so depraved; but such was the case with those described from verse 14 to 19 of this chapter.

207. Verse 6. *And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence: and she took of the fruit thereof, and did eat; and she gave also to her husband [vir] with her, and he did eat.* *Good for food* signifies cupidity; *pleasant to the eyes*, phantasy; and *desirable to give intelligence*, pleasure: these are of the *proprium*, or *woman*: by the *husband's eating*, is signified the consent of the rational [principle], n. 265.

208. This was the fourth posterity of the Most Ancient Church, which suffered itself to be seduced by the love of the *pro-*

proprium, and was unwilling to believe what was revealed, unless confirmed by the evidence of the senses and by science.

209. The expressions here employed, as that *the tree was good for food, pleasant to the eyes, and desirable for giving intelligence*, are such as were adapted to the genius of those who lived in that most ancient time, having especial reference to the will, because their evils originated in the will. Where the Word treats of the people who lived after the flood, such expressions are adopted as are not thus applicable to the will, but to the understanding; for the most ancient people derived the true from the good, whilst those who lived after the flood acquired the good by means of the true.

210. The nature of the *proprium* may be understood, from the fact of every evil and false in man originating in the love of self and the world, whereby men are inclined to believe in self, and not in the Lord or the Word, and to suppose that what they cannot acquire sensually and scientifically has no existence. Hence they become altogether evil and false, and thus see all things so perversely as to regard evil as good, and good as evil; falses as truths, and truths as falses; realities as nothing, and nothing as every thing. They call hatred love, darkness light, death life, and *vice versa*, and are denominated in the Word, *the lame and the blind*. This then is the *proprium* of man, which is, in itself, infernal and accursed.

211. Verse 7. *And the eyes of them both were opened, and they knew that they were naked. Their eyes being opened*, signifies their knowing and acknowledging, in consequence of an internal dictate, *themselves to be naked*, that is, no longer in innocence, as before, but in evil.

212. By *having the eyes opened* is signified an interior dictate, as is evident from similar expressions in the Word; as from what Balaam says of himself, who, in consequence of having visions, calls himself *the man whose eyes were opened* (Numb. xxiv. 3.) And from Jonathan, who, when he tasted of the honey-comb, and had a dictate from within that it was evil, said that his *eyes saw* so as to be *enlightened* so that he *saw* what he knew not, (1 Sam. xiv. 29.) Besides, in the Word, the *eyes* are often used to denote the understanding, and thus an interior impression thence received; as in David: "*Lighten mine eyes, lest I should sleep the death,*" (Psalm xiii. 3;) where *eyes* denote the understanding. So in Ezekiel, speaking of those who are not willing to understand, "*who have eyes to see, and see not,*" (xii. 2.) In Isaiah: "*Shut their eyes, lest they should see with their eyes,*" (vi. 10,) for blind them lest they should understand. So Moses says to the people, "*Jehovah hath not given you a heart to know, and eyes to see, and ears to hear,*" (Deut. xxix. 4;) where *heart* is put for the will, and *eyes* for the

understanding. It is written of the Lord in Isaiah, that he should *open the blind eyes*, (xlii. 7.) And again, in the same prophet: "*The eyes of the blind shall see out of obscurity, and out of darkness,*" (xxix. 18.)

213. By *knowing that they were naked*, is signified, their knowing and acknowledging themselves to be no longer in innocence as before, but in evil, as is evident from the last verse of the preceding chapter, where it is said, *and they were both naked, the man and his wife, and were not ashamed; not to be ashamed because they were naked*, being there shown to signify that they were innocent. The contrary is signified by *their being ashamed*, as in this verse, where it is said that *they sewed fig-leaves together, and concealed themselves*; for where there is no innocence, there *nakedness* is a scandal and disgrace, because it is attended with a consciousness of thinking evil. For this reason *nakedness* is used in the Word as a type of disgrace and evil, and is predicated of a perverted church, as in Ezekiel: "Thou wast *naked and bare*, and polluted in thy blood," (xvi. 22.) And again: "They shall leave her *naked and bare*, and the *nakedness* shall be discovered," (xxiii. 29.) In John: "I counsel thee to buy of me—white raiment that thou mayest be clothed, and that the *shame* of thy *nakedness* do not appear," (Rev. iii. 18.) And concerning the last day: "Blessed is he who watcheth, and keepeth his garments, and doth not walk *naked*, and they see his *shame*," (Rev. xvi. 15.) In Deut.: "If a man shall find in his wife some *nakedness*, let him write her a bill of divorcement," (xxiv. 1.) Where it was on this account, also, commanded to Aaron and his sons to have linen breeches—when they came to the altar to minister in the holy place, to cover the flesh of their *nakedness*, lest they should bear iniquity and die," (Exod. xxviii. 42, 43.)

214. They are called *naked* because left to their *proprium*; for those who are left to *proprium*, or to themselves, have no longer any thing of intelligence and wisdom, or faith, remaining; consequently they are *naked* as to the true and the good, and therefore in evil.

215. The *proprium* is nothing but mere evil and the false, as was made evident to me from this circumstance, that whatever any spirits uttered from themselves was evil and false, insomuch that whenever it was made known to me that they spoke from themselves, I was instantly aware that what they said was false, and yet they were themselves so thoroughly persuaded of the truth of what they spake as to have not the slightest doubt about it:—the case is similar also with men who speak from themselves. It has been likewise permitted me to perceive that those who have begun to reason concerning the truths relating to spiritual and celestial life, or, in other words, those of faith, are in a state of doubt, yea, even of denial, for none reason

about faith but such as doubt and deny it. As this proceeds from self, or from the *proprium*, they fall into mere falsities, consequently into an abyss of darkness or falsity; and, when in this state, the slightest objection prevails over a thousand truths, as a minute particle of dust applied to the eye in the axis of vision interrupts the view of the universe and of every thing which it contains. Of such persons the Lord says in Isaiah, "Woe unto those who are wise in their *own eyes*, and intelligent before their own faces," (v. 21 :) and again, "Thy wisdom and thy knowledge, it hath averted thee; and thou hast said in thy heart, I am, and none else beside me, and evil shall come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, which thou shalt not be able to expiate: and vastation shall come upon thee suddenly, which thou shalt not know," (xlvii. 10, 11.) Also, in Jeremiah: "Every man is made stupid by knowledge, every founder is confounded by the graven image, for his molten image is falsehood, neither is there breath in them," (li. 17.) A *graven image* is the false, and a *molten image* the evil of the *proprium*.

216. *And they sewed fig-leaves together, and made themselves girdles.* To *sew leaves together*, is to excuse themselves; the *fig-tree* is natural good; and to *make themselves girdles*, is to be affected with shame. Thus spake the most ancient people, and thus they described this posterity of the Church, which, instead of the innocence they had formerly enjoyed, possessed only natural good, by which their evil was concealed: as, however, they knew themselves to be merely in natural good, they were affected with shame.

217. That *the vine* is used in the Word to signify spiritual good, and *the fig-tree* natural good, is at this day utterly unknown, because the internal sense of the Word has been lost; nevertheless, wherever those expressions occur, they signify or involve this meaning; as when the Lord spake in parables concerning *the vine and the fig-tree*; as in Matthew: "Jesus seeing a *fig-tree* in the way, came to it, but he found nothing thereon save leaves only, therefore he said to it, Let no fruit grow on thee henceforward forever. And presently the *fig-tree* withered away," (xxi. 19;) by which is understood, that no good, not even natural good, was to be found upon the earth. Similar is the meaning of *the vine and fig-tree* in Jeremiah: "Were they ashamed when they had committed abomination? Even in being ashamed, they were not affected with shame, and they knew not how to blush; therefore, in collecting, I will collect them, saith Jehovah; there shall be no *grapes in the vine*, nor *figs in the fig-tree*, and the leaf shall fall," (viii. 12, 13:) by which is signified that all good, as well spiritual as natural, had perished, since they were so depraved as to have lost even *the sense of shame*, like many at the present day who are in evil,

and who, so far from blushing for their wickedness, make it their boast. In Hosea: "I found Israel like *grapes* in the wilderness; I saw your fathers as the first-ripe in the *fig-tree* at her first time," (ix. 10.) And in Joel: "Be not afraid, ye beasts of my fields—for the tree shall bear her fruit, the *fig-tree* and the *vine* shall yield their strength," (ii. 22.) *The vine* is put for spiritual good, *the fig-tree* for natural good.

218. Verse 8. *And they heard the voice of Jehovah God going from himself in the garden in the air of the day: and the man and his wife hid themselves from the face of Jehovah God, in the midst of the tree of the garden.* By *the voice of Jehovah God going from himself in the garden*, is signified an internal dictate, which caused them to feel afraid; this dictate being the residue of the perception which they had possessed; by *the air or breath of the day*, is denoted a period when the church still possessed some residue of perception: *to hide themselves from the face of Jehovah God*, is to fear the dictate, as is usual with those who are conscious of evil; by *the midst of the tree of the garden*, in which they hid themselves, is signified natural good: that which is inmost is called *he midst*; *the tree* denotes perception as before; but, because there was little perception remaining, the *tree* is spoken of in the singular number, as if there were only one remaining.

219. By *the voice of Jehovah God going from himself in the garden*, is meant an internal dictate, of which they were afraid, as is evident from the signification of *voice* in the Word, where *the voice of Jehovah* is used to designate the Word itself, the doctrine of faith, conscience, or an internal animadversion, and also every warning thence resulting; wherefore also *thunders are called the voices of Jehovah*; as in John: it is said the angel "cried with a loud *voice*, as a lion roareth, and when he had cried *seven thunders uttered their voices*," (Rev. x. 3:) denoting that *the voice* was then both external and internal. Again with a similar meaning: "In the days of the *voice* of the seventh angel—the mystery of God shall be consummated," (Rev. x. 7.) In David; "Sing unto God,—sing praises unto the Lord—who rideth upon the heavens of heavens which were of old; lo, he doth send out his *voice*, the *voice* of strength," (Psalm lxxviii. 32, 33.) *The heavens of heavens which were of old*, denote the wisdom of the Most Ancient Church; *voice*, revelation, and also an internal dictate. Again: "The *voice* of Jehovah is upon the waters;—the *voice* of Jehovah is in power; the *voice* of Jehovah is in glory; the *voice* of Jehovah breaking the cedars;—the *voice* of Jehovah dividing the flames of fire; the *voice* of Jehovah maketh the wilderness to shake;—the *voice* of Jehovah maketh the hinds to calve, and discovereth the forests," (Psalm xxix. 3—5 and 7—9.) And in Isaiah: "Jehovah shall cause the excellency of his *voice* to be heard,—for through the

voice of Jehovah shall the Assyrian be beaten down," (xxx. 30, 31.)

220. By *the voice going from himself*, means there was but little of perception remaining, and that alone, as it were, by itself, and unheard, as is manifest also from the following verse, where it is said, *Jehovah called to the man*, as in Isaiah, "*The voice of one calling in the wilderness.*—*The voice said, Call,*" (xl. 3 and 6.) *The wilderness* is the church where there is no faith; *the voice of one calling* is the annunciation of the Lord's advent, and in general every announcement of his coming as to the regenerate, to whom it is made by an internal dictate.

221. By *the air, or breath, of the day* is signified a period when the church had still somewhat of perception remaining, as is evident from the signification of *day* and *night*. The most ancient people compared the states of the church to the times of the *day* and of the *night*,—to the times of *the day* whilst still in light—wherefore this state is compared to *the breath or air of the day*, because there was still some remnant of perception, from which they knew that they were fallen. The Lord also calls the state of faith *day*, and that of no faith *night*, as in John, "It behooveth me to work the works of him that sent me whilst it is *day*, the *night* cometh when no man can work," (ix. 4.) The states of the regeneration of man were for the same reason called *days* in the first chapter.

222. *To hide themselves from the face of Jehovah*, means to be afraid of his dictate, as is usual with those who are conscious of evil, appears evidently from their reply, (v. 10,) where it is written, "*I heard thy voice in the garden, and I was afraid, because I was naked.*" *The face of Jehovah*, or of the Lord, is mercy, peace, and every good, as is plain from the benediction, "*Jehovah make his faces to shine upon thee, and be merciful unto thee; Jehovah lift up his faces upon thee, and give thee peace,*" (Numb. vi. 25, 26.) And in David: "God be *merciful* unto us, and *bless* us, and cause his *faces* to shine upon us," (Psalm lxxvii. 1.) And in another place: "There be many that say, Who will show us any *good*? Jehovah, lift thou up the light of thy *faces* upon us," (Psalm iv. 6.) The mercy of the Lord is therefore called *the angel of faces*, in Isaiah: "I will mention the *mercies* of Jehovah,—which he hath bestowed on them according to his *mercies*, and according to the multitude of his *mercies*; and he became their Saviour. In all their affliction he was afflicted, and the *angel of his faces* saved them; in his *love* and in his *pity* he redeemed them," (lxiii. 7—9.)

223. Since *the face of the Lord* is mercy, peace, and every good, it is evident that he regards all from mercy, and never averts his countenance from any; but that it is man, whilst he is in evil, who turns away his face from the Lord. This he testifies in Isaiah: "*Your iniquities have separated between you*

and your God, and your sins have hid his face from you," (lix. 2;) and here, *they hid themselves from the face of Jehovah, because they were naked.*

224. Mercy, peace, and every good, or, *the faces of Jehovah*, are the cause of the internal dictate which those have who possess perception, and also with those who have conscience, although in a different manner, and they always operate mercifully, although they are received according to the state in which man is. The state of this man, or of this posterity of the Most Ancient Church, was good in the natural [degree], and such as are in natural good *hide themselves through fear and shame because they are naked*: whilst such as are destitute of natural good do not indeed *hide themselves*, because they are insusceptible of shame, concerning whom may be seen Jeremiah viii. 12, 13, and above, n. 217.

225. *The midst of the tree of the garden* signifies natural good, in which there is some perception which is called *a tree*, as is also evident from *the garden* in which the celestial man dwelt; for every thing good and true is called *a garden*, with a difference according to the man who cultivates it. Good is not good, unless its inmost principle be celestial, from which, or by which, from the Lord, comes perception; this inmost principle is here called *the midst*, as also elsewhere in the Word.

226. Verses 9, 10. *And Jehovah God called to the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself.* The meaning of *crying, of the voice in the garden, and of their being afraid because they were naked, and therefore hiding themselves*, has been previously explained. It is common in the Word, for man to be interrogated as to where he is and what he is doing, although the Lord previously knew every thing about him; the reason, however, of this inquiry is, that man should acknowledge and confess his state.

227. As it is desirable that the origin of perception, internal dictate, and conscience, should be understood, because it is at the present day altogether unknown, therefore it is permitted me to relate something on the subject. It is most true, that man is governed by the Lord by means of spirits and angels. When evil spirits begin to rule, then the angels labor to avert evils and falses, and hence arises a combat. It is this combat of which he is rendered sensible by perception, by inward dictate, impression, or by conscience. By these, and also by temptations, it might be plainly known to man that spirits and angels are with him, were he not so deeply immersed in corporeal things as to believe nothing which is said about spirits and angels. Such persons, therefore, supposing them to feel these combats hundreds of times, would still say they were imaginary, and the effect of a disordered mind. To me it has, however,

been permitted sensibly to feel such combats thousands of times, and now, for several years past, it has been granted me to perceive almost continually what spirits were with me, their nature and origin, the period of their approach and departure, and when I conversed with them.

228. It is impossible to describe the exquisite perception whereby the angels discover whether any thing gains admission which is contrary to the truth of faith and the good of love. They perceive both the quality of the influx and the precise moment of its entrance a thousand times more perfectly than the man himself, who, indeed, scarcely knows any thing respecting it. The least thought in man is more fully perceived by the angels than the greatest, and, however incredible it may appear, it is yet most true.

229. Verses 11—13. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I have eaten. And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me, and I have eaten.* The signification of these words is evident from what has been previously stated, as that the rational [principle] of man suffered itself to be deceived by the *proprium*, because it was dear to it, or by self-love, so as to believe nothing but what it could see and feel. Every one may see that Jehovah God did not speak to a *serpent*, and indeed that there was no *serpent*, neither did he address the sensual [principle] signified by *the serpent*, but that these words imply a different meaning, namely, that they perceived themselves to be deluded by the senses, and yet, in consequence of self-love, were desirous of ascertaining the truth of what they heard concerning the Lord, and faith in him, previous to admitting it into their creed.

230. The ruling evil of this posterity was self-love, without their having at the same time so much of the love of the world as exists in the present day; for they dwelt each in his own house and family, and had no desire to accumulate wealth.

231. The evil of the Most Ancient Church which existed before the flood, as well as that of the Ancient Church after the flood,—of the Jewish church, and subsequently of the new church established amongst the Gentiles after the coming of the Lord, and also of the church of the present day, is, that they do not believe the Lord or the Word, but themselves and their own senses. Hence there is no faith, and where there is no faith there is no love of the neighbor, thus every evil and falsity.

232. At this day, however, the evil is much greater than in former times, because men can now confirm the incredulity of the senses by scientifics, unknown to the ancients, which have

given birth to an indescribable degree of darkness, at which mankind would be perfectly astonished did they but know its extent.

233. To explore the mysteries of faith by scientifics is as impossible as *for a camel to pass through the eye of a needle*, or for a rib to regulate the movements of the purest fibres of the chest or of the heart;—so gross, yea, much more so, are the sensual and scientific [principles] when compared with such as are spiritual and celestial. He who seeks only to investigate the secrets of nature, which are innumerable, with difficulty discovers a single one, and, as experience proves, in the course of his investigation, is liable to fall into many errors. How much more likely then is this to be the case, whilst investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in nature! For the sake of illustrating this point let us take the following instance: man of himself cannot act otherwise than wickedly, and avert himself from the Lord, yet it is not the man who acts thus, but as he is incited by the evil spirits who are attendant upon him; nor do the evil spirits so act except from the evil itself which they have appropriated; nevertheless man does evil and turns himself away from the Lord, and is in fault; and yet he lives only from the Lord. So, on the other hand, man of himself cannot possibly do good, and turn towards the Lord, but by the ministry of angels; neither can the angels except from the Lord alone; and yet man may *as of himself* do good, and turn to the Lord. Neither the senses, nor science, nor philosophy, can conceive such truths as these, and, if consulted, would utterly deny their possibility although in themselves most certain; and so it is in all other similar cases. From what has been said it is evident that those who consult the senses and science respecting what is to be believed, not only precipitate themselves in doubt, but also in denial, and thus in darkness, and into every concupiscence. For such persons as believe what is false, act accordingly, and, denying the existence of what is spiritual and celestial, believe only what is corporeal and worldly. Thus they love whatever is of themselves and the world, and, a false sentiment removing all restraint over the inclinations of the natural man, gives rise to evils of life.

14. And Jehovah God said to the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15. And I will put enmity between thee and the woman, and between thy seed and her seed; he shall tread upon thy head, and thou shalt bruise his heel.

16. And to the woman he said, In multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy husband, and he shall rule over thee.

17. And to the man he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life.

18. And it shall bring forth to thee the thorn and the thistle, and thou shalt eat the herb of the field.

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

THE CONTENTS.

234. THE subsequent state of the church down to the flood is here described; and as at that time the church utterly destroyed itself, it is foretold that the Lord would come into the world, and save the human race.

235. Being unwilling to believe any thing which could not be apprehended by the senses, the sensual [principle], which is *the serpent*, cursed itself, and became infernal, verse 14.

236. To prevent therefore all mankind from falling into hell, the Lord promised that he would come into the world, verse 15.

237. The church is further exemplified by the *woman*, who so loved self, or the *proprium*, as to be no longer capable of apprehending truth, although the rational [principle] had been conferred upon her to *rule over* her, verse 16.

238. The quality of the rational [principle] is then described as consenting to the suggestions of the *proprium*, and thus cursing itself, and becoming infernal, so that *reason* no longer remained, but *ratiocination*, verse 17.

239. The curse and vastation are described, and also their ferine nature, verse 18.

240. Also their aversion to every thing of faith and love; and thus from being man they became not men, verse 19.

THE INTERNAL SENSE.

241. THE most ancient people, being celestial men, were so constituted, that every object which they beheld, either in the world or upon the face of the earth, produced indeed the ordinary impression on their natural eye, but at the same time

excited in their minds a perception of the heavenly and divine realities which they signified and represented; their sight was thus only a kind of instrumental sense, and their language thence partook of a similar character. Every one, by consulting his own experience, may in some measure apprehend how this was; for whoever attends earnestly to the meaning of what is spoken by another, hears indeed the words which he employs, and yet as it were does not hear them, for he regards their sense only; and he who thinks still more deeply does not even attend to the mere meaning of the expressions used, but to the *universal* sense. These descendants, however, of whom the Word here treats, were unlike their forefathers; for in consequence of their love being placed on worldly and terrestrial objects, the sight of them induced a permanent impression on their minds; on these their thoughts were first employed, and, from the ideas thence acquired, they cogitated respecting celestial and divine things. Thus the sensual [principle] became with them the *principal*, instead of being esteemed, as by their ancestors, merely as the *instrumental*; and, whenever what is worldly and terrestrial is regarded as the principal, then men reason thence on heavenly things, and thus bring on themselves spiritual blindness. Every one may comprehend this also from his own experience; for he must have remarked that whenever he does not attend to the *sense* of a speaker, but rather to his words, he carries away with him but little of their meaning, and knows almost nothing about their universal sense, because, judging perhaps from a single word, yea, from a single grammatical construction, respecting it.

242. *And Jehovah God said to the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Jehovah God's speaking to the serpent,* signifies, that they perceived the sensual [principle] was the cause [of their fall]; and by *the serpent's being cursed above every beast, and every wild beast of the field*, that the sensual [principle] averted itself from the celestial, and turned towards the corporeal, and thus cursed itself. *The beast and the wild beast of the field*, signify affections, here, as before; and *the serpent's going on his belly*, that the sensual [principle] could no longer look upwards towards celestial things, but downwards only towards such as are corporeal and terrestrial. *To eat dust all the days of its life*, is, that the sensual [principle] could no longer live except on what was corporeal and terrestrial, and thus was become infernal.

243. In the most ancient celestial man, every thing belonging to the bodily senses being in order, yielded obedience and service to the internal man, and was no further regarded; but when men began to love themselves, and preferred sensual things

to the internal man, it was therefore separated, became corporeal, and was thus condemned.

244. Having before shown that by *Jehovah God's speaking to the serpent*, is signified their perceiving the sensual [principle] to be the cause [of their fall], no more need be said on these words.

245. *His saying to the serpent, Thou art cursed above every beast, and above every wild beast of the field*, signifies that the sensual [principle] averted itself from the celestial, turned towards the corporeal, and thereby condemned or cursed itself, as may be clearly demonstrated from the internal sense of the Word. Jehovah God, or the Lord, never curses any one; He is never angry with any one, never leads any into temptation, punishes none, and still less does he curse any. All this is, however, done by the infernal crew, for such actions can never proceed from the fountain of mercy, peace, and goodness. The reason of its being said, both here and in other parts of the Word, that Jehovah God not only turns away his face, is angry, punishes, and tempts, but also kills and even curses, is, that men may believe the Lord governs and disposes all and every thing in the universe, even evil itself, punishments, and temptations; and when they have received this most general idea, may afterwards learn how he governs and disposes all things by turning the evil of punishment and of temptation into good. In teaching and learning the Word, the most general truths must be first considered; such therefore abound in the literal sense.

246. *The beast and the wild beast of the field* signify affections, as is evident from what was previously said concerning them, (n. 45 and 46;) to which it is permitted to add the following passage from David: "Thou, O God, hast made to agitate the rain of benevolences, thou confirmest thy laboring inheritance: thy *wild beast* shall dwell therein," (Psalm lxxviii. 9, 10;) where also *wild beast* denotes the affection of good, because it is said *it shall dwell in the inheritance of God*. The reason why here, and also in chap. ii. 19, 20, *the beast and the wild beast of the field* are mentioned, whilst in chap. i. 24, 25, *the beast and the wild beast of the earth* are named, is, because the present passage treats of the church or regenerated man, whereas the first chapter related to what was as yet not a church, or of man about to become regenerate; for the word *field* is applied to the church, or to the regenerate.

247. *The serpent's going on his belly* denotes the inability of the sensual [principle] any longer to look upwards towards celestial things, and its looking downwards towards such as are corporeal and terrestrial, is plain from hence, that in ancient times by *the belly* such things are signified as are nearest to the earth: by *the chest* such as are elevated above the earth; and

by *the head*, what is supreme. It is here said that the sensual [principle], which in itself is the lowest part of man's nature, *went upon its belly*, because it regarded what was terrestrial. The depression of the belly even to the earth, and the sprinkling of dust on the head, had a similar signification in the Jewish church. Thus we read in David: "Wherefore hidest thou thy faces, and forgettest our affliction and our oppression? For our soul is bowed down to the *dust, our belly cleaveth to the earth*. Arise for our help, and redeem us for thy mercy's sake," (Psalm xliv. 24—26;) where also it is evident, that when man averts himself from the face of Jehovah, *he cleaves by his belly to the dust and to the earth*. In Jonah likewise, by *the belly* of the great fish, into which he was cast, the lower parts of the earth are signified, as is evident from his prophecy; "Out of the *belly of hell* have I cried; thou heardest my voice," (Jonah ii. 2:) where *hell* is put for the lower earth.

248. For this reason also, when man regarded celestial things he was said *to walk erect*, and *to look upward*, or *forward* which means the same: but when he regarded corporeal and terrestrial things, he was said to be *inclined to the earth*, and to *look downward or backward*, as in Leviticus, "I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to *go erect*," (xxvi. 13.) In Micah: "Ye shall not thence remove your necks, neither shall ye *go erect*," (ii. 3.) In Jeremiah: "Jerusalem hath sinned;—therefore they despise her, because they have seen her nakedness; yea, she groaneth and hath turned *backward*.—From above hath he sent fire into my bones,—and hath made me to *turn back*, he hath made me desolate," (Lament. i. 8, 13.) And in Isaiah: "Jehovah thy Redeemer, turneth wise men *backward*, and maketh foolish their knowledge," (xliv. 24, 25.)

249. *Eating dust all the days of its life*, signifies that the sensual [principle] was reduced to such a state that it could feed only on what was corporeal and terrestrial, and had consequently become infernal, as is evident also from the signification of *dust* in the Word; as in Micah: "Feed thy people—as in the days of old. The nations shall see and shall blush at all their might; *they shall lick the dust like a serpent*, they shall move out of their holes like the *creeping things* [serpentes] of the earth," (vii. 14, 16, 17:) *the days of old* mean the Most Ancient Church; *the nations* those who trust in *proprium*, of whom it is predicated *they shall lick the dust like a serpent*. In David: "Barbarians shall bow themselves before God, and his enemies *shall lick the dust*," (Psalm lxxii. 9.) *Barbarians and enemies* are those who only regard terrestrial and worldly things. And in Isaiah: "*Dust shall be the serpent's bread*," (lxv. 25.) As *dust* signifies those who do not regard spiritual and celestial things, but only what

is corporeal and terrestrial, therefore the Lord enjoined his disciples, that if the city or house into which they entered was not worthy, they should *shake off the dust of their feet*, (Matt. x. 14.) That *dust* signifies what is condemned and infernal will be further shown, verse 19.

250. Verse 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; He shall tread upon thy head, and thou shalt bruise his heel.* Every one is aware that this is the first prophecy of the Lord's advent into the world; it appears indeed clearly from the words themselves, and therefore from hence and from the prophets, even the Jews knew that a Messiah was about to come. Hitherto, however, no one has understood what is specifically meant by *the serpent*, *the woman*, *the serpent's seed*, *the woman's seed*, *the head of the serpent which was to be trodden upon*, and *the heel which the serpent should bruise*, they must therefore be explained. By *the serpent* is here meant every evil in general, and specifically self-love; by *the woman* is understood the church; by *the seed of the serpent*, all infidelity; by *the seed of the woman*, faith in the Lord; by *He*, the Lord himself; by *the head of the serpent*, the domiun of evil in general, and specifically of self-love; by *to tread upon*, depression, so that it should *go upon the belly and eat dust*; and by *the heel*, the lowest natural [principle], as the corporeal, *which the serpent should bruise*.

251. The reason why *the serpent* means in a general sense all evil, and specifically self-love, is, because every evil has its rise from the sensual and scientific [principles], which were primarily signified by *the serpent*; wherefore, now, it denotes evil of every kind, and specifically self-love, or hatred against the neighbor and the Lord, which is the same as self-love. As this evil or hatred was various, consisting of numerous genera, and still more numerous species, it is described in the Word by *various kinds of serpents*, as *snakes*, *royal serpents* or *cockatrices*, *asps*, *hemorrhoids*, *presters* or *fiery serpents*, *flying serpents*, and *creeping things*, and *vipers*, according to the differences of the poison, which is hatred. Thus we read in Isaiah: "Rejoice not, thou whole Palestina, because the rod which smiteth thee is broken; for out of the *serpent's root* shall go forth a *cockatrice* [regulus], and his fruit shall be a *fiery flying serpent*," (xiv. 29.) *The serpent's root* is the sensual and scientific [principle]; *the cockatrice*, evil originating in the false thence derived; and *the fiery flying serpent*, the concupiscence of self-love. By the same prophet also, similar things are elsewhere thus described: "They hatch *cockatrice's eggs*, and weave the spider's web; he that eateth of their eggs dieth, and when it is crushed there cometh out a *viper*," (lix. v.) *The serpent* is called in the Revelation the great and red *dragon* and *the old serpent*, and also the devil and satan, who deceives the whole world, (xii. 3, 9; xx. 2.) Where and

elsewhere, by the devil is never meant any particular devil who is prince over the others, but the whole crew of wicked spirits, and evil itself.

252. By *the woman* is meant the church, as is plain from what was said above, n. 155, concerning the celestial marriage. Such is the nature of the celestial marriage, that heaven, and consequently the church, is united to the Lord by its *proprium*, so that the conjunction is in the *proprium*, since without a *proprium* there can be no union. When the Lord in mercy insinuates innocence, peace, and goodness, into this *proprium*, it still retains its identity, but becomes celestial and most happy, as may be seen at n. 164. The quality of a celestial and angelic *proprium* from the Lord, and the quality of one which, because it is from self, is infernal and diabolical, cannot be explained; it is, however, like the difference between heaven and hell.

253. It is by virtue of a celestial and angelic *proprium* that the church is called *a woman*, and also *a wife*, *a bride*, *a virgin*, and *a daughter*. She is called *a woman* in the Revelation: "*A woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—And the *dragon* persecuted the *woman* who brought forth the man-child," (xii. 1, also 4 to 13.) In this passage, by *a woman* is meant the church; by *the sun*, love; by *the moon*, faith; by *stars*, as before, the truths of faith, which evil spirits hate, and persecute to the utmost. The church is called *a woman*, and also *a wife*, in Isaiah: "Thy maker is thy husband: Jehovah of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth is he called. For the Lord hath called thee as a *woman* forsaken and grieved in spirit, and a *wife* of youth," (liv. 5, 6;) where *the Maker* is called *husband* also, because united to the *proprium*; and *a woman forsaken and a wife of youth* signify specifically the Ancient and Most Ancient Churches. Likewise in Malachi: "Jehovah hath been witness between thee and the *wife* of thy youth," (ii. 14.) She is called *a wife* and *a bride* in the Revelation: "I saw the holy city New Jerusalem coming down from God out of heaven, prepared as *a bride* adorned for her husband.—Come hither, I will show thee *the bride, the Lamb's wife*," (xxi. 2, 9.) The church is called *a virgin* and *a daughter*, throughout the prophets.

254. By *the seed of the serpent* is meant all infidelity, as is plain from the signification of *a serpent*, which is all evil: *seed* is what produces and is produced, or which begets and is begotten, and as the church is here spoken of, this is infidelity. In Isaiah, in reference to the Jewish church in its perverted state, it is called *the seed of evil doers, the seed of adultery, the seed of falsehood*: "Woe to the sinful nation, a people laden with iniquity, *a seed of evil doers*, sons that are destroyers: they have forsaken Jehovah, they have provoked the Holy One of

Israel, they are gone away *backward*," (i 4.) Again: "Draw near hither, ye sons of the sorceress, the *seed* of adultery.—Are ye not children of prevarication, a *seed* of falsehood?" (lvii. 3, 4.) And also, speaking of the *serpent* or *dragon*, who is there called Lucifer: "Thou art cast out of thy sepulchre like an abominable branch—because thou hast corrupted thy land, thou hast slain thy people; the *seed* of evil doers shall not be called forever," (xiv. 19, 20.)

255. *The seed of the woman* signifies faith in the Lord, as is manifest, since *woman* denotes the church, *whose seed* is nothing but faith, for it is from faith in the Lord that the church derives its name. In Malachi, faith is called the *seed of God*: "Jehovah hath witnessed between thee and the *wife* of thy youth.—And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a *seed of God*. Therefore take heed to your spirit, and let none deal treacherously against the *wife* of thy youth," (ii. 14, 15.) In this passage *the wife of youth* is the Ancient and Most Ancient Churches, of *whose seed* or faith the prophet is here speaking. In Isaiah also, in reference to the church, "I will pour waters upon the thirsty, and floods upon the dry ground; I will pour my spirit upon thy *seed*, and my blessing upon thine *offspring*," (xlv. 3.) In the Revelation: "*The dragon* was wroth with *the woman*, and went to make war with the remnant of her *seed*, who kept the commandments of God, and have the testimony of Jesus Christ," (xii. 17.) And in David: "I have made a covenant with mine elect, I have sworn unto David my servant, Thy *seed* will I establish forever. His *seed* also will I make to endure forever, and his throne as the days of heaven. His *seed* shall endure forever, and his throne as the sun before me," (Psalm lxxxix. 3, 4, 29, 36.) By *David* is here meant the Lord; by *throne*, his kingdom; by *the sun*, love; and by *seed*, faith.

256. Not only is *faith*, but also *the Lord Himself* is called *the seed of the woman*, both because He alone gives faith, and thus is faith, and because He was pleased to be born, and that into such a church as had altogether fallen into an infernal and diabolical *proprium* through self-love and the love of the world, in order that by His divine power He might unite the divine celestial with the human *proprium* in His human essence, so that in Him they might be one; and unless this union had been effected, the whole world must have utterly perished. Because the Lord is thus *the seed of the woman*, it is not said *it*, but *He*.

257. By *the head of the serpent* is meant the dominion of evil in general, and specifically of self-love, as is evident from its nature, which is so direful as not only to seek dominion, but even dominion over all things upon earth; nor does it rest satisfied with this, but aspires even to rule over every thing in

heaven; yea, not content with this, it would extend its authority even over the Lord himself, and still desire an amplification of its power. Such lust is latent in every spark of self-love. If it were only indulged, and the bonds by which it is restrained removed, we should perceive this to be its course, and that it would grow even to such an aspiring height: hence it is evident how *the serpent*, or the evil of self-love, lusts for dominion, and how much it hates all those who refuse to come under its sway. This is *the head of the serpent* which exalts itself, and *which the Lord treads down*, even to the earth, that it may *go upon its belly, and eat dust*, as stated in the verse immediately preceding. *The serpent, or dragon*, which is called Lucifer, is described in the following words by Isaiah: "O Lucifer,—thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will be made equal to the Most High: yet thou shalt be brought down to hell, to the sides of the pit," (xiv. 12—15.) *The serpent or dragon*, moreover, is thus described in the Revelation, as to the mode in which he exalts his head. "A *great red dragon*, having *seven heads*, and ten horns, and seven crowns upon his *heads*;—and he was cast out into the earth," (xii. 3, 9.) In David: "The saying of Jehovah to my Lord, Sit at my right hand, until I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion.—He shall judge the heathen, he shall fill with the dead bodies, he shall bruise the *head* over much earth. He shall drink of the brook in the way, therefore shall he lift up *the head*," (Psalm cx. 1, 2, 6, 7.)

258. By *treading down, or bruising*, is understood depression, so as to compel it to *go on the belly and eat the dust*, as is now evident from this and the preceding verses. It has also the same signification in Isaiah: "Jehovah—*bringeth down* them that dwell on high; the lofty city he will humble it; he will humble it even to *the earth*: he *will prostrate* it even to the *dust*: the foot shall *tread it down*," (xxvi. 4—6.) Again: "Jehovah—shall cast down to *the earth* with the hand: they *shall tread* the crown of pride with the feet," (xxviii. 2, 3.)

259 That by *the heel* is meant the lowest natural or corporeal [principle] cannot be known, unless the mode in which the most ancient people considered the various components of man's nature is understood. They referred his celestial and spiritual things to the head and face; what exist from these,—as charity and mercy, to the chest; natural things, to the feet; the inferior natural, to the soles of the feet; and the lowest natural and corporeal, to *the heel*; nor did they merely refer them, but also so called them. The lowest things relating to reason, such as scientifics, were also understood by what Jacob prophesied

concerning Dan: "Dan shall be a *serpent* by the way, an *adder* in the path; biting the horse's *heels*, so that his rider falls backward," (Gen. xlix. 17.) Also in David: "The iniquity of my *heels* shall compass me about," (Psalm xlix. 5.) In like manner, by what is related of Jacob, when he came forth from the womb, and his hand laid hold of Esau's *heel* whence he was called *Jacob*, (Gen. xxv. 26,) for *Jacob* is named from *the heel*, because the Jewish Church, signified by *Jacob*, *injured the heel*. *The serpent* can only injure the lowest natural things, but not unless it be a particular species of *viper*, the interior natural; still less can it approach his spiritual things, and least of all the celestial, which the Lord preserves and lays up in man without his knowledge. What are thus stored up by the Lord are called in the Word remnants or *remains*. The mode in which the *serpent* destroyed those lowest natural things in the people before the flood, by the sensual [principle] and by self-love; and amongst the Jews, by sensualities, traditions, and idle stories, and by the love of self and of the world; and how at this day he has destroyed and continues to destroy them by sensual things, science and philosophy, and at the same time by those loves, will be shown, by the divine mercy of the Lord, in the following pages.

260. From what has been said it is evident, that it was revealed to the church of that time, that the Lord would come into the world to save them.

261. Verse 16. *And to the woman he said, In multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy husband, and he shall rule over thee.* By *the woman* is now signified the church as to the *proprium* which it loved; by *in multiplying to multiply thy sorrow*, is signified combat, and the anxiety it occasions; by *conception*, every thought; by *the sons whom she would bring forth in sorrow*, the truths which she would thus produce: by *husband* here, as before, the rational [principle] which it will obey, and which will rule.

262. The church is signified by *the woman*, as previously shown, but here the church perverted by the *proprium* which was itself formerly signified by *the woman*, because the posterity of the Most Ancient Church, which had become perverted, is now treated of.

263. When, therefore, the sensual [principle] averts itself, or curses itself, evil spirits then commence a violent war, and attendant angels struggle for man, in consequence of which combats are described by *in multiplying to multiply sorrow as to the conception and birth of sons*, that is, as to the thoughts and productions of the true.

264. *Conception and the birth of sons* are spoken of in some parts of the Word in a purely spiritual sense,—*conception* for the

thought and device of the heart, and *sons* for truths, as is plain from Hosea: "As for Ephraim, their glory shall fly away like a bird; from the *birth*, and from the *womb*, and from the *conception*. Though they should have educated their *sons*, yet will I bereave them, that they shall not be a *man*; yea, woe also to them because I shall depart from them," (ix. 11, 12;) where *Ephraim* signifies the intelligent, or the understanding of the true, and *sons* truths themselves. It is likewise said elsewhere concerning Ephraim, or the intelligent, who has become foolish, "The sorrows of a *travailing* woman have come upon him; he is an unwise *son*; for he shall not stay long in the *breaking forth of the sons of the womb*," (xiii. 13.) And in Isaiah: "Blush, O Zidon, for the sea hath spoken, even the strength of the sea, saying, I *have not travailed*, nor *brought forth* sons, nor educated the young men, and brought up virgins: as to the report concerning Egypt, they shall *bring forth* according to the report of Tyre," (xxiii. 4, 5:) where *Zidon* means those who have been in the knowledges of faith, but have destroyed them by scientifics, and so become barren. Again, in the same prophet, treating of regeneration, and where, likewise, the truths of faith are signified by *sons*: "Before she *travailed*, she *brought forth*; and before her pain came, she was *delivered* of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to *bring forth* in one day? or shall a nation be *born* at once?—Shall I *bring to the birth*, and not cause to *bring forth*? saith Jehovah; shall I cause to *bring forth*, and shut the womb? saith thy God," (lxvi. 7—9.) Goods and truths, being *conceived* and *born* of the celestial marriage, are, therefore, also called *sons* by the Lord in Matthew: "He that soweth the good seed is the *Son of Man*; the field is the world; the good seed are the *sons of the kingdom*," (xiii. 37, 38:) and the goods and truths of a saving faith are "*the sons of Abraham*," (John viii. 39;) for *seed* (as was stated n. 255) denotes faith, wherefore *sons*, which are of *the seed*, are the goods and truths of faith: thence also the Lord, as being Himself *the seed*, called Himself the *Son of Man*, that is, the faith of the church.

265. By *husband* [*vir*] the rational [principle] is signified, as appears from verse 6 of this chapter, where it is written, *the woman gave to her husband with her, and he did eat*, by which is meant his consent: as is also evident from what was said of *the man* in n. 158, where by him is understood one who is wise and intelligent. Here, however, husband denotes the rational [principle], because in consequence of the destruction of wisdom and intelligence by *eating of the tree of knowledge*, no higher principles remain, for the rational [principle] is imitative of intelligence, being as it were its semblance.

266. Since every law and precept exists from what is celestial

and spiritual, as from its true principle, it follows that this law of marriage does so also, which requires that the wife, who is actuated by desire, appertaining to the *proprium*, rather than from reason, like the man, should be subject to his prudence.

267. *And to the man He said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life.* By the man's hearkening to the voice of his wife, is signified the consent of the husband [*vir*] or rational [principle], by which it also averted or cursed itself, and consequently the whole external man, denoted by *cursed is the ground for thy sake*. *To eat thereof in sorrow*, means that the future state of his life would be miserable, and this even to the end of that church, or, *all the days of thy life*.

268. *Ground* signifies the external man, as is evident from what was previously stated concerning *earth, ground, and field*. When man is regenerated, he is no longer called earth, but *ground*, because celestial seeds are implanted therein; he is also compared to *ground*, and is called *ground* in various parts of the Word. The seeds of the good and the true are implanted in the *external man*, or in his affections and memory, but not in the *internal* of man, because there is nothing of the *proprium* in the internal, but only in the external. In the internal man are goods and truths, and when these no longer appear to be present, then man is external or corporeal; they are, however, stored up in the internal by the Lord, without man's knowledge, since they do not come forth, unless when the external dies, as it were, as during temptations, misfortunes, sicknesses, and at the hour of death. The rational [principle] also belongs to the external man (n. 118), and is in itself a kind of medium between the internal and external; for the internal, by means of the rational, operates on the corporeal external; but when the rational [principle] consented, then the external became separated from the internal, so that the existence of the internal is no longer known, nor, consequently, the intelligence and wisdom which are of the internal.

269. Jehovah God, or the Lord, did not *curse the ground*, or the external man, but the external man averted or separated itself from the internal, and thus cursed itself, as is demonstrable from what was previously shown, n. 245.

270. *To eat of the ground in great sorrow* denotes a miserable state of life, as is evident from what precedes and follows, not to mention that *to eat*, in the internal sense, is to live. It is plain, also, from this fact, that such a state of life ensues when evil spirits begin to assault man, and the attendant angels to experience difficulty in preserving him. This state of life becomes more miserable when evil spirits begin to obtain domin-

ion; for they then govern his external man, and the angels only his internal, of which so little remains that they can scarcely take any thing thence with which to defend him: hence arise misery and anxiety. *Dead* men are seldom sensible of such misery and anxiety, because they are no longer *men*, although they think themselves more truly so than others: for they know no more than the brutes what is spiritual and celestial, and what is eternal life, and like them they look downward to terrestrial things, or outward to the world; they favor the *proprium* only, and indulge their inclinations and senses with the entire concurrence of their rational [principle]. Being *dead*, they sustain no spiritual warfare or temptation, and were they exposed to it, their life would sink under its weight, and they would thereby curse themselves still more, and precipitate themselves still more deeply into infernal damnation: hence they are spared this until their entrance into the other life, where, being no longer in danger of dying in consequence of any temptation or misery, they endure most grievous temptations, which likewise are here signified by the *ground being cursed, and eating of it in great sorrow*.

271. *All the days of thy life* denote the end of the days of the church, as is evident from the fact of its not here treating of an individual man, but of the church and its state,—the end of the days of that church was the time of the flood.

272. Verse 18. *And it shall bring forth to thee the thorn and the thistle, and thou shalt eat the herb of the field*. By the *thorn and the thistle* are meant the curse and vastation; and by *thou shalt eat the herb of the field*, is signified that he should live as a wild beast. Man lives like a wild beast when his internal is so separated from his external as to operate upon it only in a most general manner, for man is *man* from what he receives through his internal from the Lord, and is a *wild beast* from what he derives from the external man, which, separated from the internal, is in itself no other than a wild beast, having a similar nature, desires, appetites, phantasies, and sensations, and also similar organic forms: still he is able to reason, and, as it seems to himself, acutely; and this from the spiritual substance by which he receives the influx of life from the Lord, which is, however, perverted by him, becoming the life of evil or death, and hence he is called a *dead man*.

273. *Thorns and thistles* signify the curse and vastation, as is evident from the harvest and fruit-tree denoting the opposite, such as blessings and multiplications. That the *thorn, thistle, brier, bramble, and nettle*, have such a signification, is evident from the Word, as in Hosea: "Lo, they are gone because of vastation; Egypt shall gather them, Memphis shall bury them, the desirable thing with their silver; the *nettle* shall inherit them; the *thorn* shall be in their tent," (ix. 6.) Here *Egypt*

and *Memphis* denote such as seek to understand divine things from themselves, and their own scientifics. Again in the same prophet: "The high places also of Aven, the sin of Israel, shall be destroyed; the *thorn* and the *thistle* shall come up on their altars," (x. 8;) where *the high places of Aven* signify self-love and the *thorn* and *the thistle on the altars* profanation. In Isaiah: "Mourning upon the teats, for the fields of desire, for the fruitful vine; upon the ground of my people shall come up the *prickly thorn*," (xxxii. 12, 13.) And in Ezekiel: "The house of Israel shall be no more a *pricking brier*, and the *painful thorn* [shall be removed] from all that are round about them," (xxviii. 24.)

274. To *eat the herb of the field*, or wild food, is to live like a wild beast, as is evident from what is said of Nebuchadnezzar in Daniel: "They shall drive thee from man, and thy dwelling shall be with the *beast of the field*; they shall make thee to *eat grass* as the oxen,—and seven times shall pass over thee," (iv. 25.) And from Isaiah: "Hast thou not heard from afar off I have done it; from the days of antiquity, and I have formed it; now have I brought it to pass, and it shall be to lay waste bulwarks—defenced cities into heaps, and their inhabitants were short in the hand; they were dismayed and affected with shame; they were made the *grass of the field*, and the *green of the herb*, the grass of the house-tops, and a field dried up before the standing corn," (xxxvii. 26, 27.) Here is unfolded what *the grass of the field*, *the green of the herb*, *grass on the house-tops*, and *a field dried up* signify; for it here treats of the period before the flood, which is meant by *from afar off* and *the days of antiquity*.

275. Verse 19. *In the sweat of the face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* By *eating bread in the sweat of the face* is signified to be averse to what is celestial; *to return to the ground* from whence he was taken, is to relapse into the external man, such as he was before regeneration; and *dust thou art, and unto dust shalt thou return*, that he is condemned and is infernal.

276. *To eat bread in the sweat of the face* signifies to be averse to what is celestial, as is evident from the signification of *bread*. By *bread* is meant every thing spiritual and celestial, which is the food of angels, on the deprivation of which they would cease to live, as certainly as men deprived of *bread* or food. What is celestial and spiritual in heaven, also corresponds to *bread* on earth, by which they are, moreover, represented, as is demonstrated from many passages in the Word. The Lord is *bread*, because from him proceeds whatever is celestial and spiritual, as he himself teaches in John; "This is the *bread* which came down from heaven;—he who eateth this *bread* shall live forever," (vi. 58.) Wherefore, also *bread* and *wine* are the

symbols employed in the Holy Supper:—this celestial food is also represented by *manna*. That what is celestial and spiritual constitutes the *food of angels*, is manifest from the Lord's words: "Man shall not live by *bread* alone, but by every *word* proceeding out of the mouth of God," (Matt. iv. 4;) that is, from the life of the Lord, from which every thing celestial and spiritual proceeds. The last posterity of the Most Ancient Church, which existed immediately before the flood, and is here treated of, had become so thoroughly corrupt, in consequence of their immersion in what was sensual and corporeal, as no longer to desire to hear what was the truth of faith, or that the Lord was about to come and save them; and when such subjects were mentioned they turned away from them; this aversion is described by *eating bread in the sweat of the face*. So also the Jews, in consequence of their non-acknowledgment of celestial realities, and their desiring only a worldly Messiah, could not help feeling an aversion towards the *manna*, because it was a representation of the Lord, denominating it *vile bread*, on which account fiery serpents were sent amongst them, (Numb. xxi. 5, 6.) It may, moreover, be observed that the celestial things imparted to them in states of adversity and misery, and when brought to tears, were expressed by the phrases, *the bread of adversity,—the bread of misery,—and the bread of tears*, as what is here made use of in aversion is called *the bread of the sweat of the face*.

277. This is the internal sense; he who keeps close to the letter, understands no other than that man must procure bread for himself out of the ground by labor, or by the sweat of his face. *Man*, however, does not here mean any single individual, but the Most Ancient Church; nor does *ground* mean ground, or *bread* bread, or *garden* garden, but celestial and spiritual things, as has been sufficiently shown.

278. By *returning to the ground whence he was taken*, is signified that the church would return to the external man such as it was before regeneration, as is evident from the circumstance of *ground* denoting the external man, as was previously stated. *Dust* signifies what is condemned and infernal, as is also proved by what was said of *the serpent*, which in consequence of being *curst* is said to *eat dust*. In addition to what was there shown as to the signification of *dust*, we are permitted to give the following passages from David: "All those who go down to the *dust* shall bow before him [Jehovah], and those whose soul he hath not made alive," (Psalm xxii. 29.) And in another place: "Thou hidest thy faces, they are troubled; thou takest away their breath, they expire, and return to their *dust*," (civ. 29;) for when men avert themselves from the face of the Lord, they then expire or die, and thus *return to the dust*, that is, are condemned and become infernal.

279. All these verses, then, taken in a series, involve that

the sensual [principle] averted itself from the celestial, (verse 14;) that the Lord would come into the world for the purpose of reuniting them, (verse 15;) that combats took place in consequence of the external man averting itself from the internal (verse 16;) whence resulted misery, (verse 17,) condemnation, (verse 18,) and at length hell, (verse 19.) These successive states were passed through in that church, from the fourth posterity to the deluge.

20. AND the man called his wife's name Eve, because she was the mother of all living.

21. And Jehovah God made to the man and to his wife coats of skin, and clothed them.

22. And Jehovah God said, Behold, the man was as one of us in knowing good and evil; and now lest he put forth his hand, and take also of the tree of lives, and eat and live forever;

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from which he was taken.

24. And he drove out the man; and he made cherubim from the east to dwell at the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives.

THE CONTENTS.

280. THE Most Ancient Church, and those who fell away, are here summarily treated of; thus also its posterity down to the flood, when it expired.

281. Of the Most Ancient Church which was celestial, and from the life of faith in the Lord, *called Eve, and the mother of all living*, verse 20.

282. Of its first posterity which was principled in celestial-spiritual good, and of its second and third which was in natural good, signified by *the coat of skin which Jehovah God made for the man and his wife*, verse 21.

283. Of the fourth posterity in which natural good began to be dissipated, which, had they been created anew or instructed in the celestial things of faith, would have perished, that is, *had he put forth his hand, and taken also of the tree of lives, and eaten, and lived forever*, verse 22.

284. Of the fifth posterity which was deprived of every good and truth, and reduced to the state in which they had been previous to regeneration, which is *his being sent forth out of the*

garden of Eden to till the ground, from which he was taken, verse 23.

285. Of the sixth and seventh posterity which were deprived of all knowledge of the good and the true, and left to their own filthy loves and persuasions, lest they should profane the holy things of faith, signified by *his being driven out, and cherubim being made to dwell at the garden, with a flame of a sword to keep the way of the tree of lives, verse 24.*

THE INTERNAL SENSE.

286. THIS and the preceding chapters, to the verses now under consideration, treat of the most ancient people, and of their regeneration: primarily, of those who had lived like wild beasts, but at length became spiritual men; then of those who became celestial men, and constituted the Most Ancient Church; afterwards of those who fell away and their descendants, detailed in regular order through the first, second, and third posterity and their successors, down to the deluge. In the verses following, which conclude the chapter, we have a recapitulation of what occurred from the period when the man of the Most Ancient Church was formed until the flood; thus it is a summary of all that has been previously stated.

287. Verse 20. *And the man called his wife's name Eve, because she was the mother of all living.* By *man* [*homo*] is here understood the man [*vir*] of the Most Ancient Church, or the celestial man [*homo*], and by *the wife and mother of all living*, the church. She is called *mother*, as being the first church, and *living*, in consequence of possessing faith towards the Lord, who is life itself.

288. By *man* is denoted the man of the Most Ancient Church, or the celestial man, as was previously shown; and, at the same time, it was also demonstrated that the Lord alone is *man*, and that every celestial man derives his existence from him, because he is his likeness. Hence every member of the church, without distinction, was denominated a *man*, and at length this name was applied to all mankind, to distinguish them from the beasts.

289. It was also shown above that by *wife* is meant the church, and in a universal sense the kingdom of the Lord in the heavens and in the earths, and the same is understood by *mother*, as follows of consequence. In the Word the church is very frequently called *mother*, as in Isaiah: "Where is the bill of your *mother's* divorcement?" (l. 1.) In Jeremiah: "Your

mother is greatly ashamed: *she that bare you* is suffused with shame," (l. 12.) In Ezekiel: "Thou art thy *mother's* daughter that loathed her husband and her sons;—your *mother* was a Hittite, and your father an Amorite," (xvi. 45 :) where *husband* is put for the Lord and all that is celestial; *sons*, for the truths of faith; a *Hittite*, for what is false; and an *Amorite*, for what is evil. Again, in the same prophet: "Thy *mother* is like a vine in thy likeness, planted near the waters; she was fruitful and full of branches because of many waters," (xix. 10;) here *mother* denotes the Ancient Church. The term *mother* is more especially applicable to the Most Ancient Church, because it was the first church, and the only one which was celestial, and therefore beloved by the Lord more than any other.

290. She was called *the mother of all living* in consequence of possessing faith in the Lord, who is LIFE ITSELF, as is also demonstrated from what was previously stated. It is impossible for more than one *fountain of life* to exist, from which is *the life* of all, or for any *life* to be communicated, which is *life*, except by faith in the Lord, who is *life itself*: nor indeed can a *living faith* exist, except from *Him*, consequently unless *He* be in it. On this account, in the Word, the Lord alone is called *Living*, and is named the LIVING JEHOVAH, (Jeremiah v. 2; xii. 16; xvi. 14, 15; xxiii. 7; Ezek. v. 11.) LIVING FOR EVER, (Dan. iv. 34; Rev. iv. 10; v. 14; x. 6.) THE FOUNTAIN OF LIFE, (Psalm xxxvi. 9.) A FOUNTAIN OF LIVING WATERS, (Jeremiah xvii. 13.) Heaven, which lives by or from him, is called the LAND OF THE LIVING, (Isaiah xxxviii. 11; liii. 8; Ezek. xxvi. 20; xxxii. 23—27, 32; Psalm xxvii. 13; lii. 5; cxlii. 5.) Those are called LIVING, who are in faith in the Lord; as in David: "Who holdeth our soul amongst the *living*," (Psalm lxvi. 9.) Such as possess faith are said to be IN THE BOOK OF LIVES, (Psalm lxix. 28;) and IN THE BOOK OF LIFE, (Rev. xiii. 8; xvii. 8; xx. 15.) Wherefore, also, those who receive faith in him are said to be made ALIVE, (Hosea vi. 2; Psalm lxxxv. 6.) And, on the contrary, such as do not possess faith are called *dead*; as in Isaiah: "They are *dead*, they shall not live; Rephaim shall not rise, therefore hast thou visited and destroyed them," (xxvi. 14;) meaning those who are puffed up with self-love: *to rise*, signifies to enter into life. They are also said to be pierced, (Ezek. xxxii. 23—26, 28—31.) They are also called *dead* by the Lord, (Matt. iv. 16; John v. 25; viii. 21, 24, 51, 52.) Hell is also called *death*, (Isaiah xxv. 8; xxviii. 15.)

291. In this verse is described the first time of the church when, in the flower of her youth, she was representing the celestial marriage, on which account she is described as a *marriage*, and is called *Eve*, which means *living*.

292. Verse 21. *And Jehovah God made to the man and to his wife coats of skin, and clothed them.* These words signify

that the Lord instructed them in spiritual and natural good:—His instructing them is expressed by *making and clothing*, and spiritual and natural good are denoted by *the coat of skin*.

293. It could never appear from the letter, that these things were signified; but still it evidently involves some interior meaning, since every one must perceive that *Jehovah God did not make a coat of skin for them*.

294. Neither could it be manifest to any one that a *coat of skin* signifies spiritual and natural good, except by a revelation of the internal sense, and subsequent comparison of passages in the Word, where similar expressions occur. *Skin* is here mentioned in a general way, but the *skin* of a *kid*, *sheep*, or *ram*, is understood, which animals, in the Word, signify the affections of good, charity, and what are of charity, as was likewise signified by the *sheep* used in sacrifices. Those are denominated *sheep* who are endowed with the good of charity, that is, with spiritual and natural good, and hence the Lord is called the *Shepherd of the sheep*: that those who are endowed with charity are called *sheep*, is universally known.

295. The reason why they are said to be *clothed with a coat of skin*, is, because the most ancient people were described as being naked on account of their innocence; but when they lost their innocence, it is stated that they discovered themselves to be in evil, which also is denominated *nakedness*. That all things might appear to cohere historically, agreeably to the mode of speaking of the most ancient people, they are here said to be *clothed* and *not naked*, or in evil. Their being in spiritual and natural good, is evident from what was remarked above concerning them, from verse 1 to 13 of this chapter, as well as from its being here related that *Jehovah God made them a coat of skin, and clothed them*, for it here treats of the first—and more especially of the second and third—posterity of the church, who are endowed with such good.

296. That the *skins of kids, sheep, goats, badgers, and rams*, signify spiritual and natural goods, will be demonstrated from the internal sense of the Word, where it treats of Jacob and of the ark. This will be shown in reference to Jacob, when by the divine mercy of the Lord we arrive at the explanation of the passage where he is described as being *clothed* with the raiment of Esau, and having on his hands and on his neck the *skins of kids of the goats*, which when Isaac smelled, he said, the smell of my son is as the smell of a field, (Genesis xxvii. 15, 16, 27.) And the same will of the divine mercy of the Lord be shown of the ark, where it is related that the covering of the tent was of *rams' skins and badgers' skins*, (Exodus xxvi. 14; xxxvi. 14,) and that Aaron and his sons, when they went forward, covered the ark with a covering of *badgers' skins*, and likewise the table and its vessels, the candlestick and its vessels,

the altar of gold, and the instruments of ministry and of the altar, (Numb. iv. 6—14;) for whatever was in the ark, the tabernacle, or the tent, yea, whatever was upon Aaron, when clothed with the garments of holiness, signified something of a celestial-spiritual nature, so that there was not the most minute thing which had not a distinct representation.

297. Celestial goodness is not *clothed*, because it is inmost, and is innocent; but celestial-spiritual good is that which is first *clothed*, and then natural good, since they are comparatively of an exterior nature, and on that account are compared to and denominated garments, as in Ezekiel, when speaking of the Ancient Church: "I *clothed* thee with brodered work, and *shod* thee with *badger's skin*, and I *girded* thee about with fine linen, and I *covered* thee with silk," (xvi. 10.) In Isaiah: "*Put on thy beautiful garments*, O Jerusalem, the city of holiness," (lii. 1.) And in the Revelation: "Who have not defiled their *garments*, and they shall walk with me in *white*, for they are worthy," (iii. 4, 5:) where it is likewise related of the four-and-twenty elders, that they were "*clothed in white raiment*," (iv. 4.) Thus, then, exterior goods, which are celestial-spiritual and natural, are garments; wherefore also those who are endowed with the goods of charity, appear in heaven *clothed* in splendid garments: here however, because they are still in the body, with a *coat of skin*.

298. Verse 22. *And Jehovah God said, Behold the man was as one of us knowing good and evil; and now, lest he put forth his hand, and take also of the tree of lives, and eat, and live forever.* *Jehovah God* is first mentioned in the singular, and afterwards in the plural number, because by *Jehovah God* is meant the Lord, and at the same time the angelic heaven. *The man's knowing good and evil* signifies his having become celestial, and thus wise and intelligent; *lest he put forth his hand, and take also of the tree of lives*, is that he should not be instructed in the mysteries of faith, for otherwise it would be impossible for him to be saved to all eternity, which is to *live forever*.

299. Here are contained two areana, first, that *Jehovah God* signifies the Lord, and at the same time heaven; and secondly, that had they been instructed in the mysteries of faith they would have perished eternally.

300. It is to be observed with reference to the first areannm, that by the expression *Jehovah God*, is meant both the Lord and heaven, and that, for a mystical reason, the Lord is sometimes called in the Word *Jehovah*, only, at others, *Jehovah God*, --*Jehovah*, and afterwards *God*—*the Lord Jehovah*—*the God of Israel*—and *God* only, as in the first chapter of Genesis, where also, although *God*, only, is mentioned, it is said in the plural number, *Let us make man in our image*; nor is he denominated *Jehovah God* until the subsequent chapter, which treats of the celestial man. He is called *Jehovah* because He alone is or

lives, thus from *essence* ; *God*, because He can do all things, thus from *potency* ; as is evident from the Word, where the names are distinguished : (Isaiah xlix. 4, 5 ; lv. 7 ; Psalm xviii. 2, 28, 29, 31 ; Psalm xxxi. 14.) On this account every angel or spirit, who conversed with man, and who was supposed to possess any power, was called God ; as appears from David : “ God standeth in the congregation of God, He will judge in the midst of the *gods*,” (Psalm lxxxii. 1 ;) and in another place : “ Who in the ether shall be compared with Jehovah ? who among the sons of the *gods* be likened to Jehovah ?” (Psalm lxxxix. 6.) Again : “ Confess to the God of *gods*,—Confess to the Lord of *lords*,” (Psalm cxxxvi. 2, 3.) Men, also, as possessed of power, are denominated “ gods,” as Psalm lxxxii. 6 ; John x. 34, 35 ; Moses also is said to be “ a *God* to Pharaoh,” (Exodus vii. 1.) Where also the word *God* is in the plural number—*Elohim*. Since, however, the angels do not possess the least power of themselves, as they indeed acknowledge, but solely from the Lord, and as there is but one God, therefore, by *Jehovah God*, in the Word, is meant the Lord alone : where, however, any thing is effected by the ministry of angels, as in the first chapter of Genesis, then He is spoken of in the plural number. Here, also, because the celestial man, being a *man*, could not be put in comparison with the Lord, but with the angels only, therefore it is said, *the man was as one of us, knowing good and evil* ; that is, was wise and intelligent.

301. The other arcanum is, that had they been instructed in the mysteries of faith, they would have perished eternally,—signified by the words, *now lest he put forth his hand, and take also of the tree of lives, and eat, and live forever* ; on which it may be observed that when men became inverted as to the order of their life, and were unwilling to live, or to become wise except from themselves, and from proprium, then they reasoned about every thing they heard respecting faith, whether it were so or not ; and because it was from themselves, thus from the knowledge acquired through the medium of their senses and from science, it necessarily led to denial, and then, also, to blasphemy and profanation, so that at length they did not scruple to commingle what is profane with what is holy. When man thus acts he is then so condemned, that in the other life there remains for him no hope of salvation. For the ideas commingled by profanation remain associated, so that whenever a holy thought presents itself to the mind, it does so conjoined with the idea of something profane, and consequently prevents the possibility of being any other than that of the damned. The association of ideas in the mind of every individual is exquisitely perceived in the other life, even by spirits in the world of spirits, and much more so by angelic spirits,—so exquisitely indeed, that from the presence of a single idea, they become acquainted with a man’s

quality. The separation of profane and holy ideas, when thus conjoined, cannot be effected, except by means of such infernal torment, that if a man were aware of it, he would as cautiously avoid falling into profanation as into hell itself.

302. The Jews were so prone to profanation that the mysteries of faith were never revealed to them, so that it was never explicitly declared to them either that they should live after death, or that the Lord would come into the world to save them. Nay, they were, and still are, kept in such ignorance and blindness, that they neither have known nor now know of the existence of the internal man, or indeed of any thing internal; for had they known these, or did they now know, so as to acknowledge them, such is their nature that they would profane them, and thus preclude themselves from all hope of salvation in another life. This is what is meant by the Lord in John: "He hath blinded their eyes, and closed their heart, that they should not see with their eyes, nor understand with their heart, and convert themselves, and I should heal them," (xii. 40.) And by the Lord speaking to them in parables without explaining to them their meaning, lest, as He himself says, "Seeing they should see, and hearing they should hear, and understand," (Matt. xiii. 13.) On the same account, likewise, all the mysteries of faith were hidden from them, and concealed under the representatives of their Church, and such was the style of the prophetic writings, for the same reason. It is, however, one thing to know, and another to acknowledge. He who knows, and does not acknowledge, is as if he knew not; but it is he who acknowledges and afterwards blasphemes and profanes, who is meant by the Lord.

303. Man acquires to himself a life according to the persuasions which he embraces, or in other words, by what he acknowledges and believes. That of which he is not persuaded, or which he does not acknowledge and believe, can in no degree affect his mind; and therefore it is impossible to profane what is holy without a previous persuasion and acknowledgment that it is so, and at length its denial. Those who may know but do not acknowledge, are as if they knew not, or like persons acquainted with matters of no consequence. Such were the Jews about the time of the Lord's advent, and therefore they are said in the Word to be vastated or wasted, that is, to have no longer any faith. Under these circumstances, it does a people no injury to have the interior contents of the Word unfolded to them, for they are as persons seeing, and yet not seeing; hearing, and yet not hearing; and whose hearts are hardened; of whom the Lord says in Isaiah, "Go and tell this people, Hear in hearing, but understand not, and see in seeing, but know not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their

ears, and understand with their heart, and convert, and be healed," (vi. 9, 10.) That the mysteries of faith are not revealed, previous to *vastation*, or the entire removal of faith, lest, as was before said, they should be profaned, the Lord also plainly declares in the subsequent verses of the same prophet: "Then said I, Lord, how long? And he said, until the cities are desolated, so that there be no inhabitant, and the house, so that there be no man, and the land be desolated with desolation, and Jehovah have removed man," (vi. 12;) he is called *a man* who is wise, or who acknowledges and believes. Such were the Jews, as has been before observed, about the period of the Lord's advent; and for the same reason they are still kept vastated, by their lusts and particularly by their avarice, so that although they heard of the Lord a thousand times, and that the representatives of their church are significative of Him as to every particular, they would yet acknowledge and believe nothing. This then was the reason why the antediluvians were cast out of the garden of Eden and vastated, so as to be no longer capable of acknowledging any truth.

304. From these observations it is evident what is meant by the words, *lest he put forth his hand, and take also of the tree of lives, and eat, and live forever*. *To take of the tree of lives and eat*, is to know even so as to acknowledge whatever is of love and faith; for *lives* in the plural are love and faith, and *to eat* signifies here, as before, to know. *To live forever* is not to live in the body forever, but to live after death in eternal damnation. A man who is dead [spiritually] is not called *dead* because he is about to die after the life of the body, but because he will live the *life of death*, for *death* is damnation and hell. The expression to *live* is used with a similar signification by Ezekiel: "Will ye hunt the souls of my people, and make to *live* souls to you, and profane me with my people,—slaying the souls which should not *die*, and making the souls to *live* which should not *live*," (xiii. 18, 19.)

305. Verse 23. *Therefore Jehovah God sent him forth from the garden of Eden to till the ground from which he was taken*. *To be cast out of the garden of Eden* is to be deprived of all intelligence and wisdom, and *to till the ground from which he was taken* is to become corporeal, as he was previous to regeneration.

To be cast out of the garden of Eden is to be deprived of all intelligence and wisdom, as is manifest from the signification of *a garden*, and of *Eden*, as given above; for *a garden* signifies intelligence, or the understanding of truth, and *Eden*, being significative of love, signifies wisdom, or the will of good.

To till the ground from which he was taken signifies to become corporeal, such as he was before regeneration, as was shown above (verse 19), where a similar expression occurs.

306. Verse 24. *And he drove out the man; and he made cherubim from the east to dwell at the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives.* To drive out the man is to deprive him entirely of all the will of good and understanding of truth, so that he is separated from them, and is no longer man. To make cherubim from the east to dwell, is to provide against his entering into any mystery of faith; for the east to the garden of Eden is the celestial [principle] from which is intelligence, and by cherubim, the Providence of the Lord is signified, preventing such a man from entering into the things of faith. By the flame of a sword turning itself, is signified self-love with its unruly desires and consequent persuasions, which are such that he wishes, indeed, to enter, but is carried away thence to corporeal and terrestrial things, and this for the purpose of keeping the way of the tree of lives, that is, to prevent the profanation of holy things.

307. It here treats of the sixth and seventh posterity, which perished by the flood, and were altogether cast out of the garden of Eden, or from all understanding of truth, and thus ceasing, as it were, to be men, they were left to their insane lusts and persuasions.

308. As the signification of the east and of the garden of Eden were given above, it is needless to dwell longer on them; but that cherubim denote the Providence of the Lord, lest man should insanely enter upon the mysteries of faith, from the proprium and the sensual and scientific [principle], and thus profane them, and destroy himself, is demonstrated by all the passages in the Word where mention is made of cherubim. As the Jews were of such a quality, that if they had possessed any clear knowledge concerning the Lord's coming,—the representatives or types of the church significative of Him—the life after death,—the interior man and the internal sense of the Word, they would have profaned it, and have perished eternally; therefore this was represented by the cherubim on the mercy-seat over the ark, over the curtains of the tabernacle, over the vail, and also in the temple, and it signified that the Lord had them in keeping. (Exod. xxv. 18—21; xxvi. 1, 31; 1 Kings vi. 23—29, 32.) For the ark, in which was the testimony, signified the same as the tree of lives in this passage, that is, the Lord and celestial things, which belong solely to Him. Hence also the Lord is so often called the God of Israel sitting upon the cherubim, and hence he spake with Moses and Aaron between the cherubim, (Exod. xxv. 22; Numb. vii. 89.) This is plainly described in Ezekiel, where it is said, "The glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen,—and—said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon

the foreheads of the men who sigh and who cry for all the abominations done in the midst thereof. And to the others he said—Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly the old and the young, and the virgin, the infant, and the women;—defile the house, and fill the courts with the slain,” (ix. 3—7.) And again: “He said to the man clothed with linen, Go in between the wheels even under the *cherub*, and fill thy hands with coals of *fire* from between the *cherubim*, and scatter them over the city. And a *cherub* stretched forth his hand from between the *cherubim* unto the *fire* which was between the *cherubim*, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out,” (x. 2 and 7;) from which it is evident that the providence of the Lord preventing men from entering into the mysteries of faith, is understood by *cherubim*, and therefore that they were left to their insane cupidities, here also signified by *the fire that was to be scattered over the city, and that none might be spared.*

309. *The flame of a sword turning itself* signifies self-love with its insane cupidities and persuasions, which are such indeed as to desire to enter [into the mysteries of faith], but are carried thence to corporeal and terrestrial things, as might be confirmed by so many passages from the Word, as would fill pages; we will, however, only make the following quotations from Ezekiel: “Prophesy and say, Thus saith Jehovah, say, A *sword*, a *sword*, is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter.—Let the *sword* be doubled the third time, the *sword* of the slain; the *sword* of a great slaughter, which entereth into their privy chambers, that their heart may faint, and their offences be multiplied;—it is made bright, it is wrapped up for the slaughter,” (xxi. 9, 10, 14, 15.) A *sword* here signifies the desolation of man, so that he sees nothing which is good and true, but mere falses and contrarities, denoted by *multiplying offences*. It is also said in Nahum, of those who desire to enter into the mysteries of faith, “The horseman lifteth up both the *flame of the sword*, and the *glittering of the spear*, and there is a multitude of slain,” (iii. 3.)

310. Each particular expression in this verse involves so many important arcana, applicable to the genius of the people who perished by the flood (a genius totally different from that of those who lived subsequent to the deluge), that it is impossible to explain them. We will briefly observe that their first parents, who constituted the Most Ancient Church, were celestial men, and had consequently celestial seeds implanted in their minds; whence their descendants possessed seed in themselves of a celestial origin. Seed from a celestial origin is such that love rules the whole mind and makes it a one. For the human

mind consists of two parts, the will and the understanding. Love or good belongs to the will, faith or the true to the understanding; and from love or good that people perceived every thing relating to faith or truth, and thus their mind was single, or a one. With the posterity of such a race, seed of the same celestial origin necessarily remains, so that any falling away from truth and good on their part is attended with the most dangerous consequences, since their whole mind becomes so perverted as to render a restoration scarcely possible in another life. It is otherwise with those who do not possess celestial but only spiritual seed, as the people after the deluge, and also the present generation of mankind. There is no love in them, consequently no will to goodness, but still there is a capacity of receiving faith, or the understanding of the true, by means of which some degree of charity can be induced, although by a different process, namely, by the insinuation of conscience from the Lord grounded in the knowledges of truth and its derivative goodness. Such a state is obviously altogether different from that of the antediluvians, of whose genius, by the divine mercy of the Lord, more will be said hereafter. These are arcana with which the present generation of mankind are utterly unacquainted, since in modern times none understand the nature of the celestial man, nor even that of the spiritual man, still less the quality of the human mind and life thence resulting, and the consequent state after death.

311. The condition of those who perished by the flood is such in the other life, that they cannot exist anywhere in the world of spirits, or with other spirits, but are in a hell separated from the hells of others, and as it were under a certain mountain. This appears as an intermediate mountain in consequence of their direful phantasies and persuasions. Their phantasies and persuasions are such as to produce so profound a stupor in other spirits that they do not know whether they are alive or dead, for they deprive them of all understanding of truth, so that they can perceive nothing. Such also was their persuasion during their abode in the world; and because it was foreseen that in another life they would be incapable of associating with other spirits, without occasioning in them an appearance of death, they were all destroyed, and the Lord of his divine mercy induced other states on those who lived after the deluge.

312. In this verse, the state of these antediluvians is fully described, as to their *being cast out*, or separated from celestial good, and that *cherubim were placed from the east of the garden of Eden*. This expression, *from the east of the garden of Eden*, is only applicable to them; for, had the succeeding generation been spoken of, it would have been said, *on the garden of Eden towards the east*. In like manner, had the words, *the flame of a sword turning itself*, been applied to the present race of

men, they would have been transposed thus—*the sword of a flame turning itself*. Nor would it have been said *the tree of lives*, but *the tree of life*: not to mention other things in the arrangement of the words, which cannot be explained, being understood only by the angels, to whom the Lord reveals them; for every particular state contains infinite arcana, not even one of which is known to mankind.

313. From what is here stated of the first man, it is manifest that all hereditary evil existing in the present day was not derived from him, as is commonly, but falsely supposed. For it is the Most Ancient Church that is here treated of under the name of *man*; and when it is called *Adam*, it signifies that *man* was formed from the ground, or that he was made truly a *man*, who was not so previously, by regeneration from the Lord. This is the origin and signification of the name. Hereditary evil, however, is such that every one who commits actual sin acquires to himself a nature therefrom, whence evil is implanted in his children, and becomes hereditary. Consequently it is derived from every particular parent; from the father, grandfather, great-grandfather, and ancestors in succession, and is thus multiplied and augmented in each descending posterity, remaining with each, and being increased in each by his actual sins, and never becoming dissipated or losing its baneful influence, except in those who are regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact, that the evil inclinations of parents remain visibly in their children, so that a family, yea, an entire race, may be thereby distinguished from every other.

CONTINUATION CONCERNING MAN'S ENTRANCE INTO ETERNAL LIFE.

314. *WHEN the resuscitated being, or soul, enjoys the benefit of light, so as to be enabled to look around him, the spiritual angels, of whom we before spoke, show him every attention which he can desire in that state, and instruct him respecting the things of the other life, so far as he is in a capacity to bear it. Should he be principled in faith, and desire it, they also point out to him the wonderful and magnificent scenes of heaven.*

315. *If, however, the resuscitated person, or soul, is not of such a disposition as to desire instruction, he then wishes to separate himself from the society of the angels. Of this the angels have an exquisite perception, since, in the other life, there is a communication of all the ideas of thought; and when he desires to separate from them, they do not even then leave him, but he disunites himself from them. The angels love every one, and*

desire nothing more than to do him services, to instruct him, and to convey him to heaven, for herein consists their chief delight.

316. *When the soul thus separates himself, he is received by good spirits, who likewise do him all kind offices whilst he is in consort with them. If, however, his life in the world was such that he cannot remain associated with the good, he seeks to be disunited from them also, and this separation is repeated again and again, until he associates himself with those whose state entirely agrees with that of his former life in the world, among whom he finds, as it were, his own life. They then, wonderfully relate, live together a life of a similar quality to that which had constituted their ruling delight when in the body. On returning into this life, which appears to them as a new commencement of existence, some after a longer and others after a shorter space of time are carried thence towards hell; whilst such as have been principled in faith towards the Lord, are led by degrees from this new beginning of life to heaven.*

317. *Some are, however, conveyed more slowly, and others more speedily, to heaven; indeed I have seen those who were elevated to heaven immediately after death, of which I am permitted here to mention only two instances.*

318. *A certain [spirit] came and discoursed with me, who, it was evident from some appearances about him, had only lately died. At first he knew not where he was, supposing himself still to be in the world; but when he became conscious of having entered upon another mode of existence, and that he no longer possessed anything,—as house, wealth, and the like,—being in another kingdom, where he was deprived of all he had in the world, he was seized with anxiety, and knew not where to betake himself, or whither to go for a place of abode. He was then informed that the Lord alone provides for him and for all; and was left to himself, that his thoughts might take their wonted direction, as in the world. He now considered (for in another life the thoughts of all may be plainly perceived) what he must do, being deprived of all means of subsistence; and whilst in this state of anxiety, he was brought into association with some celestial spirits, who belonged to the province of the heart, and who showed him every attention which he could desire. This being done, he was again left to himself, and beginning to consider, from a principle of charity, how he might repay so great kindness, it was evident from this, that whilst he had lived in the body he was principled in charity grounded in faith, and he was therefore immediately taken up into heaven.*

319. *I have also seen another person immediately translated into heaven by the angels, who was accepted by the Lord, and shown the glory of heaven; not to mention much other experience respecting some who had to wait their periods of probation.*

GENESIS.

CHAPTER THE FOURTH.

ON THE NATURE OF THE LIFE OF THE SOUL OR SPIRIT.

320. *WITH respect to the general circumstances relating to the mode of life of souls, or novitiate spirits, after death, it was demonstrated to me, on numerous occasions, that when a man enters upon eternal life, he is utterly unconscious of it, imagining himself still to be in the world, yea, in his body. Hence, on being informed that he is a spirit, he is all wonder and astonishment, both because he is altogether like a man as to his senses, desires, and thoughts, and because he did not believe, during his abode in the world, that he was a spirit, or (as is the case with some) that a spirit could be what he now finds himself.*

321. *Another circumstance to be noted, is, that a spirit enjoys much more excellent sensitive faculties, and far superior powers of thinking and speaking, than when living in the body, so that the former state scarcely admits of comparison with the latter, although this is unknown to the spirits before they are gifted with reflection by the Lord.*

322. *Care should be taken not to give credence to the erroneous opinion, that spirits do not possess far more exquisite sensations than during the life of the body, for I have been convinced to the contrary by experience repeated thousands of times. Should any be unwilling to believe this fact, in consequence of their pre-supposed ideas concerning the nature of spirit, let them ascertain for themselves when they come into another life, where they will be compelled to believe by their own experience. Spirits not only possess the faculty of sight, but live in a light to which, with good spirits, angelic spirits, and angels, the mid-day light of this world cannot be compared. Of the light in which they dwell, and by which they see, we shall, by the divine mercy of the Lord, subsequently treat. They enjoy the power of hearing also, and that in so exquisite a degree as vastly to exceed what they possessed in the body; of which, in my almost constant conversations with them, now for some years, I have had repeated opportunity of being convinced. The nature of their speech, and the sense of smell they also possess, will, by the divine mercy of the Lord, be considered hereafter. They have, besides, a most exquisite sense of touch, whence come the pains and torments endured in hell; for all sensations have relation to the touch, of which they are merely diversities and varieties. Their desires and affections, moreover, are incomparably stronger than those possessed during the life of the body; but more will be said on this subject, by the*

divine mercy of the Lord, in the following pages. Men think also, after death, far more perspicuously and distinctly than during their previous life; for in a spiritual state of being, more is involved in one idea than in a thousand whilst in the natural life. If it were possible for men here to perceive with what acuteness, penetration, sagacity, and clearness, spirits converse with each other, they would be perfectly amazed. In a word, man loses nothing by death, but is still a man in all respects, although more perfect than when in the body, having cast off his bones and flesh, and the imperfections which necessarily attend them. Spirits acknowledge and perceive, that whilst they lived in the body their sensations were those of the soul, and although they seemed to be in the body, they were still incorporeal, and, therefore, when the body is laid aside, sensations exist in a much more exquisite and perfect state. Life consists in sensation, since without sensation there can be no life, and such as the sensation is, such is the life, a fact which all have the capacity of knowing.

323. *At the end of the chapter, several examples will be given of persons entertaining opinions during their abode in this world contrary to those advanced above.*

CHAPTER IV.

1. AND the man knew Eve his wife, and she conceived and bare Cain; and said, I have gotten a man, Jehovah.

2 And she again bare his brother Abel; and Abel was a shepherd of the flock, but Cain was a tiller of the ground.

3. And at the end of days it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect to Abel, and to his offering:

5. And to Cain and to his offering he had no respect. And Cain was very wroth, and his faeces fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why are thy faeces fallen?

7. If thou doest well, art thou not exalted; and if thou doest not well, sin lieth at the door, and to thee is his desire, and thou rulest over him.

8. And Cain talked to Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's bloods crieth to me from the ground.

11. And now art thou cursed from the ground, which hath opened its mouth to receive thy brother's bloods from thy hand.

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said to Jehovah, Mine iniquity is too great to be removed.

14. Behold, thou hast driven me out this day from the faces of the ground; and from thy faces shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.

15. And Jehovah said to him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And Jehovah set a mark upon Cain, lest any one finding him should smite him.

16. And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, towards the east of Eden.

17. And Cain knew his wife, and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch.

18. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19. And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah.

20. And Adah bare Jabal; he was the father of such as dwell in tents, and of cattle.

21. And his brother's name was Jubal; he was the father of all such as play upon the harp and the organ.

22. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.

23. And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech, for I have slain a man to my wounding, and a little [child] to my hurt.

24. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25. And the man knew his wife again, and she bare a son, and called his name Seth; for God [saith he] hath replaced to me another seed instead of Abel, because Cain hath slain him.

26. And to Seth, to him also there was born a son; and he called his name Enos: then began they to call upon the name of Jehovah.

THE CONTENTS.

324. THE Word here treats of doctrines separate from the Church, or heresies, and of a new Church afterwards raised up, called *Enos*.

325. The Most Ancient Church possessed faith in the Lord through the medium of love; but there were some who separated faith from love. The doctrine of faith separated from love was called *Cain*, and charity, which is love towards the neighbor, *Abel*, verses 1, 2.

326. The worship of each is described, that of faith separate from charity by *the offering of Cain*, and that of charity by *the offering of Abel*, verses 3, 4. That worship proceeding from charity was acceptable, but not worship originating in faith alone, is shown verses 4, 5.

327. The state of those who were principled in faith alone became evil, is described by *Cain's anger being kindled, and his countenance falling*, verses 5, 6.

328. That the quality of faith is known by charity; and that charity wishes to abide with faith, if faith does not assume the pre-eminence, and exalt itself above charity, verse 7.

329. That charity is extinguished with such as have separated faith, and preferred it to charity, is described by *Cain's slaying his brother Abel*, verses 8, 9.

330. Charity extinguished is called *the voice of bloods*, verse 10; perverse doctrine, *the curse from the ground*, verse 11. The false and the evil originating thence *are the fugitive and vagabond in the earth*, verse 12. And as they averted themselves from the Lord, that they were in danger of *eternal death*, verses 13, 14. But, because by means of faith, charity was afterwards to be implanted, it was made inviolable; and this is signified by *the mark set upon Cain*, verse 15. And its removal from its former situation is denoted by *Cain's dwelling towards the east of Eden*, verse 16.

331. The amplification of that heresy is called *Enoch*, verse 17.

332. The heresies thence originating, each by its respective name, in the last of which, denominated *Lamech*, there was nothing of faith remaining, verse 18.

333. A new church then arose, which is understood by *Adah and Zillah*, and described by their sons *Jabal, Jubal, and Tubal-Cain*. The celestial things of the church were represented by *Jabal*, the spiritual by *Jubal*, and the natural by *Tubal-Cain*, verses 19—22.

334. The origin of that church, when every thing of faith and charity was extinguished, and violence done to what was most sacred, is described, verses 23, 24.

335. A general recapitulation of the subject is given; after faith, signified by *Cain*, was separated from charity, a new faith

was given by the Lord, whereby charity was implanted. This faith is denominated *Seth*, verse 25.

336. The charity implanted by faith is called *Enos*, or another man, which is the name of that church, verse 26.

THE INTERNAL SENSE.

337. SINCE this chapter treats of the degeneracy of the Most Ancient Church, or the falsification of its doctrine, and consequently of heresies and sects, under the names of *Cain* and his *descendants*, it is to be observed, that there is no possibility of understanding how doctrine was falsified, or what was the nature of the heresies and sects of that church, unless the nature of the true church be rightly understood. Enough has been said above concerning the Most Ancient Church, showing that it was a celestial man, and acknowledged no other faith than such as was connected with love towards the Lord and the neighbor. By means of that love from the Lord, they obtained faith, or a perception of all its truths, and were therefore unwilling to speak of faith, lest it should be separated from love, as was shown above (n. 200, 203). Such is the nature of the celestial man, and in this character he is described by David by representatives, where the Lord is spoken of as *the King*, and the celestial man as *the King's son*: "Give the *king* thy judgments, O God, and thy righteousness to the *king's son*.—The mountains shall bring peace to the people, and the hills, by righteousness. They shall fear thee as long as the sun and moon endure throughout all generations. In his days shall the righteous flourish, and abundance of peace, until there be no moon," (lxxii. 1, 3, 5, 7.) By the *sun*, love is signified; by the *moon*, faith; by *mountains* and *hills*, the Most Ancient Church; by *throughout all generations*, the churches after the flood; *until there be no moon*, denotes that faith will become love:—see also what is said in Isaiah xxx. 26. Such was the nature of the Most Ancient Church and of its doctrine; but the case is far different at the present day, for now faith precedes charity, and by means of faith, charity is given by the Lord, and then charity takes the precedence. It hence follows, that doctrine became falsified in ancient times when men made confession of faith, and thus separated it from love. Those who falsified doctrine in this way, or separated faith from love, or acknowledged faith alone, were there denominated *Cain*; and this thing was regarded by them as an enormous [heresy].

338. Verse 1. *And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man, Jehovah.*

By the *man* and his *wife* the Most Ancient Church is signified, as has been shown above: its first offspring, or first-born, is faith which is here called *Cain*; the saying, *I have gotten a man, Jehovah*, signifies that faith with such as are called *Cain*, is known and acknowledged in a distinct form.

339. In the three foregoing chapters it was so abundantly shown, that by the *man* and his *wife* the Most Ancient Church is signified, that on this point there can remain no doubt; and this being admitted, it is evident that the conception and offspring of that Church can be no other than we have stated. It was customary with the most ancient people to give names, by which they represented events, and thus framed a genealogy; for whatever has relation to the church may be considered in this light, since one faith is conceived and born of another, like an ordinary generation. Hence it is common in the Word to name various circumstances relating to the church, *conceptions, births, offspring, infants, little children, sons, daughters, young men, &c.*; the prophetic parts of the Word abound with such expressions.

340. That the saying *I have gotten a man, Jehovah*, signifies that faith, with such as are called *Cain*, is known and acknowledged as a thing by itself, is evident from what was said in the introduction to this chapter. They had been, as it were, previously, ignorant of faith as a separate object of thought, because they had a perception of whatever related to it; but, when they began to make a distinct doctrine of faith, they then collected together the truths which they had perceived, and reduced them into doctrine, calling it *I have gotten a man, Jehovah*, as if they had found out somewhat new; and thus, what was before inscribed on the heart became a mere matter of science. In ancient times they gave every new thing a name, and explained what the name implied by particular sayings. Thus the signification of the name *Ishmael* is explained by the saying, "*Jehovah hath heard his affliction*," (Gen. xvi. 11;) that of *Reuben*, by the expression, "*Jehovah hath looked upon thy affliction*," (Gen. xxix. 32;) the name *Simeon*, by the saying, "*Jehovah hath heard that I was hated*," (Gen. xxix. 33;) and that of *Judah* by, "*Now will I praise Jehovah*," (verse 35.) The altar built by Moses was called, "*Jehovah my banner*," (Exodus xvii. 15;) and in like manner the doctrine of faith is here denominated "*I have gotten a man, Jehovah*," or *Cain*.

341. Verse 2. *And she again bare his brother Abel. And Abel was a shepherd of the flock, but Cain was a tiller of the ground.* The second offspring of the church is charity, signified by the terms *Abel* and *brother*. He is a *shepherd of the flock* who exercises the good of charity, and a *tiller of the ground* is one who is destitute of charity, although principled in faith separate from love, which is, indeed, no faith.

342. That the second offspring of the church is charity, is evident from the fact that the church conceives and brings forth nothing else than faith and charity. The same is signified by the first children of Leah by Jacob, *Reuben* denoting faith, *Simeon* faith in act, and *Levi* charity, (Gen. xxix. 32, 33, 34,) wherefore also the tribe of *Levi* received the priesthood, and represented *the shepherd of the flock*. Since charity is another offspring of the church, it is called *brother*, and named *Abel*.

343. That *a shepherd of the flock* is one who exercises the good of charity, must be obvious to every one, this expression being commonly used in the Word of the Old and New Testament. He who leads and teaches is denominated *the shepherd*, and those who are led and taught are called *the flock*. He who does not lead to and teach the good of charity, is not *a true shepherd*; and he who is not led to good, and does not learn what is good, is not *of the flock*. It is scarcely necessary to confirm this signification of *shepherd* and *flock* by quotations from the Word; we will, however, adduce the following passages from Isaiah: "Then shall He [the Lord] give the rain of thy seed, that thou shalt sow the ground withal, *and bread* of the increase of the ground;—in that day shall *thy cattle* feed in large pastures," (xxx. 23,) in which passage, *bread of the increase of the ground* denotes charity. Again: "The Lord Jehovah shall *feed his flock like a shepherd*; he shall gather the *lambs* with his arm, and carry them in his bosom, and shall gently *lead* those that are with young," (xl. 11). In David: "Give ear, O *Shepherd* of Israel, thou that *leadest* Joseph like a *flock*; thou that dwellest between the cherubim, shine forth," (Psalm lxxx. 1). In Jeremiah: "I have likened the daughter of Zion to a comely and delicate woman; the *shepherds* with their *flocks* shall come against her; they shall pitch their *tents* against her round about; they shall *feed* every one in his place," (vi. 2, 3.) In Ezekiel: "Thus saith the Lord God,—I will increase them with *men* like a *flock*, as a holy *flock*, as the *flock* of Jerusalem in her solemn feasts; so shall the waste cities be filled with *flocks of men*," (xxxvi. 37, 38.) And again, in Isaiah: "All the *flocks* of Kedar shall be gathered together unto thee, the *rams* of Nebaioth shall minister unto thee," (lx. 7.) Such as *lead the flock* to the good of charity, *gather the flock*, but those who do not so lead them, disperse the *flock*; for all gathering together, and all union, proceed from charity, whilst the origin of all dispersion and disunion is in a want of charity.

344. What is the purpose of faith, or of the knowledge, precept, or doctrine of faith, but that man should receive faith, and look upon its teaching charity, as the primary object of regard? (Mark xii. 28—35; Matt. xxii. 34—39.) This is the end of every precept of faith, and if this be not attained, all knowledge and doctrine are an empty nothing.

345. A *tiller of the ground* is one who is destitute of charity, although principled in faith separate from love, which is no faith at all, as is plain from the circumstances which follow, of Jehovah's having no respect to his offering, and his slaying his brother, or destroying charity, signified by [his brother] *Abel*. Such persons as regarded corporeal and terrestrial objects chiefly, were said *to till the ground*, as is evident from what is related in the second chapter, verses 19—23, where we read, that the man was *cast out of the garden of Eden to till the ground*.

346. Verse 3. *And at the end of days it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah.* By *the end of days* is understood in progress of time; by *the fruit of the ground*, the works of faith without charity; and by *an offering to Jehovah*, worship thence proceeding.

347. It must be obvious to every one that by *the end of days*, is signified in the progress of time. This doctrine, here denominated *Cain*, does not appear to have been so unacceptable when first promulgated and received in simplicity, as it became afterwards, as is evident from the circumstance of their calling it *I have gotten a man, Jehovah*. Thus at its origin faith was not so far separated from love as in *the end of days*, or in the progress of time; which, indeed, is the case with every doctrine of true faith.

348. That by *the fruit of the ground* the works of faith without charity are signified, appears also from what follows: for the works of a faith destitute of charity are the works of infidelity, being in themselves dead, and the produce of the external man alone. Of these it is written in Jeremiah, "Wherefore doth the way of the wicked prosper?—Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth *fruit*; thou art near in their mouth, and far from their reins.—How long shall the land mourn, and the herbs of every field wither?" (xii. 1, 2, 4.) Those who are *near in the mouth* and *far from the reins*, are such as act from faith separate from charity, concerning whom it is predicated that *the land mourns*. [Such external actions] are also called *the fruit of their doings*, in the same prophet: "The heart is deceitful above all things, and desperately wicked; who can know it? I, Jehovah, search the heart; I try the reins, even to give to every man according to his ways, and according to the *fruit of his doings*," (xvii. 9, 10.) So in Micah: "The land shall be desolate because of them that dwell therein, for the *fruit of their doings*," (vii. 13.) That such *fruit* is no *fruit*, or that the work is dead, and both the *fruit* and *root* perish, is thus declared in Amos: "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his *fruit* from above, and his *roots* from beneath," (ii. 9.) And in David: "Their *fruit* shalt thou destroy from the earth, and their seed,

from among the children of men," (Psalm xxi. 10.) The works of charity, however are living, and of them it is declared that they take *root* downward, and bear *fruit* upward; as in Isaiah: "The remnant that is escaped of the house of Judah shall again take *root* downward, and bear *fruit* upward," (xxxvii. 31.) *To bear fruit upward*, is to act from charity. Such *fruit* is called *the fruit of excellence* in the same prophet: "In that day shall the branch of Jehovah. be beautiful and glorious, and the *fruit* of the earth excellent and comely for them that are escaped of Israel," (iv. 2.) It is also *the fruit of salvation*, and is so denominated by the same prophet: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth *the fruit of salvation*, and let righteousness spring up together; I Jehovah will *create* it," (xlv. 8.)

349. By *an offering* worship is denoted, as is demonstrable from the representative rites of the Jewish church. In it, sacrifices of every kind, of which their worship consisted, as well of *the first-fruits* and of all the other produce of the earth, as the oblation of the first-born, are called *offerings*. Now, since all these sacrifices were representative of celestial things, and had reference to the Lord, it must be obvious to every one that by the *offerings* true worship was signified. For what is a representative independently of the thing which it represents? or what is external religion without internal, but like a dead idol? The external derives its life from what is internal, or rather from the Lord by means of what is internal. From these considerations it is evident that *all the offerings* of the representative church signify the worship of the Lord; and of these we shall, by the divine mercy of the Lord, treat in the following pages. That by *offerings* in general is meant worship, may be proved by the prophets throughout, as from Malachi: "Who abideth the day of his coming?—He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, and they shall offer unto Jehovah an *offering* in righteousness. Then shall the *offering* of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in the former days," (iii. 2, 3, 4.) *An offering in righteousness* is an internal offering, which the sons of Levi, or the holy worshippers should offer. *The days of eternity*, signify the Most Ancient Church, and *the former days* the Ancient Church. So also in Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel, there shall all the nouse of Israel, all that land, serve me; there will I accept them, and there will I require your *offerings*, and the first-fruits of your *oblations*, in all your holy things," (xx. 40.) *Offerings* and *the first-fruits of the oblations, in the holy things*, are likewise works sanctified by charity from the Lord. Again, in

Zephaniah: "From beyond the rivers of Ethiopia my suppliants—shall bring mine offering," (iii. 10.) *Ethiopia* denotes those who are in possession of celestial things, which are love, charity, and the works of charity.

350. *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect to Abel and to his offering.* By *Abel* here, as before, is signified charity; and *the firstlings of the flock*, that holy principle which is of the Lord alone. By *fat* is signified the celestial principle itself, which also is of the Lord, and by *Jehovah's having respect unto Abel, and to his offering*, that the works of charity, and all worship grounded in charity, were well pleasing to the Lord.

351. *Abel* signifies charity as was shown above. By charity is meant love to the neighbor and compassion; for he who loves his neighbor as himself, is also compassionate towards him in his sufferings, as towards himself.

352. *The firstlings of the flock* signify that which is of the Lord alone, as appears from the statement that the *firstlings* or *first-born*, in the representative church were all holy, because they had relation to the Lord, who is alone *the first-born*. Love and faith thence originating are *the first-born*; and as all love is of the Lord, for not the least portion of it is of man, therefore the Lord alone is, in reality, *the first-born*. This fact was represented in the ancient churches by *the first-born* of man and of beast being sacred to Jehovah, (Exodus xiii. 2, 12, 15;) and by the tribe of Levi being accepted instead of all *the first-born*, and constituting the priesthood, (Numb. iii. 40—45; viii. 14—20;) for Levi denotes *love* in the internal sense, and he was born after both Reuben and Simeon, who signify faith. Of the Lord as *the first-born* of all, with respect to his human essence, it is thus written in David: "He shall call me, my Father, my God, and the rock of my salvation. I will also make him my *first-born*, high as the kings of the earth," (Psalm lxxxix. 26, 27.) And in John: "Jesus Christ the *first-begotten* of the dead, and the prince of the kings of the earth," (Rev. i. 5.) Let it be observed, that *the first-born* of worship signifies the Lord, and *the first-born of the church*, faith.

353. By *fat* is signified the celestial principle itself, which is also derived from the Lord; for every thing which is derived from love is celestial. Faith also is celestial when it originates in love, and so is charity, and every good originating in charity. These were all represented by the various kinds of *fat in the sacrifices*, and especially by that which covered the liver, or the caul; by the fat upon the kidneys; by the fat covering the intestines, and by that laying upon the intestines; which were holy, and were offered up as burnt-offerings upon the altar, (Exod. xxix. 13, 22; Levit. iii. 3, 4, 14; iv. 8, 9, 19, 26, 31, 35; viii. 16, 25.) It is on account of their signification that they

are called the food made by fire for the peace of Jehovah, (Levit. iii. 14, 16.) For the same reason the Jewish people were forbidden to eat any of the *fat* of the beasts, by what is called a perpetual statute for your generations, (Levit. iii. 17; also vii. 23, 25,) because that Church was such that it did not even acknowledge what was internal, much less what was celestial. *Fat* signifies celestial things and the goods of charity, as is evident also from the prophets; as from Isaiah: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, that your soul may delight itself in *fatness*," (lv. 2.) And in Jeremiah: "I will fill the soul of the priests with *fatness*, and my people shall be satisfied with my goodness," (xxxii. 14.) In these passages it is plain that *fat* does not mean material *fat*, but celestial-spiritual good. So in David: "They are filled with the *fatness* of thy house, and thou makest them to drink of the river of thy pleasures. For with thee is the fountain of lives, and in thy light we see light," (Psalm xxxvi. 8, 9.) Here *fatness* and *the fountain of lives* signify the celestial principle, which is derived from love, and *the river of delights*, and *light*, the spiritual principle, which has relation to faith originating in love. Again in David: "My soul shall be satisfied as with *marrow and fatness*, and my mouth shall praise thee with lips of songs," (Psalm lxiii. 5;) where, in like manner, *fat* denotes the celestial principle, and *lips of songs* the spiritual. It is evident that something celestial is understood, inasmuch as it is said, *My soul shall be satisfied*. For the same reason the first-fruits, which were the first produced by the earth, are called *fat*, (Numbers xviii. 13.) As celestial things are of innumerable genera, and still more numerous species, they are described in a general way in the song which Moses recited before the people: "*Butter of kine, and milk of sheep, with fat of lambs and of rams, the sons of Bashan, and of goats, with the fat of the kidneys of wheat; and thou didst drink the pure blood of the grape*," (Deut. xxxii. 14.) It is impossible for any one to know the signification of those expressions except from the internal sense, for without the internal sense, such expressions as *the butter of kine, the milk of sheep, the fat of lambs, the fat of rams and goats, the sons of Bashan, the fat of the kidneys of wheat, and the blood of the grape*, would be sounds without meaning, when, nevertheless, all and every one of them signifies some genus or species of celestial things.

354. That *Jehovah's having respect to Abel, and to his offering*, signifies that the works of charity, and worship grounded therein, are pleasing to the Lord,—was explained above, as also what is meant by *Abel*, and by an *offering*.

355. Verse 5. *But to Cain and his offering he had not respect. And Cain was very wroth, and his faces fell. By Cain,*

as has been stated, is signified faith separate from love, or such a doctrine as admits the possibility of this separation. By his *offering not being respected* is signified, as before, that his worship was unacceptable. *Cain's being very wroth, and his faces falling*, signifies a change of state as to interior [principles]; for by *anger* is denoted that charity had departed, and by the *faces*, interior [principles], which are said *to fall* when a change takes place in their state.

356. By *Cain* is signified faith separate from love, or the doctrine which admits of this separation, and the *unrespected offering* signifies that his worship was not acceptable, as was shown above.

357. *Cain's being very wroth*, represents that charity had departed, as may appear from what is afterwards related of his killing his brother Abel, by whom charity is signified. *Anger* is a general affection resulting from whatever is contradictory to self-love and its lusts. This is manifestly perceptible in the world of evil spirits, for there exists a common feeling of anger against the Lord, in consequence of their not being principled in charity, but in hatred. Whatever does not favor self-love and the love of the world, excites opposition, which is manifested by *anger*. *Anger, wrath*, and even *fury*, are, in the Word, frequently predicated of Jehovah, but they belong only to man, and are attributed to Jehovah because they appear to be in Him, for a reason mentioned above. Thus it is written in David: "He cast upon them the *anger* of his nostril, *wrath*, and *indignation*, and *trouble*, by sending evil angels. He weighed a path for his *anger*, he spared not their soul from death," (Psalm lxxviii. 49, 50.) Not that Jehovah ever casts *anger* upon any one, but that men bring it upon themselves; nor does he send evil angels amongst them, but man draws them to him as his associates; therefore it is added, the *he weighed the path of anger, and spared not their soul from death*: and for the same reason it is written in Isaiah, "To him [Jehovah] shall men come, and all that are *incensed* against him shall be ashamed," (xlv. 24.) Hence it is evident that *anger* signifies evils, or what is the same, a departure from charity.

358. By *the faces falling* is signified that the interior [principles] were changed, as is evident also from the signification of the *face* and of *falling*. The *face*, with the ancients, signified internal things, because internal things shine forth through the *face*; for the most ancient people were such that the *face* was in perfect accordance with the internal, so that it appeared plainly from the *face* what was the nature and quality both of the *animus* and the *mind* within. They considered it to be an enormous crime to think one thing, and look another, for hypocrisy and deceit were then held in utter detestation; hence *the face* became significative of the interior [principles]. When

charity shone forth from the *face*, it was said to be elevated; and when the contrary occurred, the *countenance* was said to *fall*; wherefore it is also predicated of the Lord, *that he lifts up his countenance on man*, as in the benediction, (Numb. vi. 26; and in Psalm iv. 6,) by which is signified, that the Lord gives charity to man. What is meant by the *face falling*, appears from Jeremiah: "I will not make my *countenance to fall* towards you, for I am merciful, saith Jehovah," (iii. 12.) 'The *face of Jehovah* is mercy, and when he *lifts up his face* on any one, it signifies that he gives him charity out of merey, and the reverse when he makes *the countenance to fall*, or, more correctly, when *man's countenance falls*.

359. Verse 6. *And Jehovah said to Cain, Why art thou wroth? and why are thy faces fallen?* By *Jehovah's speaking to Cain*, the dictate of conscience is represented; by the *wroth of Cain*, and the *falling of his faces*, is signified here, as before, the departure of charity and an internal change of state.

360. It is needless to confirm the fact, that *Jehovah's speaking to Cain* signifies the suggestions of conscience, as a similar passage was explained above.

361. Verse 7. *If thou doest well, art thou not exalted? and if thou doest not well, sin lieth at the door. And to thee is his desire, and thou rulest over him. If thou doest well, art not thou exalted*, signifies, that if thou art well disposed, thou hast charity: *if thou doest not well, sin lieth at the door*, signifies that if thou art not well disposed, thou hast not charity, but evil. *To thee is his desire, and thou rulest over him*, signifies that charity is desirous to be with thee, but cannot, because thou wishest to rule over it.

362. Here the doctrine of faith is described, which is called *Cain*, and which in consequence of separating faith from love, separated it also from charity, the offspring of love. Wherever there is any church, there exist heresies, because while men are intent on some particular articles of faith, they give that the precedence; for such is the nature of man's thought, that whilst he regards some one particular thing, he prefers it to another, especially when his imagination claims it as a discovery of his own, and when self-love and the love of the world excite him. Every thing administers proof of his opinions, so that he is ready to swear to their truth, although they may be false. Those who were called *Cain*, thus made faith essential rather than love, and from thus living without love, both their self-love, and the phantasy thence originating, became confirmed.

363. The nature of the doctrine of faith, which was denominated *Cain*, is evident from the description of it in this verse, where it is stated that charity was capable of being joined to faith, but so that charity and not faith had the dominion. On this account it is first said, *If thou doest well art not thou exalted?*

signifying, that if thou art well disposed, charity might be present with thee, for *to do well* signifies, in its internal sense, to be well disposed, since good actions proceed from good dispositions. Action and will, in the primitive ages, were a one; for by the action the will was seen, dissimulation being then unknown. That *to be exalted*, is to be possessed of charity, appears from what was said above concerning the countenance, where its *elevation* is shown to denote the presence of charity, and its *falling* the contrary.

364. In the second place it is said, *If thou doest not well, sin lieth at the door*; by which is shown that if thou art not well disposed, there is no charity present, but evil. That *sin*, whilst it *lies at the door*, is evil near at hand and desirous of entering, must be obvious to every one; for while there is no charity, unmercifulness and hatred, and consequently all evil exist. Sin in general is called the devil, who, with his crew of infernals, is ever at hand when man is destitute of charity; and the only means of driving away the devil and his crew from the door of our minds, is love towards the Lord and our neighbor.

365. In the third place it is said, *Unto thee is his desire, and thou rulest over him*; by which is signified, that charity is willing to abide with faith, but cannot do so because faith wishes to rule over it, which is contrary to order. So long as faith seeks to have the dominion, it is not faith, and only becomes this when charity rules; for charity is the principal of faith, as was shown above. Charity may be compared to flame, which is the essential of heat and light, for heat and light are thence derived; and faith, in a state of separation, may be compared to light which is without the heat of flame, when there is light indeed, but it is the light of winter, producing cold and death.

366. Verse 8. *And Cain talked to Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.* *Cain's talking to Abel* signifies an interval of time. *Cain*, as was before stated, signifies faith separate from love, and *Abel* charity, the brother of faith, on which account he is here twice called his *brother*. A *field* represents whatever has respect to doctrine: and *Cain's rising up against Abel his brother, and slaying him*, signifies, that faith in its separate state extinguished charity.

367. It is unnecessary to confirm these explications by similar passages from the Word, except so far as to prove that charity is the *brother* of faith, and that a *field* signifies whatever has respect to doctrine. That charity is the *brother* of faith may appear to every one who reflects upon the nature or essence of faith. This *fraternity* was represented by *Esau* and *Jacob*, and was the ground of their dispute about the birthright and the superiority consequent on primogeniture. It was also represented by *Pharez* and *Zarah*, the sons of Tamar by *Judah*,

(Genesis xxxviii. 28, 29, 30;) and by *Ephraim* and *Manasseh*, (Genesis xlvi. 13, 14;) and in both these, as well as in other similar instances, there is a dispute about primogeniture, and the dominion thence resulting. Each of these brethren, faith and charity, is the offspring of the church. Faith is denominated a *man*, as Cain, in verse 1 of this chapter, and charity is called his *brother*, as in Isaiah xix. 2; Jeremiah xiii. 14; and other places. The union of faith and charity is called *the covenant of brethren*, (Amos i. 9.) Similar to the signification of Cain and Abel, was that of *Jacob* and *Esau*, as said above; for that *Jacob* also was desirous of supplanting his brother *Esau* is plain from Hosea: "Jehovah—will visit *Jacob* according to his ways: according to his doings will he recompense him; he supplanted his brother in the womb," (xii. 2, 3.) But that *Esau*, or the charity represented by *Esau*, should nevertheless at length have the dominion, appears from the prophetic declaration delivered by their father Isaac: "By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou *hast the dominion*, that thou shalt break his yoke off thy neck," (Genesis xxvii. 40.) The church of the Gentiles, or the new church, is also signified by *Esau*, and the Jewish church by *Jacob*; wherefore it is so often said, that the Jews should acknowledge the Gentiles as *brethren*. The members of the Gentile, or primitive church, called each other *brethren* from charity, and such as hear the word and do it are likewise denominated *brethren* by the Lord, (Luke viii. 21.) Those who *hear* are such as have faith; those who *do* are such as have charity; but those who *hear*, or say that they have faith, and *do not*, or have not charity, are not *brethren*, for the Lord likens them unto *fools*, (Matt. vii. 24, 26.)

368. A *field* signifies doctrine, and consequently whatever has reference to the doctrine of faith and charity, as is evident from the Word, as in Jeremiah: "O my mountain in the *field*, I will give thy powers and all thy treasures to the spoil," (xvii. 3.) In this passage *field* signifies doctrine; *powers* and *treasures* denote the spiritual riches of faith, or the things appertaining to the doctrine of faith. Again, in the same prophet: "Will the snow of Lebanon fail from the rock of my *field*?" (xviii. 14.) It is declared concerning Zion, when destitute of the doctrine of faith, that she shall be ploughed like a *field*, (Jerem. xxvi. 18; Micah iii. 12.) It is said in Ezekiel, "He took of the seed of the land, and planted it in a fruitful *field*," (xvii. 5,) treating of the church and her faith; for doctrine is called a *field* in consequence of a *field* being the depository of seed. So again, in the same prophet: "And let all the trees of the *field* know that I, Jehovah, bring down the high tree," (xvii. 24.) And in Joel: "The *field* is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. *The*

husbandmen are ashamed, the harvest of the field is perished,—all the trees of the field are withered,” (i. 10, 11, 12.) Here the *field* signifies doctrine, and *trees* represent knowledges, and *husbandmen* worshippers. So in David: “The *field* shall be joyful and all that is therein: then shall all the trees of the wood sing,” (Psalm xvi. 12:) where it is manifest the *field* cannot be joyful, nor the *trees of the wood sing*; and the expression must therefore denote something in man, which is, the knowledges of faith. Again, in Jeremiah: “How long shall the land mourn, and the *herbs* of every *field* wither?” (xii. 4,) where it is also evident that neither the *land* nor the *herbs of the field* can *mourn*, but that the expressions relate to something in man while in a state of vastation. A similar passage occurs in Isaiah, “The mountains and the hills shall break forth before you into singing, and all the *trees* of the *field* shall clap their hands,” (lv. 12.) The Lord also in his prediction concerning the consummation of the age, calls the doctrine of faith a *field*: “Then shall two be in the *field*: the one shall be taken, and the other left,” (Matt. xxiv. 40; Luke xvii. 36;) where by a *field* is meant the doctrine of faith, whether true or false. On account of the signification of the word *field*, whosoever receives any of the seed of faith is called a *field*. Whosoever receives the doctrine of faith is also denominated a *man*, a *church*, and the *world*.

369. Hence then it follows that *Cain’s rising up against his brother Abel, and slaying him, when they were in the field together*, denotes that when both faith and charity took their origin from the doctrine of faith, then faith separate from love could not but disregard and thereby extinguish charity; as at the present day with those who maintain that faith alone saves, without any work of charity, for in this very supposition they extinguish charity, although they know, and confess with their lips, that faith is not a saving faith, unless it be [grounded in] love.

370. Verse 9. *And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not, am I my brother’s keeper?* By *Jehovah’s speaking to Cain*, is signified a certain interior perception dictating an inquiry as to charity, or *his brother Abel*. His reply, *I know not, am I my brother’s keeper?* signifies that he considered charity as nothing, and was unwilling to be subservient to it, consequently, that he altogether rejected every thing of charity. Such at length became the doctrine of those who were called *Cain*.

371. The most ancient people, *by Jehovah’s speaking* understood perception, for they knew that the Lord gave them the faculty to perceive. This perception could continue no longer than whilst love was the ruling principle. When love towards the Lord, and neighborly love also as a consequence, ceased

perception perished, for perception could only exist in the degree that love remained. This perceptive faculty was peculiar to the Most Ancient Church. When faith, however, became separated from love, as in the people after the flood, and charity was communicated through the medium of faith, then conscience succeeded [in the place of perception], dictating to the mind, although after a different mode. Of this, by the divine mercy of the Lord, we shall speak at a future period. When conscience dictates, it is in like manner said in the Word, that *Jehovah speaks*; because conscience is formed from what is revealed and made known from the Word: when the Word speaks, or dictates, it is *the Lord who speaks*; hence nothing is more common, even at the present day, when treating on any matter of conscience, or faith, than to say that *the Lord says*.

372. *To be a keeper* signifies to serve, like *the keepers of the gate*, or *the keepers of the porch* in the Jewish church. Faith is denominated the *keeper* of charity, from being thus as it were its servant; but according to the principles of the doctrine called *Cain*, as stated in the explanation of the seventh verse, faith with them had the dominion.

373. Verse 10. *And he said, What hast thou done? The voice of thy brother's bloods crieth to me from the ground. The voice of thy brother's bloods*, signifies that violence had been offered to charity; *the crying of bloods* is the accusation of guilt, and ground signifies a schism, or heresy.

374. *The voice of bloods* signifies that violence had been offered to charity, as is proved by various passages of the Word, in which *voice* is put for whatever accuses, and *blood* for every kind of sin, and especially for hatred; for whosoever bears hatred towards his brother, kills him in his heart; as the Lord teaches, (Matt. v. 21, 22:) "Ye have heard that it was said to them of old time, *thou shalt not kill*, and whosoever *shall kill* shall be in danger of the judgment; but I say unto you, that whosoever *is angry* with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; but whosoever shall say, *Thou fool*, shall be in danger of hell fire." By these expressions are meant different degrees of hatred, and hatred is contrary to charity, and if it does not murder with the hand, yet it does so in mind and by every possible method, being only prevented from committing the outward act by external restraints. On this account every species of hatred is described by the term *blood*; as in Jeremiah: "Why trimmest thou thy way to seek love?—Even in thy skirts is found the *blood* of the souls of the poor innocents," (ii. 33, 34.) And as hatred is denoted by *blood*, so likewise is every kind of iniquity, for hatred is the fountain of all iniquities; therefore we read in Hosea; "By swearing, and lying, and killing, and stealing, and com-

mitting adultery, they commit robbery, and *bloods* have touched *bloods*; therefore shall the land mourn, and every one that dwelleth therein shall languish," (iv. 2, 3.) And in Ezekiel (lxxii. 2, 3, 4, 6, 9), where he is speaking of unmercifulness, "Wilt thou judge the city of *bloods*? yea, thou shalt show her all her abominations.—The city sheddeth *bloods* in the midst of it:—Thou art become guilty in thy *blood* that thou hast shed." Again, in the same prophet: "The land is full of the judgment of *bloods*, and the city is full of *violence*," (vii. 23.) And in Jeremiah: "For the sins of the prophets of Jerusalem, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they wander as blind men in the streets, they have polluted themselves with *blood*," (Lament. iv. 13, 14.) And in Isaiah: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the *bloods* of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning," (iv. 4.) And again: "Your hands are defiled in *blood* and your fingers in *iniquity*," (lix. 3.) And in Ezekiel, speaking of the abominations of Jerusalem, which are called *bloods*: "I passed by thee, and saw thee polluted in thine own *bloods*, and I said unto thee, Live in thy *bloods*, yea, I said unto thee, Live in thy *bloods*," (xvi. 6, 22.) The unmercifulness and hatred of the last times are also described by *blood* in the Revelation, (xvi. 3, 4.) The term *bloods* is employed in the plural number, because every thing that is unjust and abominable flows from hatred, as all that is good and holy does from love. Whosoever indulges in hatred towards his neighbor would murder him if he could, and indeed does murder him by every method in his power; and this is to offer violence to him, which is here properly represented by *the voice of bloods*.

375. *A voice crying, and the voice of a cry*, are common forms of expression in the Word, and are applied to every case where there is any noise or disturbance, or any thing that infests and is troublesome, yea, and even where there is rejoicing (see Exod. xxxii. 17, 18; Zeph. i. 9, 10; Isaiah lxxv. 19; Jerem. xlviii. 3.) In the present passage it denotes accusation.

376. Hence then it follows, that the *crying of bloods* signifies the accusation of guilt, for those who use violence are guilty, as it is written in David, "Evil shall slay the wicked, and the *haters* of the righteous shall be *guilty*," (Psalm xxxiv. 21.) And in Ezekiel: "Thou [city] art become *guilty* by the *blood* which thou hast shed," (xxii. 4.)

377. We have before seen that a *field* denotes doctrine, and as the *ground* is that out of which a *field* is formed, so *ground* here signifies a schism or heresy. Man himself is called *ground* and a *field*, in consequence of the truths or falses which are *sown* in him, for it is by virtue of his reception of these that he is a man. He is a good and a true man by reason of the goods

and truths which he receives, and an evil and a false man by admitting what is evil and false. He who is principled in any particular doctrine or heresy is said to be of that denomination, and so in the passage before us, the term *ground* is used to denote the schism or heresy in man.

378. Verse 11. *And now art thou cursed from the ground, which hath opened its mouth to receive thy brother's bloods from thy hand.* *Cursed art thou from the ground,* signifies that he had turned himself away from good; *which hath opened its mouth,* signifies the teaching of the heresy; and *to receive thy brother's bloods from thy hand,* represents the violence offered to charity which he destroyed.

379. This signification of these latter expressions has been just demonstrated, and that *to be cursed* is to be averse to good was shown at n. 245. Iniquities and abominations, or hatreds, are the things which avert man from heaven, and cause him to look downward only towards corporeal and terrestrial things, and thereby towards those which are infernal. This takes place when charity is banished and extinguished, for then the bond which connects the Lord with man is severed, since only charity, or love and mercy, are what conjoin us with Him. Faith alone, or faith without charity, is a nothing, being mere knowledge, such as the infernal crew themselves may possess, and by which they can craftily deceive the good, and feign themselves angels of light, like wicked priests, who in their discourses from the pulpit are often influenced by an apparent zeal for piety, although nothing is further from their heart than that which proceeds from their lips. Can any one be so weak as to imagine that mere faith alone abiding in the memory, or the thought thence derived, can be of any avail, since all know, by personal experience, that no expressions and declarations of assent are held in any estimation which are not supposed to be grounded in the will or intention? for it is the will and intention which delights, and conjoins one man with another. The *will* constitutes the real man, and not the thought or speech which he does not *will*: for every one derives his particular nature and disposition from the *will*, because that communicates its character to the whole man. If, however, any one thinks what is good, the essence of faith, which is charity, is also within the thought, since it includes the *will* of good; but if he says that he thinks what is good, and yet lives an evil life, it is impossible he can *will* any thing but evil, and he is, consequently, destitute of real faith.

380. Verse 12. *When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be in the earth.* *To till the ground* signifies to cultivate this schism or heresy, and its *not yielding its strength to thee,* signifies that it is barren. *To be a fugitive and a vagabond in the earth,* is not to know what is good and true.

381. *To till the ground* means to cultivate this schism or heresy, as appears from the signification of *ground*, of which we have just now spoken; and *its not yielding its strength* denotes its barrenness, as is evident both from what was said concerning *ground*, and from the words themselves, as well as from this consideration, that those who profess faith without charity, profess no faith, as was said above.

382. *To be a fugitive and a vagabond in the earth*, signifies not to know what is good and true, as is evident from the signification of *wandering* and *fleeing away* in the Word; as in Jeremiah: "The prophets and priests—*wander* as blind men in the streets, they have polluted themselves in blood," (Lam. iv. 13, 14.) In this passage, *prophets* are those who teach, and *priests*, those who live accordingly; *to wander as blind men in the streets* is not to know what is true and good. In Amos: "A part of the field was rained upon, and the piece of the field whereupon it rained not withereth. So two or three cities shall *wander* unto one city to drink the waters, and they shall not be satisfied," (iv. 7, 8.) Here, by *the piece of the field on which it rained*, is signified the doctrine of faith originating in charity; and by *the part or glebe on which it did not rain*, the doctrine of faith destitute of charity. *To wander to drink the waters* likewise means to seek after truth. In Hosea: "Ephraim is smitten, their root is dried up, they shall bear no fruit. My God will cast them away, because they did not hearken unto him: and they shall be *wanderers* among the nations," (ix. 16, 17.) *Ephraim* here denotes the understanding of truth, or faith, because he was *the first-born of Joseph*; *the root which was dried up* represents charity in a state of unfruitfulness; *wanderers among the nations* are those who do not know what is true and good. In Jeremiah: "Go up against Arabia, and spoil the sons of the east.—*Flee, wander* ye afar off: the inhabitants of Hazor have let themselves down into the deep for a habitation," (xlix. 28, 30.) *Arabia* and *the sons of the east*, signify the possession of celestial riches, or of the things relating to love, which, when spoiled [vastated], are said to *flee*, and *wander*, or to be *fugitives* and *vagabonds*, because they no longer do good. *Of the inhabitants of Hazor*, or such as possess spiritual riches, which belong to faith, it is said that *they let themselves down into the deep*, or perish. And in Isaiah: "All thy rulers *wander* together: they are bound before the bow—they have *fled* from far," (xxii. 3,) speaking of the valley of vision, or the phantasy, that faith can be communicated without charity. Hence appears the reason why it is said, in the subsequent verse (14), that he who professes faith without charity, is a *fugitive and a vagabond*, or ignorant of the good and the true.

383. Verse 13. *And Cain said unto Jehovah, Mine iniquity is too great to be removed. Cain's speaking to Jehovah signifies*

the acknowledgment that he was in evil, induced by some internal torment; and his *iniquity being too great to be removed*, signifies the state of desperation thereby occasioned.

384. Hence it appears, that some remains of good were still left in Cain; but all the good of charity afterwards perished, as is evident from what is said of Lamech, (verses 19, 23, 24.)

385. Verse 14. *Behold, thou hast driven me out this day from the faces of the ground, and from thy faces shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.* *To be driven from the faces of the ground*, signifies to be separated from every truth of the church, and *to be hid from thy faces*, signifies to be disjoined from every good of faith grounded in love. *To be a fugitive and a vagabond in the earth*, is to be ignorant of the true and the good, and *that every one finding him would slay him*, signifies that every evil and every false would destroy him.

386. *To be driven from the faces of the ground*, is to be separated from every truth of the church, as is evident from the signification of *ground*, which, in a genuine sense, is the church, or the man of the church; and hence, whatever the church professes, as was shown above. The sense of a word necessarily varies with the subject treated of, and, therefore, those persons even who profess the pernicious doctrine, or schism, or heresy, of faith alone, are also called *ground*. *To be driven from the faces of the ground*, here, however, signifies to be no longer principled in the truth of the church.

387. *To be hid from thy [the Lord's] faces*, is to be disjoined from every good of the faith derived from love, as is evident from the signification of *the faces of Jehovah*. The *face of Jehovah*, as has been before demonstrated, is mercy, from which proceeds all the goods of faith grounded in love, and therefore, the goods of faith are here signified by his *faces*.

388. *To be a fugitive and a vagabond in the earth*, means, as stated before, to be ignorant of the true and the good.

389. *That every one finding him would slay him*, signifies that every evil and false would destroy him, is a consequence of what has been said: for when man deprives himself of charity, he separates himself from the Lord, since it is charity, or neighborly love, and mercy alone which join man to the Lord. Where there is no charity, there is disjunction, and where there is disjunction, man is left to himself, or to his *proprium*; and then whatever he thinks is false, and whatever he wills is evil. These are the things which slay man, or cause him to have nothing of life remaining.

390. Those who are in evil and the false are in continual dread of being slain, as is thus described by Moses: "Your land shall be a desolation, and your cities a waste—and upon

them that are left of you I will send a *faintness into their hearts* in the land of their enemies, and the *sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword*, and they shall fall when none pursueth. And they shall fall one upon his brother, as it were before a sword, when none pursueth," (Levit. xxvi. 33, 36, 37.) In Isaiah: "The treacherous dealers deal treacherously, yea, the treacherous dealers deal very treacherously. And it shall come to pass, that *he who fleeth from the noise of the fear* shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare. The transgression [of the earth] shall be heavy upon it, and it shall fall, and not rise again," (xxiv. 16—20) In Jeremiah: "Behold, I will bring a *fear* upon thee—from all those that be about thee; ye shall be driven out every man right forth, and none shall gather up him that *wandereth*," (xlix. 5.) Again, in Isaiah: "*We will flee upon the horse; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee*," (xxx. 16, 17.) In these and other passages of the Word, those who are principled in the false and in evil are described as *fleeing*, and as *in fear of being slain*; for as every one, whose mind is so perverted, hates his neighbor, and hence each is desirous of slaying every other, therefore they are in continual dread from the consciousness of having no one to protect them.

391. The state of evil spirits in the other life shows most clearly that those who are principled in evil and the false are afraid of everybody. Those who are utterly destitute of charity wander about, and flee from place to place. Whatever direction they take, when they come to societies of spirits, their quality is immediately discovered by the faculty of perception common to all in the other life, and they are not only driven away, but likewise severely punished; and this would be extended even to the destruction of life were it possible, evil spirits being especially delighted when punishing and tormenting one another, for in this consists their most exquisite joy. It has heretofore been unknown that all this is grounded in the very nature of evil and the false, for whatsoever any person desires for another falls upon himself; hence evil and the false bring upon themselves their own punishment, and consequently the dread of injury.

392. Verse 15. *And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And Jehovah set a mark upon Cain, lest any one finding him should smite him.* By *vengeance being taken seven-fold on every one who slays Cain*, is signified, that faith in its state of separation was to be held sacred; and *Jehovah's setting a mark upon Cain, lest any finding him should smite him*, shows that the

Lord distinguished faith in a particular manner, that it might be preserved.

393. Before we proceed to elucidate the internal sense of the words before us, it may be expedient to state some particulars respecting faith. The Most Ancient Church acknowledged no faith but that which originated in love, and its members were unwilling even to mention the word faith, because they enjoyed a perception, by means of love from the Lord, of every thing appertaining to it. Such also are the celestial angels of whom we have spoken above. As it was, however, foreseen that mankind could not continue in this state, but that they would separate faith from love towards the Lord, and make it a distinct doctrine, it was therefore provided that faith might be separated, yet in such a mode as that by its means, or by the means of the knowledges of faith, men should still receive charity from the Lord. Thus knowledge or hearing was to precede, and by this a way was to be opened for the impartation of charity, or neighborly love and mercy from the Lord. Hence charity was not only to be inseparable from faith, but was also to be its principal, and then instead of the perception which the Most Ancient Church enjoyed, *conscience* succeeded; and as this was procured by faith adjoined to charity, it dictated, not what is true, but that such and such things are true because the Lord has spoken them in his Word. The churches after the flood were for the most part of this character, as also the primitive or first church after the Lord's advent, and by this the spiritual are distinguished from the celestial angels.

394. Now as this was foreseen, and provision made in consequence, to secure mankind from perishing by eternal death, therefore it is here declared that *none should do violence to Cain*, by whom is signified faith separate from charity, and further that a *mark was set upon him*, which means that the Lord distinguished faith in a particular manner, in order to secure its preservation. These are arcana which have been hitherto undiscovered, and are referred to by the Lord in what he said respecting marriage, and eunuchs, in Matthew: "There are some eunuchs who were so born from their mother's womb; and there are some eunuchs who were made eunuchs of men; and there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it," (xix. 12.) The subjects of the celestial marriage are denominated *eunuchs*; *those born from the womb* are such as resemble the celestial angels; *those made of men*, such as are like the spiritual angels; and *those made so of themselves*, are similar to angelic spirits, being not so much influenced by charity as by obedience.

395. *The seven-fold avenging of every one who slays Cain*, signifies that faith in its state of separation should be held

sacred and inviolable, as is evident from the signification of *Cain*, which denotes faith separate from charity, and from the number *seven*, as relating to what is holy. The number *seven* was esteemed holy, as is well known, by reason of the *six days of creation*, and of the *seventh*, which is the celestial man, in whom is peace, rest, and the sabbath. Hence this number occurs so frequently in the rites of the Jewish church, and is everywhere held sacred, and hence also times were distinguished into *seven*, both the greater and the lesser intervals, and were called weeks [*septimanæ*]. The greater intervals of time till the coming of the Messiah, are spoken of in Daniel, (ix. 24, 25,) and the time of *seven years*, is called a *week* [*septimana*] by Laban and Jacob, (Gen. xxix. 27, 28.) Indeed wheresoever the number *seven* occurs, it is esteemed holy. Thus we read in David: "*Seven times a day do I praise thee,*" (Psalm cxix. 164.) And in Isaiah: "*The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days,*" (xxx. 26;) where *the sun* denotes love, and *the moon* faith proceeding from love, which at that period should be as love. As man passes through six distinct states of regeneration, previously to entering upon the *seventh*, or that of the celestial man, so also the times of his vastation are distinguished, before the entire separation of every thing celestial takes place. This was represented by *the several captivities of the Jews*, and by *the last, or the Babylonish captivity*, which lasted *seventy decades, or seven years*, and the expression occurs several times that *the earth rested on its sabbaths*. Likewise by what is said of Nebuchadnezzar in Daniel: "*His heart shall be changed from a man, and a beast's heart shall be given unto him, and seven times shall pass over him,*" (iv. 16, 29.) It is written of the vastation of the last times in John: "*I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues,*" (Rev. xv. 1, 8;) and that the Gentiles should tread the holy city under foot *forty and two months, or six times seven,*" (Rev. xi. 11.) And again: "*I saw—a book written within, and on the back side sealed with seven seals,*" (Rev. v. 1.) For the same reason the severity and augmentations of punishment were expressed by the number *seven*; as in Moses: "*If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins,*" (Lev. xxvi. 18, 21, 24, 28.) And in David: "*Render unto our neighbors seven-fold into their bosoms,*" (Psalm lxxix. 12.) Now as faith was to be held sacred and inviolable, that it might serve to introduce charity, it is said, that *whosoever should slay Cain, vengeance should be taken on him seven-fold.*

396. *Jehovah's setting a mark on Cain, lest any one should smite him*, signifies that the Lord distinguished faith in a particular manner for its preservation, as is evident from the signifi

cation of a *mark*, and of *setting a mark on any one*, as a means of distinction. Thus in Ezekiel: "Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a *mark* upon the foreheads of the men sighing and groaning for all the abominations—thereof," (ix. 4;) where by *marking their foreheads*, is not meant to draw a *mark* or line upon the front part of their heads, but to distinguish them from others. In like manner it is written in John, that the locusts should hurt "only those men who had not the *seal of God* on their foreheads," (Rev. ix. 4;) where being *sealed* means to be distinguished. A *mark* is also called a *character* in the same book: "To put a *character* on the hand and on the foreheads," (Rev. xiii. 16.) The same thing was represented in the Jewish church by *binding* the first and great commandment on the hand and *on the forehead*, thus alluded to by Moses: "Hear, O Israel, Jehovah our God is one Jehovah; thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength, and *thou shalt bind* these words for a *sign* upon thy hand, and let them be as *frontlets* between thine eyes," (Deut. vi. 4—8; xi. 13—18.) This representative rite was directed that they might distinguish the commandment respecting love above every other, and hence the signification of *marking the hand and the forehead* becomes manifest. So in Isaiah: "It shall come that I will gather all nations and tongues; and they shall come and see my glory; and I will *set a sign* among them," (lxvi. 18, 19.) And in David: "O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thy handmaid. Set upon me a *token* for good, that they who hate me may see it, and be ashamed," (Psalm lxxxvi. 16, 17.) From these citations the meaning of a *mark* is evident: let none therefore imagine that a *mark* was set upon any particular person denominated Cain, for the Word in its internal sense relates circumstances of an altogether different kind from those spoken of in the letter.

397. Verse 16. *And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, towards the east of Eden.* *Cain's going out from the faces of Jehovah* signifies his separation from the good of faith grounded in love: *his dwelling in the land of Nod*, his residence beyond the influence of the true and the good, and *towards the east of Eden*, is near the intellectual mind, where love previously had its abode.

398. *To go out from the faces of Jehovah* signifies separation from the good of faith grounded in love, as may be seen in the explication of verse 14. *To dwell in the land of Nod*, is to reside beyond the limits of the good and the true, as appears from the signification of the word *Nod*, which is to be a vagabond and fugitive; and that *to be a vagabond and a fugitive* is to be deprived of the true and the good, may be seen above.

Towards the east of Eden signifies near the intellectual mind, where love had previously reigned, and also near the rational mind, which had been formerly under the government of charity, as is evident from what has been said of the signification of *the east of Eden*, namely, that *the east* is the Lord, and *Eden* love. With the men of the Most Ancient Church, the mind, consisting of the will and the understanding, was a one; for the will was their all in all, because the understanding was from the will. They made no distinction between love which is of the will, and faith which is of the understanding, for love was their all, and faith proceeded from love. When, however, faith came to be separated from love, as was the case with those who were called *Cain*, the will had no longer any rule; yet, since the understanding regulated the mind instead of the will, or faith instead of love, it is said, that *he dwelt towards the east of Eden*; for, as was just now observed, faith was distinguished, or *had a mark set upon it*, that it might be preserved for the use of mankind.

399. Verse 17. *And Cain knew his wife, and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch.* *Cain's knowing his wife, and her conceiving, and bearing Enoch*, signifies that this schism, or heresy, produced another from itself, denominated *Enoch*. By *the city which he built*, is signified every doctrinal and heretical principle thence derived, and because the schism or heresy was denominated *Enoch*, it is said that *the name of the city was called after the name of his son, Enoch*.

400. *Cain's knowing his wife, and her conceiving and bearing Enoch*, signifies that this schism, or heresy, gave rise to another, as is evident from what has been previously said, as well as from what is stated in the first verse respecting *Adam, and Eve his wife producing Cain*. The subsequent conceptions and births, both of the church and of heresies, had their genealogy instituted, as being similar in their mode of propagation, for many heresies as well as churches spring from one.

401. That it was a heresy, and every heretical doctrine belonging to it, which was here denominated *Enoch*, is in some degree demonstrable from the word *Enoch*, which signifies instruction thence beginning or originating.

402. *The city which he builded*, signifies all the doctrinal and heretical opinions derived from that heresy. This is shown by every passage of the Word in which the name of any city occurs; for in none of them does it ever mean a *city* [merely] but always something doctrinal or heretical also. The angels are altogether ignorant of what a *city* is, and of the name of any *city*; since they neither have nor can have any idea of a *city*, in consequence of their ideas being spiritual and celestial, as was shown above, whence they perceive only what a *city* and its name signify. Thus by *the holy city*, which is also called *the holy Jerusalem*,

nothing else is understood but the kingdom of the Lord in general, or in each individual in particular, who is a subject thereof. *The city and mountain of Zion* also are similarly understood; the latter denoting the celestial [principle] of faith, and the former its spiritual [principle]. The celestial and spiritual [principle] itself is also described by *cities, palaces, houses, walls, foundations of walls, ramparts, gates, bars, and the temple in the midst*; as in Ezekiel xlvi., in Revelation, xxi. 15, to the end, where it is also denominated *the Holy Jerusalem*, verses 2, 10, and in Jeremiah xxxi. 38. In David it is called "*the city of God*, the holy place of the tabernacles of the Most High," (Psalm xlv. 4;) in Ezekiel, "*the city, Jehovah there*," (xlvi. 35,) of which it is written in Isaiah, "The sons of the stranger shall build thy *walls*,—all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the *city of Jehovah*, the *Zion of the Holy One of Israel*," (lx. 10, 14.) In Zechariah: "Jerusalem shall be called the *city of truth*, and the mountain of Zion, the mountain of holiness," (viii. 3;) where *the city of truth*, or *Jerusalem*, signifies the spiritual, and *the mountain of holiness*, or *of Zion*, the celestial things of faith. As the celestial and spiritual things of faith are represented by a *city*, so also are all doctrinals signified by the *cities* of Judah and of Israel, which, according to their names, denote respectively some particular doctrine, but what, can only be known by means of the internal sense. As doctrinals are represented by *cities*, so also are heresies, and in this case every particular *city*, according to its name, signifies some particular heretical opinion. At present we shall only show from the following passages of the Word, that a *city* in general signifies something doctrinal, or a heresy. Thus we read in Isaiah, "In that day there shall be five *cities* in the land of Egypt speaking with the lip of Canaan, and swearing to the Lord of hosts; one shall be called the *city Heres*," (xix. 18;) where the knowledge of spiritual and celestial things at the time of the Lord's coming is being treated of. So again, when treating of the valley of vision, or of phantasy: "Thou art full of stirs, a tumultuous *city*, a joyous *city*," (xxii. 2.) In Jeremiah, speaking of those who are in the south, or in the light of truth, and who extinguish it: "The *cities* of the south shall be shut up, and none shall open them," (xiii. 19.) Again: "Jehovah hath purposed to destroy the *wall* of the daughter of Zion; therefore he maketh the *rampart* and the *wall* to lament; they languished together. Her *gates* are sunk into the ground; he hath destroyed and broken her *bars*," (Lament. ii. 8, 9;) where any one may see that by a *wall, a rampart, gates, and bars*, doctrinals only are to be understood. Again, in Isaiah: "This song shall be sung in the land of Judah; "We have a strong *city*; salvation will appoint *walls* and *bulwarks*; open ye the

gates, that the righteous nation which keepeth the truth may enter in," (xxvi. 1, 2.) Again: "I will exalt thee, I will praise thy name,—for thou hast made of a *city* a heap, of a *defenced city* a ruin: a palace of strangers to be no *city*; it shall never be built. Therefore shall the strong people glorify thee, the *city* of the terrible nations shall fear thee," (xxv. 1, 2, 3,) in which passage there is no reference to any particular *city*. In the prophecy of Balaam: "Edom shall be a possession. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the *city*," (Numb. xxiv. 18, 19;) where it must be plain to every one, that the word *city* does not signify a *city*. Again, in Isaiah: "The *city* of emptiness is broken down; every house is shut up, that the cry for wine in the *streets* cannot enter," (xxiv. 10, 11); where *the city of emptiness* represents the vanities of doctrine, and *streets* signify here, as elsewhere, the falses or truths which belong to the *city*. In John, when "the seventh angel poured out his vial—the *great city* was divided into three parts, and the *cities* of the nations fell," (Rev. xvi. 17, 19.) That *the great city* represents heretical doctrine, as do also *the cities of the nations*, must be obvious to every one. It is stated that *the great city* was *the woman* whom he saw (xvii. 18), and *woman* denotes the church, as was shown above.

403. Hence the signification of a *city* becomes evident. However, as all things are here connected together historically, it must necessarily appear to those who abide in the sense of the letter, that Cain builded a *city* which was called Enoch, although, from the same literal interpretation, they would suppose that the earth was then populous, notwithstanding Cain was only the first-born of Adam, in consequence of regarding the succession of events here related historically. But, as we observed above, the most ancient people were accustomed to arrange all events by means of representative images in an historical form; and they were particularly delighted with this style of composition, because it gave to all the circumstances related an appearance of life.

404. Verse 18. *And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.* All these names signify heresies derived from the first, which was denominated *Cain*; but as there is nothing extant respecting them, except the names, it is unnecessary to say any thing about them. From the derivations of the names themselves something might be gathered; for example, Irad means *to descend from a city*, thus from the heresy denominated Enoch, and this might be pursued further.

405. Verse 19. *And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah.* By *Lamech*, who is the sixth in order from Cain, is signified vas-

tation, in consequence of there being no longer any faith. By *his two wives* the commencement of a new church is represented, *Adah* being the mother of its celestial and spiritual things, and *Zillah* the mother of its natural things.

406. *Lamech* denotes vastation, or the destitution of faith, as may be shown from the following verses, 23, 24, in which it is said, that *he slew a man to his wounding, and a little child to his bruising*; for there, by a *man* is meant faith, and by a *little child*, charity.

407. The state of a church in general is this. In process of time it departs from the true faith until it comes at length to be entirely destitute of faith, when it is said to be vastated. This was the case with the Most Ancient Church amongst those who were called *Cainites*, and also with the Ancient church after the flood, as well as with that of the Jews. At the time of the Lord's advent, this last was in such a state of vastation that they knew nothing of the Lord, as being about to come into the world for their salvation, and they knew still less respecting faith in him. Such is also the case with the primitive Christian church, which at this day is so completely vastated, that there is no faith remaining in it. There always, however, remains some nucleus of a church, which those who are vastated as to faith do not acknowledge; and thus it was with the Most Ancient Church, of which a remnant existed until the flood, and continued after that event. This remnant of the Church is called *Noah*.

408. When a church becomes so vastated, that faith no longer exists, then a new church first commences, or a new light shines forth, which in the Word is called *morning*. The reason why a new light or *morning* does not shine forth until the former is vastated, is, because the truths of faith and the goods of charity are commingled with what is profane; and so long as they remain in this state, it is impossible for any light or charity to be insinuated, since the *tares* destroy the *good seed*. When, however, there is no faith, faith can be no longer profaned, because men do not believe what is declared unto them; and those who do not acknowledge and believe, but only know the truth, are, as was observed above, incapable of profaning it. This is the situation of the Jews at the present day, for in consequence of living amongst Christians they must necessarily be aware that the Lord is acknowledged by Christians to be the Messiah whom they have expected, and still continue to expect; but yet they cannot profane this truth because they do not acknowledge and believe it; it is also the same with the Mohammedans and Gentiles who have heard of the Lord. It was for this reason that the Lord did not come into the world until the Jewish church acknowledged and believed nothing.

409. It was similar with the heresy denominated *Cain*, which

in process of time was vastated, for although it acknowledged love, yet it made faith the principal, and preferred it to love. The heresies thence derived wandered by degrees still further, and *Lamech*, who was the sixth in order, altogether denied even faith. When this time had arrived, a new light, or morning, shone forth, and became the new church, here named *Adah* and *Zillah*, who are called the *wives of Lamech*. Those are said to be the *wives of Lamech*, who possessed no faith, just as the internal and external church of the Jews, who themselves had no faith, are also called *wives* in the Word; this being represented by *Leah* and *Rachel*, the two *wives* of Jacob,—*Leah* representing the external church, and *Rachel* the internal. These churches, although they appear like two, are yet only one; for the external or representative, separate from the internal, is but as something idolatrous, or dead, whilst the internal, together with the external, constitutes a church, and that one and the same, as *Adah* and *Zillah* here described. As, however, Jacob and his posterity, like *Lamech*, had no faith, the church could not remain with them, but was transferred to the Gentiles, who lived not in infidelity but in ignorance. The church rarely, if ever, abides with those who during their vastation are in possession of truths, but is transferred to those who know nothing of truths, for these latter embrace the faith much more easily than the former.

410. Vastation is of two kinds; first, of those who know and do not wish to know, or who see and do not desire to see, like the Jews of old, and the Christians of the present day; and secondly, of those who, in consequence of their ignorance, neither know nor see any thing, like both the ancient and modern Gentiles. When the last time of vastation comes upon those who know and see unwillingly, then a church arises anew, not amongst them indeed, but with those whom they denominate Gentiles. This occurred with the Most Ancient Church which existed before the flood, with the Ancient church established after that event, and also with the Jewish church. The reason why new light then only begins to appear, is, as has been previously stated, because at such a period men can no longer profane what is revealed, in consequence of their neither acknowledging nor believing it to be true.

411. That the last time of vastation must exist before a new church can arise, is frequently declared by the Lord in the prophets, and is called by them *vastation* in reference to the celestial things of faith, and *desolation*, in relation to the spiritual things. It is also spoken of as a consummation and a cutting off. See Isaiah vi. 9, 11, 12; xxiv.; xxiii. 8 to the end; xlii. 15—18; Jerem. xxv.; Dan. viii.; ix. 24 to the end; Zeph. i.; Deut. xxxii.; Rev. xv. xvi., and following chapters.

412. Verse 20. *And Adah bare Jabal; he was the father of*

such as dwell in tents, and of cattle. *Adah* signifies, as before, the mother of the celestial and spiritual things of faith; and *Jabal*, the father of such as dwell in tents and of cattle, signifies doctrine concerning the holy things of love, and the goods thence originating, which are celestial.

413. *Adah* is the mother of the celestial things of faith, which is evident from her first-born *Jabal* being called the father of such as dwell in tents and of cattle, which are celestial, because they represent the holy things of love, and the goods thence derived.

414. *To dwell in tents* signifies the holy [principle] of love, as is manifest from the signification of *tents* in the Word. Thus we read in David: "Jehovah, who shall abide in thy tent? Who shall dwell in the mountain of thy holiness? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," (Psalm xv. 1, 2;) in which passage, what it is to dwell in the tent, or in the mountain of holiness, is described by the holy acts of love, such as walking uprightly, and working righteousness. Again: "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tent for the sun," (Psalm xix. 4,) where the sun denotes love. Again: "I will abide in thy tent forever, I will trust in the covert of thy wings," (Psalm lxi. 4,) the tent representing what is celestial, and covert of wings what is spiritual. So in Isaiah: "And by mercy the throne has been established, and he hath sat upon it in truth, in the tent of David, judging and seeking judgment, and hastening righteousness," (xvi. 5;) where also the tent is expressive of the holy [principle] of love, as may be seen by its speaking of his judging judgment, and hastening righteousness. Again: "Look upon Zion, the city of our solemnities; let thine eyes see Jerusalem a quiet habitation, a tent that is not taken down," (xxxiii. 20,) speaking of the celestial Jerusalem. So in Jeremiah: "Thus saith Jehovah, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap," (xxx. 18;) the captivity of tents signifies the vastation of what is celestial, or the holy things of love. In Amos: "In that day will I raise up the tent of David which is fallen, and close up the breaches thereof, and I will raise up its ruins, and I will build it as in the days of eternity," (ix. 11,) where the tent likewise represents what is celestial and holy. Again, in Jeremiah: "The whole land is spoiled, suddenly are my tents spoiled, and my curtains in a moment," (iv. 20.) And in another place: "My tent is spoiled, and all my cords are broken, my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains," (x. 20;) where the tent signifies celestial things, and curtains and cords spiritual things from a cele-

tial origin. Again, "Their *tents* and their flocks shall they take away: they shall take to themselves their *curtains*, and all their vessels, and their camels," (xlix. 29;) speaking of *Arabia* and the *sons of the east*, by whom are represented those who possess what is celestial or holy. Again: "In the *tabernacle* of the daughter of Zion he poured out his fury like fire," (Lam. ii. 4,) speaking of the vastation of the celestial or holy things of faith. The reason why the term *tent* is employed in the Word to represent the celestial and holy things of love, is, because in ancient times they performed the sacred rites of worship in their *tents*. When, however, they began to profane *tents* by unholy worship, the *tabernacle* was built, and afterwards the *temple*, and therefore *tents* represented all that was subsequently denoted first by the *tabernacle*, and afterwards by the *temple*. A holy man was also denominated a *tent*, a *tabernacle*, and a *temple* of the Lord. That a *tent*, *tabernacle*, and *temple* have the same signification, is evident from what is written in David: "One thing have I desired of Jehovah, that will I seek after; that I may dwell in the *house* of Jehovah all the days of my life, to behold the beauty of Jehovah, and to visit in his *temple* in the morning: for in the day of evil he shall hide me in his *tabernacle*; in the secret of his *tent* shall he hide me; he shall set me upon a rock. And now shall my head be lifted up above mine enemies round about me, and I will offer in his *tent* sacrifices of shouting," (Psalm xxvii. 4, 5, 6.) In the supreme sense the Lord, as to his human essence, is a *tent*, a *tabernacle*, and a *temple*; hence every celestial man is so denominated, and hence also every thing celestial and holy. Now, as the Most Ancient Church was better beloved of the Lord than any which succeeded, and as men at that time lived alone, or each with his own family, and celebrated holy worship in their own *tents*, therefore *tents* were accounted more holy than the *temple*, which was profaned. In remembrance of this practice the feast of *tabernacles* was instituted, at the period when they gathered in the produce of the earth, and it was ordained that at this feast they should dwell in *tabernacles*, like the people of the Most Ancient Church, (Levit. xxiii. 39—44; Deut. xvi. 13; Hosea xii. 9.)

415. By the *father of cattle* is signified the good originating thence, or from the holy things of love, as is evident from what was shown above, at verse 2 of this chapter, where it was proved that a *shepherd of the flock* signifies the good of charity. Here, however, the term *father* is employed instead of *shepherd*, and *cattle* instead of *flock*; and the word *cattle*, of which Jabal is said to be the father, follows immediately after *tent*, whence it is evident that it represents the good originating in the holy things of love. Here is meant a habitation or *fold of cattle*, or a *father* of those who inhabited a tent or *folds of cattle*, and

these expressions are constantly used in the Word, as significative of good derived from the celestial things of love. Thus in Jeremiah: "I will gather the remnant of my *flock* out of all countries whither I have driven them, and will bring them again to their *folds*, that they may be fruitful and increase," (xxiii. 3.) In Ezekiel: "I will feed them in a good pasture and upon the mountains of the height of Israel shall their *fold* be: there shall they lie in a good *fold*, and in a fat pasture shall they feed upon the mountains of Israel," (xxxiv. 14,) *folds* and *pastures* denoting the goods of love, of which *fatness* is predicated. In Isaiah: "He shall give the rain of thy seed that thou shalt sow the ground withal; and bread, the increase of the earth, shall be fat and plenteous; in that day shall he feed thy *cattle* in a large pasture," (xxx. 23;) *bread* signifying the celestial principle, and *fat*, on which the cattle should feed, the goods thence derived. Again, in Jeremiah: "Jehovah hath redeemed Jacob—and they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the sons of the *flock*, and of the *herd*; and their soul shall be as a watered garden," (xxxi. 11, 12.) In this passage the holy of Jehovah is described by *wheat* and *oil*, and the goods originating from it by *wine*, and the *sons of the flock and of the herd*, or of *cattle*. Again: "The *shepherds* and the *flocks of their cattle* shall come unto the daughter of Zion; they shall pitch their *tents* against her round about; they shall feed every one in his place," (vi. 3.) *The daughter of Zion* here denotes the celestial church, of which *tents* and *flocks of cattle* are predicated.

416. The holy things of love, and the goods originating therein, are here represented, as may appear also from this circumstance, that Jabel was not the first of those who *dwelt in tents and in folds of cattle*, for it is said likewise of Abel, the second son of Adam and Eve, that he was a *shepherd of the flock*, and Jabel was the seventh in the order of descent from Cain.

417. Verse 21. *And his brother's name was Jubal; he was the father of such as play upon the harp and the organ. His brother's name Jubal*, signifies the doctrine of the spiritual things of the same church; and *the father of such as play upon the harp and organ*, the truths and goods of faith.

418. The former verse treated of celestial things which have relation to love, but this verse treats of spiritual things which belong to faith, and are represented by *the harp and the organ*. It is plain from many circumstances that *stringed instruments*, such as *harps* and the like, were significative of the spiritual things of faith; for these *instruments* were employed in the worship of the representative church on this account, as was the case also with *singing*, and hence the number of *singers* and

musicians in that church. The cause of this is that all celestial joy produces gladness of heart, testified by the *singing*, and afterwards by the *stringed instruments*, which at the same time imitated and exalted the *singing*. Every affection of the heart has this tendency to break forth into *singing*, and consequently to produce whatever has relation to *melody*. The affection of the heart is celestial, but the *singing* thence derived is spiritual. That *singing* and that which resembles it denote what is spiritual, is also demonstrated to me by the *angelic choirs*, which are of two kinds, celestial and spiritual. The *spiritual choirs* are easily distinguished from the *celestial* by their high acute tone, similar to that of *stringed instruments*, of which, by the divine mercy of the Lord, we shall subsequently treat. The most ancient people referred what was celestial to the province of the heart, and what was spiritual to that of the lungs, and consequently to whatever was produced by the lungs, as the *notes of songs*, and every thing resembling them, as the *notes or sounds of certain musical instruments*. The ground of this was,* not merely that the heart and lungs represent a kind of marriage, like love and faith, but also because the celestial angels appertain to the province of the heart, and the spiritual angels to that of the lungs. That such a spiritual sense is implied in this passage, must be evident from this consideration, that this is the Word of the Lord, and that it would be destitute of life, if nothing more were implied than that *Jubal was the father of such as play upon the harp and the organ*; for to know this merely would be useless.

419. As the holy things of love and the goods thence derived are celestial, so the goods and truths of faith are spiritual, for it is the province of faith not only to understand what is true, but also what is good, the knowledges of faith implying both. To be, however, such as faith teaches, is to be celestial. Since faith implies the knowledge of both goodness and truth, these are represented by two *instruments*, the *harp* and the *organ*. The *harp*, as every one knows, is a *stringed instrument*, and therefore signifies spiritual truth; but the *organ*, being intermediate between a *stringed instrument* and a *wind instrument*, denotes spiritual good.

420. In the Word mention is made of various *instruments*, each having a particular signification, as will be shown, by the divine mercy of the Lord, in its proper place; here, however, we shall only adduce a few passages on this subject, commencing with David: "I will offer in the *tent* of Jehovah sacrifices of *shouting*, I will *sing* and *play* to Jehovah," (Psalm xxvii. 6,) where by *tent* is expressed what is celestial, and by *shouting, singing, and playing*, what is spiritual. Again: "Rejoice in

* On this subject more may be seen in a subsequent part of this work, n. 298: *et seq.*; and also in the author's treatise on *Heaven and Hell*, n. 87.

the Lord, O ye righteous, for his praise is comely for the upright. Praise the Lord with *harp*, sing unto him with the *psaltery*, an instrument of ten strings. Sing unto him a new song, play skilfully with a loud noise; for the Word of the Lord is right, and all his works are done in truth," (Psalm xxxiii. 1—4;) referring to the truths of faith, of which they are predicated. Spiritual things, or the truths and goods of faith, were celebrated by the *harp* and *psaltery*, by *singing* and the like; but the holy or celestial things of faith, by *wind instruments*, as *trumpets* and the like; hence so many *instruments* were used about the temple, and it was so frequently ordained, that this or that circumstance should be celebrated with particular *instruments*. This was the reason why, as here, *instruments* were employed and understood to represent the things themselves which were celebrated by them. Again: "I will praise thee with the *instruments of psaltery*, thy truth, O my God; unto thee will I play with the *harp*, O thou Holy One of Israel; my lips shall sing when I play unto thee, and my soul which thou hast redeemed," (Psalm lxxi. 22, 23;) where also the truths of faith are signified. Again: "Answer to Jehovah in confession, play upon the *harp* unto our God," (cxlvii. 7;) *confession* has respect to the celestial things of faith, and therefore mention is made of *Jehovah*; and to play upon the *harp* has reference to the spiritual things of faith, wherefore *God* is spoken of. Again: "Let them praise the name of Jehovah in the dance, let them play unto him with the *timbrel* and *harp*," (cxlix. 3;) the *timbrel* signifies good, and the *harp* truth, which they praise. Again: "Praise God with the sound of the *trumpet*; praise him with the *psaltery* and *harp*; praise him with the *timbrel* and dance; praise him on *stringed instruments* and the *organ*; praise him upon the *loud cymbals*; praise him upon the *high-sounding cymbals*," (cl. 3, 4, 5,) representing the goods and truths of faith, which were the ground of praise; for let no one believe that so many different *instruments* would have been here mentioned, unless each had a distinct signification. Again, in reference to the knowledges of good and truth: "Send thy light and thy truth; let them lead me, let them bring me unto the mountain of thy holiness, and to thy habitations, and I will go unto the altar of God, unto God, the gladness of my joy; yea, I will confess to thee upon the *harp*, O God, my God," (Psalm xliiii. 3, 4.) In Isaiah, in reference to faith, and the knowledges thereof, "Take a *harp*, go about the city—strike well, sing many songs, that thou mayest be remembered." (xxiii. 16.) The same is expressed still more plainly in John: "The four animals and the four and twenty elders fell down before the Lamb, having every one of them *harps*, and golden vials full of odors, which are the prayers of the saints," (Rev. v. 8;) where it must be evident to every one that the animals

and elders had not *harps*, but that by *harps* are represented the truths of faith, and by *golden vials full of odors*, the goods of faith. In David, it is said that praises and confessions were made by *instruments*, (Psalm xlii. 5; lxix. 31.) Again, in John:—"I heard a voice from heaven, as the voice of many waters;—and I heard the voice of *harpers harping* with their *harps*, and they *sang*—a new *song*," (Rev. xiv. 2, 3.) And in another place: "I saw them standing by the sea of glass having the *harps* of God," (Rev. xv. 2.) It is worthy to be remarked, that angels and spirits distinguish sounds according to their differences with respect to the good and the true, and not only those produced in *singing* and by *instruments*, but also those of the voice, admitting only such tones as are in concord; so that there is a correspondence between *tones*, and thence between *instruments*, and the nature and essence of the good and the true.

421. Verse 22. *And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.* By *Zillah* is signified, as was previously stated, the mother of the natural things of the new church; and by *Tubal-Cain, an instructor of every artificer in brass and iron*, the doctrine of natural good and truth, *brass* denoting natural good, and *iron* natural truth. *Naamah*, the *sister of Tubal-Cain*, represents a similar church, or the doctrine of natural good and truth as understood out of that church.

422. A correct idea of this new church may be obtained from what we know of the Jewish church, which was both internal and external; the internal consisting of celestial and spiritual things, and the external of natural things; the internal being represented by *Rachel*, and the external by *Leah*. Now since *Jacob*, or rather his posterity, understood by *Jacob* in the Word, were such as to desire only external things, or a worship consisting in externals, therefore *Leah* was given to *Jacob* before *Rachel*; and as blear-eyed *Leah* represented the Jewish church, and *Rachel* the new church of the Gentiles, therefore *Jacob* is taken in both senses by the prophets, one denoting the Jewish church in its perverted state, and the other the true external church of the Gentiles. When the internal is signified he is called *Israel*; but of those churches, by the divine mercy of the Lord, more will be said hereafter.

423. *Tubal-Cain* is stated to be an *instructor of every artificer*, and not a *father*, as was the case with *Jabal* and *Jubal*; the reason is, because celestial and spiritual, or internal things, had previously no existence [in the church.] Now the term *father* is applied to *Jabal* and *Jubal*, as denoting that such internal things then first began to exist; but as natural or external things did exist before, and were now applied to internal things, therefore *Tubal-Cain* is not denominated a *father*, but an *instructor of every artificer*.

424. By an *artificer* in the Word is signified a wise, intelligent, and scientific man, and here by *every artificer in brass and iron*, those who are acquainted with natural good and truth. We read in John: "With violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of *harpers*, and *musicians*, and of *pipers*, and *trumpeters*, shall be heard no more at all in her; and no *artificer*, of whatsoever *art*, shall be found any more in her," (Rev. xviii. 21, 22.) *Harpers* here, as above, signify truths; *trumpeters*, the goods of faith; *an artificer of every art*, a scientific person, or the knowledge itself of the true and the good. In Isaiah: "The *artificer* melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.—He seeketh unto him a *cunning artificer*, to prepare a graven image that shall not be moved," (xl. 19, 20;) speaking of those who out of their own phantasy frame to themselves a false notion, or a *graven image*, and teach in such a manner as to make it appear true. In Jeremiah: "They are altogether brutish and foolish; the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the *artificer*, and of the hands of the *founder*: blue and purple is their clothing: they are all the work of *cunning men*," (x. 1, 8, 9;) alluding to those who teach falses, compiling from the Word passages on which to frame their devices; wherefore it is called *a doctrine of vanities*, and *the work of the cunning*. These persons were represented in ancient times by *artificers* who cast idols, or falses, which they adorn with gold, that is, with a semblance of good, and with silver, or an appearance of truth, and blue and purple garments, or with such natural truths as served to confirm them.

425. It is unknown to the world in the present day, that *brass* signifies natural good, and indeed that every metal mentioned in the Word has a specific signification in its internal sense. Thus *gold* represents celestial good; *silver*, spiritual truth; *brass*, natural good; *iron*, natural truth; and so on with the other metals, and with *wood* and *stone*. The signification of the *gold*, *silver*, *brass*, and *wood*, used in the ark and in the tabernacle and temple was similar, but of these, by the divine mercy of the Lord, we shall subsequently treat. That such is their signification is manifest from the prophets, as from Isaiah: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings.—For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for *wood* *brass*, and for *stones* *iron*; I will also make thine officers peace, and thine exactors righteousness," (lx. 16, 17;) treating of the Lord's advent,—of his kingdom,—and of the celestial church; *gold for brass* signifies the imparting of celestial in the place of natural good; *silver for iron*, spiritual truth for natural truth; *brass for wood*, natural

good instead of corporeal good; and *iron for stone*, natural truth in the place of sensual truth. In Ezekiel: "Javan, Tubal, and Meshech, they were thy merchants; they traded in the soul of man, and gave *vessels of brass* for thy merchandise," (xxvii. 13;) speaking of *Tyre*, by which those who possess spiritual and celestial riches are signified;—*vessels of brass* are natural goods. In Moses: "A land whose *stones* are *iron*, and out of whose mountains thou shalt dig *brass*," (Deut. viii. 9,) where also *stones* denote sensual truth; *iron*, natural or rational truth; and *brass*, natural good. Again, in Ezekiel: "And they [the feet of the four animals] sparkled like the color of burnished *brass*," (i. 7,) where again *brass* is natural good, for the *foot* of man represents what is natural. In like manner there appeared to Daniel, "a certain man clothed in linen, whose loins were girded with *fine gold of Uphaz*, his body also was like the beryl, and his arms and his feet like in appearance to polished *brass*," (x. 5, 6.) That the *brazen serpent* (Numb. xxi. 9) represented the sensual and natural good of the Lord, has been shown above.

426. *Iron* denotes natural truth, as is evident also from what Ezekiel says of *Tyre*, as well as from the passages above quoted: "Tarshish was thy merchant by reason of the multitude of all riches: with *silver, iron, tin, and lead*, they traded in thy fairs. Dan also, and Javan, going to and fro, occupied in thy fairs; *bright iron, cassia, and calamus* were in thy market," (xxvii. 12, 19.) From these words, as well as from what is said both previously and subsequently in the same chapter, it is manifest that celestial and spiritual riches are treated of, and that every particular expression, and even the names mentioned, have some specific signification, for the Word of the Lord is spiritual, and not verbal. In Jeremiah: "Shall *iron* break the *northern iron* and *brass*? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins," (xv. 12, 13.) *Iron* and *brass* signify natural truth and good; what comes from the *north*, is sensual and natural, for what is natural, in respect to that which is spiritual and celestial, is like darkness or the *north*, in relation to light or the *south*; or like shade, which is also represented here by *Zillah*, who is the *mother*. That the *substance* and *treasures* are celestial and spiritual riches, is also very evident. Again in Ezekiel: "Take thou unto thee a pan of *iron*, and set it for a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it," (iv. 3.) It is plain that *iron* here also denotes truth, and *strength* is attributed to truth, because it cannot be resisted. On this account it is predicated of *iron*, or truth, or the truth of faith, that it *breaks* and *bruises*, as in Daniel (ii. 33, 40,) and in John: "He that overcometh—to him will I give power over the nations; and he shall rule them with

a *rod of iron*; as the vessels of a potter shall they be broken to shivers," (Rev. ii. 26, 27.) Again: "The woman brought forth a man-child, who was to rule all nations with a *rod of iron*," (Rev. xii. 5.) That a *rod of iron* is truth which is of the Word of the Lord, is thus unfolded in John: "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.—He was clothed with a vesture dipped in blood; and his name is called the Word of God. Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a *rod of iron*," (Rev. xix. 11, 13, 15.)

427. Verse 23. *And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech; for I have slain a man to my wounding, and a little [child] to my bruising.* By *Lamech* is signified vastation, as before: and by *saying to his wives Adah and Zillah, With your ears perceive my speech*, is denoted confession, which can only be made where there is a church; and that this is represented by *his wives* was shown above. By *I have slain a man to my wounding* is signified that he extinguished faith, for by *man* faith is signified: and by *a little child to my bruising*, the extinction of charity. A *wound* and a *bruise* denote that he no longer retained his integrity; for by *wound* is signified the desolation of faith, and by *bruise* the devastation of charity.

428. From the contents of this and the following verses, it is very evident that by *Lamech* is signified vastation: for he says, that he had *slain a man and a little [child]*, and that if Cain should be avenged seven-fold, *Lamech* should be seventy and seven-fold.

429. Faith is represented by a *man*, as appears from the first verse of this chapter, where Eve said, when she brought forth Cain, *I have gotten a man Jehovah*; and by him was meant the doctrine of faith, called a *man Jehovah*. It is also demonstrable from what was shown above concerning a man or male, that he represents the understanding, which is the seat of faith. That he also extinguished charity, here called a *little one*, or a *little child*, is hence evident; for he who denies and destroys faith, at the same time, also denies and destroys the charity born from faith.

430. A *little one*, or a *little child*, in the Word, signifies innocence, and also charity, for true innocence cannot exist without charity, nor can true charity exist without innocence. There are three degrees of innocence, distinguished in the Word by the terms *sucklings*, *infants*, and *little children*; and as there is no true innocence without true love and charity, therefore also by *sucklings*, *infants*, and *little children*, are represented the three degrees of love, namely, tender love, like that of a *sucking child towards its mother or nurse*:—the love-resembling

that of an *infant towards its parents*; and charity, similar to that of a *little child towards its instructor*. Thus it is said in Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a *little child* shall lead them," (xi. 6.) Here a *lamb*, a *kid*, and a *calf*, signify the three degrees of innocence and love; a *wolf*, a *leopard*, and a *young lion*, their opposites; and a *little child*, charity. In Jeremiah: "Ye commit this great evil against your souls, to cut off from you husband and wife, *infant* and *suckling* out of the midst of Judah, to leave you no remains?" (xliv. 7.) *Husband* and *wife* denote the intellectual things of truth, and the good of the will; and *infant* and *suckling*, the first degrees of love. That an *infant* and a *little child* represent innocence and charity, is very evident from the Lord's words in Luke: "They brought unto him *infants* that he should touch them. And Jesus said, Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a *little child*, shall in no wise enter therein," (xviii. 15, 17.) The Lord himself is called a *child*, or a *little boy*, (Isaiah ix. 6,) because he is innocence itself and love itself, and in the same passage he is spoken of as *Wonderful*, *Counsellor*, *God*, *Hero*, *Father of Eternity*, *Prince of Peace*.

431. A *wound* and *bruise* signify that he no longer retained his integrity, and by a *wound* is specifically denoted the desolation of faith, and by *bruise* the devastation of charity, as is evident from this circumstance, that the *wound* is predicated of a *man*, and the *bruise* of a *little child*. The desolation of faith and the vastation of charity are described by the same expressions in Isaiah: "From the sole of the foot even unto the head there is no *soundness* in it; but *wound* and *bruise* and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment," (i. 6,) *wound* being predicated of the desolation of faith, *bruise* of the desolation of charity, and *putrefying sore* of both.

432. Verse 24. *If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold*. These words signify that they had extinguished faith, understood by *Cain*, which ought to have been held sacred, and at the same time the charity which ought to have been born by faith, and which was much more holy, and that hence they suffered condemnation, denoted by being *avenged seventy and seven-fold*.

433. *Cain's being avenged seven-fold* signified, that faith separate from charity, understood by *Cain*, was to be held inviolable, as was shown in the explanation of verse 15; and *being avenged seventy and seven-fold* denotes that charity ought to be regarded as much more holy, and that condemnation was the

consequence of its violation, as may appear from the signification of *seventy and seven-fold*. The number *seven* denotes what is holy, because the *seventh day* represents the celestial man, the celestial church, the celestial kingdom, and in the highest sense the Lord himself. Hence the number *seven*, wherever it occurs in the Word, denotes what is holy, or particularly sacred, and that holiness, or sanctity, is predicated of, or according to, the subject treated of; and hence likewise the number *seventy* has a similar signification, as comprehending *seven* ages, an age in the Word being ten years. Whenever any thing particularly holy or sacred has to be expressed, then the term *seventy times seven* was applied, as where the Lord said, that a man should forgive his brother not only until *seven times*, but until *seventy times seven*," (Matt. xviii. 22;) by which is meant that a man ought to forgive as often as his brother trespass against him, consequently to an unlimited extent, or eternally, which is holy. The reason why by being *avenged seventy and seven-fold* here denotes condemnation, is, because charity is too sacred to be violated.

434. Verse 25. *And the man knew his wife again, and she bare a son, and called his name Seth; for God [saith she] hath replaced to me another seed instead of Abel, because Cain hath slain him.* The *man* and his *wife* here mean the new church, signified above by *Adah* and *Zillah*, and by her *son*, whose name was *Seth*, is signified a new faith, by which charity might be obtained. By *God's replacing another seed instead of Abel, whom Cain slew*, is represented that charity, which Cain separated and extinguished, was now given by the Lord to this church.

435. The *man* and his *wife* here mean the new church signified above by *Adah* and *Zillah*. This cannot be known and proved from the literal sense, because the *man* and his *wife* had previously represented the Most Ancient Church and its posterity; but it is very evident from the internal sense, as well as from the fact that immediately afterwards, in the following chapter (verses 1—4), the *man* and his *wife*, and their begetting *Seth*, are again treated of, although in an entirely different manner, the first posterity of the Most Ancient Church being there signified. If nothing else had been intended in the present passage, there would have been no occasion for repetition, but it is here as in the first chapter, where the creation of man, of plants of the earth, and of cattle, is mentioned, and yet the same circumstances are again related in the second chapter. in consequence, as was observed, of the first chapter treating of the creation of the *spiritual*, and the second of the creation of the *celestial* man. Whenever there is such a repetition of the same person and event, it is always with a difference of meaning in each passage; but the particular signification can only be

known from the internal sense. The very series in which the circumstances are here related also confirms this signification; and it may be further observed that *man* [or husband] and *wife* are common expressions representing the church as a productive subject.

436. By her *son*, whom she named *Seth*, is represented a new faith, by which charity is attained, as is evident from what has been previously stated, as well as from its being related of *Cain*, that a *mark was set upon him, lest any one should slay him*. For the circumstances are narrated in this order: faith separate from love was signified by *Cain*, charity by *Abel*, and that faith in its separate state extinguished charity was represented by *Cain's slaying Abel*. The preservation of faith in order that charity might be thereby implanted from the Lord, was signified by *Jehovah's setting a mark on Cain lest any one should slay him*; afterwards the holy [principle] of love and the good thence derived, was given from the Lord by faith, signified by *Jabal whom Adah bare*; the spiritual [principle] of faith being given, by his brother *Jubal*; and the production of natural good and truth thereby, by *Tubal-Cain whom Zillah bare*. In these two verses we have a conclusion, or summary, of the events related, which amounts to this, that the *man* and his *wife* signified the new church before denominated *Adah* and *Zillah*; *Seth*, the faith whereby charity is implanted; and in the following verse, by *Enos* is represented the charity implanted by means of faith.

437. *Seth* here represents a new faith, by which comes charity, as is explained by his name, which it is said was given to him because God *replaced another seed instead of Abel, whom Cain slew*. That *God replaced another seed*, means that the Lord gave another faith; for *another seed* is the faith which gives rise to charity. *Seed* signifies faith, as may be seen above (n. 255).

438. Verse 26. *And to Seth, to him also there was born a son; and he called his name Enos: Then began they to call upon the name of Jehovah*. By *Seth* is signified the faith which gives birth to charity, as has been stated; his *son*, whose name was *Enos*, represents a church which regarded charity as the principal of faith; and by their *then beginning to call on the name of Jehovah*, is signified that the worship of this church was from charity.

439. *Seth* is a faith giving birth to charity, as was shown in the preceding verse, and *his son, whose name was Enos*, represents a church which regarded charity as the principal of faith, as appears also from what was said above, as well as from his being called *Enos*, this name also signifying a *man*, although not the celestial but the human-spiritual man who is here called *Enos*. It is also proved by the words immediately following, that *then began they to call upon the name of Jehovah*.

440. Their *then beginning to call upon the name of Jehovah*,

signifies the worship of that church from charity, as may appear from this consideration, that *to call upon the name of Jehovah* is a customary and general form of speech for all worship of the Lord; and that it was from charity is evident from the circumstance of *Jehovah* being here mentioned, whilst in the preceding verse he was denominated *God*, as well as from the consideration that the Lord can only be worshipped from charity, since true worship cannot proceed from faith separate from charity, because it would then be merely of the lips, and not from the heart. *To call on the name of Jehovah* is a customary form of speech for all worship of the Lord, as appears from the Word; thus where it is written of Abraham, that "he built an altar to Jehovah, and *called on the name of Jehovah*," (Gen. xii. 8; xiii. 4;) and again, that he "planted a grove in Beersheba, and *called there on the name of Jehovah, the God of eternity*," (Gen. xxi. 33.) The expression includes all worship, as in Isaiah, "Jehovah the Holy One of Israel hath said, *Thou hast not called upon me*, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought to me the small cattle of thy burnt-offerings, neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense," (xliiii. 22, 23;) in which passage a summary is given of all representative worship.

441. The invocation of the name of Jehovah did not actually commence at this time, as has been sufficiently proved by what was said above in reference to the Most Ancient Church, which more than any other adored and worshipped the Lord; and also from the fact of Abel bringing an offering of the firstlings of the flock. Here then by *calling upon the name of Jehovah*, nothing else is signified but the worship of the new church, after the former church had been extinguished by those who are denominated *Cain*, and *Lamech*.

442. It is manifest from what has been shown from this chapter, that in the most ancient time there were many doctrines and heresies separate from the church, each having its appropriate appellation; and that, owing to the peculiar genius of the people, these separate doctrines and heresies were far more profound than any entertained at the present day.

SOME EXAMPLES OF THE OPINIONS WHICH HAD BEEN ENTERTAINED BY SPIRITS DURING THEIR LIFE IN THE BODY CONCERNING THE SOUL OR SPIRIT.

443. *IN the other life it is given to perceive clearly what opinions people have entertained, whilst they lived in the body.*

concerning the soul, the spirit, and the life after death; for when kept in a state resembling that of the body, they then think similarly, and their thought is communicated as plainly as if they spoke openly. In one instance, not long after the decease of the party, I perceived, what he himself indeed confessed, that although he had believed in the existence of the spirit, yet he had imagined that it could only live in a state of obscurity; because he had regarded the body as the source of life, so that on removal from this there could remain scarcely any perception of individuality. Hence he supposed that a spirit was a mere phantom, and confirmed himself in this notion by seeing that the brutes have also life in some respects resembling that of men. He was, however, astonished that spirits and angels live in the highest light, intelligence, wisdom, and happiness, attended with such perception as can scarcely be described; thus that their consciousness, so far from being obscure, was clear and most distinct.

444. Discoursing with another person, who during his life in the world, believed the spirit to have no extension, in consequence of which he was unwilling to admit of any expression respecting the spirit which implied extension, I asked him what he now thought of himself, since he had become a soul or spirit, and yet had sight, hearing, smelling, an exquisite sense of touch, desires, and thought, insomuch that he supposed himself to be altogether as he was in the body? He was still possessed with the same idea which he had entertained in the world, and replied, The spirit is the thought. In answer to this I was permitted to ask him, whether, since he had lived in the world, he was not aware that bodily vision cannot exist without an organ of vision, as the eye; and how internal vision, or thought, could exist, without some substance organized for its perception. He then acknowledged, that during his life in the body he had labored under the phantasy that the spirit was merely the thought, possessing neither organization nor extension. I added, if the soul or spirit be merely the thought, man should have no need of so large a brain, since the whole brain is the organ of the interior senses, for if it were not, the skull might be emptied of its contents, and the thinking-principle continue to act the part of the spirit, and from this circumstance alone, as well as from the operation of the soul upon the muscles, in producing such a variety of movements, it might be demonstrated to him, that the spirit is organized, or is an organic substance. On hearing this he confessed his error, and wondered he had been so infatuated.

445. It may be further observed, that the learned entertain no other belief, than that the soul or spirit, which is to live after death, is an abstract thinking principle. This is shown clearly by their unwillingness to admit the applicability to the soul of any expression having reference to what is extended, because the thinking-principle abstracted from its subject is not extended,

although the subject and objects of thought are so ; and men assign limits to such objects as are not extended for the purpose of making them objective or apprehensible to their minds. Hence it is manifest that the learned have no idea of the soul, or spirit, except as of a thinking-principle, which, they must necessarily believe, will cease to exist when they die.

446. I have conversed with spirits concerning the opinion of the men of the present day, that the existence of the soul is incredible because they do not see it with their eyes, nor comprehend it by the sciences—thus not only denying the spirit to have extension, but also to be a substance, since they dispute about the nature of substance, and as they deny extension to spirit, and dispute its substantiality, they also deny that it exists in any place, and consequently that it is in the human body, although the simplest person may know that his soul or spirit is in his body. When I mentioned these facts, the more simple spirits were much astonished to learn that the men of the present day were so foolish ; and when they heard some of the expressions disputed about, such as parts without parts, and the like, they called such reasonings absurd, ridiculous, and farcical, adding that they were never designed to have any place in the mind, because they obstruct the way to intelligence.

447. A certain novitiate spirit, hearing me speak about the soul, inquired what it was, supposing himself still to be a man. When I told him that there is a spirit in every man, in which his life resides, and that the body only serves him to live upon the earth, for that flesh and bone, or the body, neither live nor think, he hesitated what to believe. I then asked him whether he had ever heard any thing about the soul ? He replied, What is the soul ? I know not what it is. I was then allowed to inform him, that he was now a soul, or spirit, as he might know from the fact of his being over my head, and not standing upon the earth, and asked him whether this was not evident to himself ? On hearing these words he fled away in terror, exclaiming, "I am a spirit ! I am a spirit ! A certain Jew also was so confident that he was still living in the body, that it was with difficulty he could be persuaded to think otherwise, and even after it had been shown him that he was a spirit, he persisted in declaring that he was a man, because he saw and heard. Such are those who, during their abode in the world, have been corporeal. Many other instances might be mentioned of a similar kind, but these are adduced solely for the sake of confirming the truth, that it is the spirit of man which possesses consciousness, and not the body.

448. I have conversed with many persons after their decease, with whom I had been acquainted during their life in the body, and this at intervals during a considerable period, with some for months, and with others even a year ; our conversation being carried on in as clear and distinct a voice, although internal, as

with friends in the world. Our discourse has sometimes turned on the state of man after death, and they have been greatly surprised that no one, during the life of the body, knows or believes that he is to live hereafter in a similar manner, notwithstanding death is but a continuation of life, with this advantage, that the passage is from an obscure perception of life into a clear one, and to those who are in faith towards the Lord, into a perpetually increasing consciousness of existence. I have often informed them of various particulars respecting their friends on earth, and they have desired me to acquaint them that they are still alive, and to write to them an account of their several states. My reply, however, has always been, if I were to speak, or write to them, they would not believe, but would call my information mere phantasy, and ridicule me, asking for signs or miracles before they would believe me; and thus I should only expose myself to their contempt. So disposed are mankind to deny in their hearts the existence of spirits, that it is probable but a few persons will believe the facts which I have here stated, and even those who admit that they exist, are still very unwilling to hear of any one's conversing with them. In ancient times they were strangers to such incredulity, it being reserved for those in the present day who seek to discover, by their fantastic reasonings, the nature of the spirits, whom they deprive of every sensation by their definitions and suppositions, and this in proportion to their learning.

GENESIS.

CHAPTER THE FIFTH.

CONCERNING HEAVEN AND HEAVENLY JOY.

449. *THE nature of heaven and heavenly joy has been hitherto unknown, since those who have thought on the subject have conceived such common and gross ideas respecting it, that they amount to nothing. From the spirits newly arrived in the other world, I had the best possible opportunity of ascertaining what notions they had formed respecting heaven and heavenly joy, for when left to themselves they think as they would do in the material body. I am permitted to mention a few examples.*

450. *Some, who during their abode in the world, were regarded as the most enlightened in respect to the Word, entertained so false an idea of heaven, as to suppose they should themselves be in heaven, when occupying an exalted station, whence they*

might govern all things beneath, and thus be in their own glory, and eminent above all others. To convince those who were in such a phantasy of their error, they were taken up on high and permitted to govern in some degree what was beneath them; when they discovered, to their shame, that this was a heaven of phantasy, and that heaven did not consist in an elevated station, nor in a desire for pre-eminence over others, but in being in love and charity, or in the kingdom of the Lord, for to wish to be greater than others is not heaven but hell.

451. A certain [spirit] who, during his life in the body, had been in the possession of pre-eminent power, retained his love of command when he came into the other world. He was, however, told that he was in another and an eternal kingdom, that his own authority had expired on earth, and that every one was estimated in the spiritual world according to the degree in which he is principled in the good and the true, and the mercy of the Lord. It was also stated that in this respect the kingdom of heaven was like the kingdoms of the earth, where all are esteemed in proportion to their wealth and their favor with the sovereign; for wealth in the heavenly kingdom is the good and the true, and the favor of the sovereign is the mercy of the Lord; and if he wished to rule by any other means he was a rebel, being now in a kingdom of another sovereign. On hearing this he was ashamed.

452. I have conversed with spirits who conceived heaven and heavenly joy to consist in this, that they should be the greatest. It was, however, told them, that in heaven he is the greatest who is the least; for whosoever desires to be the least, has the greatest happiness, and since he enjoys the greatest happiness who is the least, it follows that he is the greatest. For what is true greatness but to be the most happy? It is this which the powerful seek to attain by power, and the rich by riches. They were further informed, that heaven does not consist in desiring to be least with a view to being the greatest, for such desire is the lust of pre-eminence, but in every one's wishing from his heart better to others than to himself, and in serving others with a view to their happiness, from love, and not for any selfish ends.

453. Some entertain so gross an idea of heaven, as to suppose it to consist merely in admission; regarding it as a closed place, into which they are admitted through a door which is opened for the purpose, by those who there act as door-keepers.

454. Some believe it to consist in leading an indolent life, and being waited upon by others; but they are informed, that happiness by no means consists in a state of idleness and rest, for were it so, every one would desire happiness for himself alone, and thus none could possess it. Moreover, in such an inactive, idle life, they would become torpid, although it must be known to every one, that without activity of life there can be no happiness. The angelic life consists in use, and in the goods of charity. For nothing

is more delightful to the angels than to instruct and teach spirits coming from the world,—to serve mankind by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds,—to raise up the dead to eternal life, and afterwards, if their souls be of such a quality as to render it possible, to introduce them into heaven. In the performance of these offices they perceive an indescribable degree of delight. Thus they are images of the Lord, for they love their neighbor more than themselves, and where this feeling exists, there is heaven. Angelic happiness then is in use, from use, and according to use; or, in other words, it is according to the goods of love and charity. Those who entertained the idea, that heavenly joy consists in indolence and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such life. And they perceived that it is most thoroughly sorrowful; for being destructive of every delight, it soon becomes irksome and disgusting.

455. A certain [spirit], who, during his life on earth, had been particularly distinguished for his knowledge of the Word, had conceived the idea that heavenly joy consists in luminous glory, similar to the light of the sun when its rays appear of a golden hue, and thus also that it was a life of indolence. In order that he might know that he was in error, such a light was furnished to him, and he was placed in the midst of it. At this he was so much delighted, that he said he was in heaven; but he could not remain there long, for it speedily grew tiresome to him, and lost its power of pleasing.

456. Those who were the best educated, declared heavenly joy to consist in a life separated from the good offices of charity, and in merely praising and worshipping the Lord, and called this an active life. They were, however, told that thus to praise and worship the Lord is not active life, but the effect of that life, for the Lord has no need of praises, but is desirous that all should perform the good deeds of charity, and, according as they do these, they receive happiness from the Lord. Notwithstanding this, these learned spirits could form no idea of delight, but rather of slavery, as consisting in the performance of charitable actions; nevertheless the angels testified that such good offices were consistent with the most perfect freedom, and attended with inexpressible felicity.

457. Almost all who come into the other life suppose that there is the same hell and the same heaven for every one, although, in fact, there are infinite differences and varieties of both; for no two people ever dwell in a precisely similar hell or heaven, just as no two men, spirits, or angels, are exactly alike. Those who were in the world of spirits, and in the angelic heaven, were quite horrified that I should think any two persons could be exactly alike, or equal; saying that every ONE is formed by the harmo

nious union of many, and that it is a ONE in proportion to the harmony of its parts, it being impossible for absolute ONENESS to subsist, but only A ONENESS resulting from the harmonious combination of various constituents. Thus every society in heaven, as well as all the societies taken collectively, or the universal heaven, forms A ONE, this being effected by the Lord alone by means of love. A certain angel, enumerating only the most universal genera of the delights of spirits, or of those in the first heaven, reckoned them to amount to about four hundred and seventy-eight. From this fact an idea may be formed of the vast number of the less universal genera, and of the innumerable species belonging to each; for since this is the case in the first heaven, how illimitable must be the kinds of happiness in the heaven of angelic spirits, and still more in that of the heaven of angels!

458. *Evil spirits have sometimes supposed that there exists another heaven besides that of the Lord, and have been permitted to seek everywhere for it, although, to their great confusion, always in vain. Evil spirits fall into such insanity, both through their hatred towards the Lord, and the infernal pain which they endure.*

459. *There are three heavens, the first is the abode of good spirits, the second of angelic spirits, and the third of angels, all of whom, as well the spirits as the angelic spirits and angels, are distinguished into two orders, celestial and spiritual. The celestial are such as have received faith from the Lord by means of love, like the men of the Most Ancient Church treated of above; and the spiritual, those who have received charity from the Lord by means of the knowledges of faith, and who make this their principle of action.*

The subject will be continued at the end of this chapter.

CHAPTER V.

1. THIS is the book of the generations of Man. In the day that God created man into the likeness of God made he him.

2. Male and female created he them, and blessed them, and called their name Man, in the day when they were created.

3. And Man lived a hundred and thirty years, and begat into his own likeness, after his own image, and called his name Seth.

4. And the days of Man after he had begotten Seth were eight hundred years; and he begat sons and daughters.

5. And all the days that Man lived were nine hundred and thirty years ; and he died.

6. And Seth lived a hundred and five years, and begat Enos.

7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8. And all the days of Seth were nine hundred and twelve years ; and he died.

9. And Enos lived ninety years, and begat Cainan.

10. And Enos lived after he begat Cainan eight hundred and fifteen years ; and begat sons and daughters.

11. And all the days of Enos were nine hundred and five years ; and he died.

12. And Cainan lived seventy years, and begat Mahalaleel.

13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14. And all the days of Cainan were nine hundred and ten years ; and he died.

15. And Mahalaleel lived sixty and five years, and begat Jared.

16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17. And all the days of Mahalaleel were eight hundred ninety and five years ; and he died.

18. And Jared lived a hundred sixty and two years, and begat Enoch.

19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20. And all the days of Jared were nine hundred sixty and two years ; and he died.

21. And Enoch lived sixty and five years, and begat Methuselah.

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23. And all the days of Enoch were three hundred sixty and five years.

24. And Enoch walked with God ; and he was not ; for God took him.

25. And Methuselah lived a hundred eighty and seven years, and begat Lamech.

26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27. And all the days of Methuselah were nine hundred sixty and nine years ; and he died.

28. And Lamech lived a hundred eighty and two years, and begat a son :

29. And he called his name Noah, saying, he shall comfort us concerning our work, and the toil of our hands, out of the ground which ГЕHOVAH hath cursed.

30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31. And all the days of Lamech were seven hundred seventy and seven years; and he died.

32. And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

THE CONTENTS.

460. THIS chapter treats specifically of the propagation of the Most Ancient Church through successive generations, almost to the deluge.

461. The Most Ancient Church itself, which was celestial, is what is called *Man* and a *likeness of God*, verse 1.

462. A second church which was not so celestial as the Most Ancient Church, is denominated *Seth*, verses 2, 3.

463. A third church was named *Enos*, verse 6; a fourth *Cainan*, verse 9; a fifth *Mahalaleel*, verse 12; a sixth *Jared*, verse 15; a seventh *Enoch*, verse 18; and an eighth church *Methuselah*, verse 21.

464. The church called *Enoch* is described as framing doctrine from what was revealed to, and perceived by, the Most Ancient Church, which, although of no use at that time, was preserved for the use of posterity. This is signified by its being said that *Enoch was not, because God took him*, verses 22, 23, 24.

465. A ninth church was denominated *Lamech*, verse 25.

466. A tenth, the parent of three churches after the flood, was named *Noah*. This church is called the *Ancient Church*, at the explication of verses 28, 29.

467. *Lamech* is described as retaining nothing of the perception which the Most Ancient Church enjoyed, and *Noah* as a New Church, verse 29.

THE INTERNAL SENSE.

468. FROM what has been said and shown in the foregoing chapter it is evident that by *names* are signified heresies and doctrines. Hence it may be seen that by the *names* in this chapter are not meant persons but things, and in the present instance doctrines, or churches, which were preserved, notwithstanding the changes they underwent, from the time of the Most Ancient Church even to *Noah*. Moreover, every church decreases in the course of time, and at last remains

only with a few persons;—those few with whom it remained at the time of the deluge, were called *Noah*. That the true church does decrease and remain with but few, is evident from the progress of other churches, which have thus decreased. Those who are left are in the Word called *remains*, and a *remnant*, and are said to be in the *midst* or *middle of the land*. Now as this is the case in a universal, so also it is in a particular sense, or as it is with the church, so it is with every individual man; for unless *remains* were preserved by the Lord in every one, he must needs perish eternally, since spiritual and celestial life exist in them. So also in a general or universal sense, unless there were always some with whom the true church, or true faith remained, the human race would perish; for, as is generally known, a city, nay, sometimes a whole kingdom, is saved because of a few. It is similar with the human frame; so long as the heart is sound, life is extended to the neighboring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. The *last remains* are those which are signified by *Noah*; for, as appears from verse 12 of the following chapter, as well as from other places, the whole earth had become corrupt. Of *remains* as existing in each individual as well as in the church in general, much is said in the prophets;—as in Isaiah: “He that is *left* in Zion, and he that *remaineth* in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof;” (iv. 3, 4.) In which passage *those who are left* represent the *remains* of the church, and also in every member, and are hence said to be *holy*; for *those who are left in Zion and Jerusalem* could not be holy merely because they remained. Again: “It shall come to pass in that day, that the *remnant* of Israel, and such as are *escaped* of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The *remnant* shall return, the *remnant* of Jacob, unto the mighty God,” (x. 20, 21.) “In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I *make a remnant*,” (l. 20.) In Micah: “The *remnant* of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass,” (v. 7.) The remains of man or the church, were also represented by the *tenths*, which were holy; hence also the number *ten* being holy, is predicated of *remains*; as in Isaiah, where *the remnant* is called a *seed of holiness*: “Jehovah shall remove man, and many things shall *remain* in the *midst of the land*; and yet in it shall be a *tenth*, and it shall return, and shall be to exterminate, as a teil-tree,

and as an oak, when a stem is cast forth from them; *the seed of holiness is the stem thereof*," (vi. 12. 13.) And in Amos: "Thus saith the Lord Jehovah, The city that went out a thousand shall *leave a hundred*, and that which went forth a hundred shall *leave ten* to the house of Israel," (v. 3.) In these, and many other passages, in the internal sense are signified the *remains* of which we have been speaking. That a city, or state, is preserved because of the *remains* of the church, is evident from what was said to Abraham concerning Sodom: "Abraham said, Peradventure *ten* may be found there: and he said, I will not destroy it for *ten's* sake," (Gen. xviii. 32.)

469. Verse 1. *This is the book of the generations of Man. In the day that God created man, into the likeness of God made he him. The book of the generations* is the account of those who proceeded from the Most Ancient Church. *In the day that God created man* denotes his being made spiritual, and *into the likeness of God made he him*, signifies, that he was made celestial: thus it is a description of the Most Ancient Church.

470. *The book of the generations* is an account of those who proceeded from the Most Ancient Church, as is very evident from what follows; for, from this to the eleventh chapter, or to the time of Eber, *names* never signify persons, but things. In the most ancient time mankind were distinguished into *houses*, *families*, and *tribes*; a *house* consisting of the husband and wife with their children, and domestic servants; a *family*, of a greater or lesser number of houses, which were at no great distance, but were still separate from each other; and a *tribe*, of a larger or smaller number of families.

471. The reason why they thus dwelt, namely, apart one among another, divided only into *houses*, *families*, and *tribes*, was, that by this means the church might be preserved entire, and all the *houses* and *families* might be dependant on their parent, and thereby remain in love and in true worship. It is to be remarked also that each *house* had a peculiar genius or temper distinct from every other; for it is well known that children, and even remote descendants, derive from their parents a particular disposition, and such characteristic marks as cause a difference in their faces, and other parts of their persons; to prevent therefore a confusion of tempers and dispositions, and to preserve the distinction accurately, it pleased the Lord that they should dwell in this manner. Thus the church was a living representative of the kingdom of the Lord; for in the Lord's kingdom there are innumerable societies, each distinguished from every other, according to the differences of love and faith. This, as we observed above, is what is meant by *living alone*, and by *dwelling in tents*. For the same reason also it pleased the Lord that the Jewish church should be distinguished into *houses*, *families*, and *tribes*, and that they should contract mar-

riages each in his respective *family* : but of this, by the divine mercy of the Lord, we shall speak more particularly hereafter.

472. *In the day that God created man*, denotes his being made spiritual, and by *God's making him into his likeness* is represented his being made celestial, as appears from what was said and shown above. The expression *to create*, properly relates to man when he is *created anew*, or regenerated ; and the phrase *to make*, when he is perfected ; wherefore in the Word there is an accurate distinction observed between *creating*, *forming*, and *making*, as was shown above in the second chapter, where it is said of the spiritual man made celestial, that *God rested from all his work, which God created in making*, and in other passages also, *to create* relates to the spiritual man, and *to make*, that is, to perfect, to the celestial man, see n. 16, and 88.

473. *A likeness of God* is a celestial, and *an image of God* a spiritual man, as has been also previously shown. An *image* is preparatory to a *likeness*, and a *likeness* is a real resemblance, for the celestial man is entirely governed by the Lord after his own *likeness*.

474. Since therefore the subject here treated of is the generation or propagation of the Most Ancient Church, it is first described as proceeding from a spiritual into a celestial state, its propagation being subsequent thereto.

475. Verse 2. *Male and female created he them, and blessed them, and called their name Man, in the day when they were created*. By *male* and *female* the marriage between faith and love is signified, and by *calling their name Man* is denoted that they constituted the church, which is, in an especial sense, denominated *man* [*homo*].

476. By *male* and *female* is signified the marriage between faith and love. This was declared and proved above, where it was shown that the *male* or *man* [*vir*] represents the understanding and whatever belongs to it, consequently every thing of faith ; and that the *female* or *woman* signifies the will, or the things appertaining to the will, consequently whatever has relation to love ; wherefore she was also called *Eve*, a name signifying life, which is derived from love alone. By a *female* therefore is also represented the church, as has been previously shown, and by a *male* a man [*vir*] of the church : the state of the church is here treated of when it was spiritual, and about to be made celestial, wherefore *male* is mentioned before *female*, as in chap. i. 26, 27. The expression *to create*, also has reference to the spiritual man ; but afterwards when a marriage has been effected, or the church made celestial, then it is no longer called either male or female, but *man* [*homo*], who, by reason of their marriage, signifies both ; wherefore it presently follows, *and he called their name Man*, by whom is signified the church.

477. That Man is the Most Ancient Church has been often said and shown above; for in a supreme sense the Lord Himself alone is man; hence the celestial church is called Man, as being a likeness, and hence too the spiritual church is so called as being an image: but in a general sense every one is called man who has human understanding; for man is man by virtue of understanding, and according thereto one person is more man than another, although the distinction of one man from another ought to be made according to faith as grounded in love to the Lord. That the Most Ancient Church, and every true church, and hence those who are of the church, or those who are principled in love and faith towards the Lord, are especially called man, is evident from the Word; as in Ezekiel: "I will cause *man* to multiply upon you, all the house of Israel, all of it; I will cause to multiply upon you *man* and beast, that they may be multiplied and bear fruit; and I will cause you to dwell according to your *ancient times*; and I will do better unto you than at your *beginnings*; and I will cause *man* to walk upon you, my people Israel," (xxxvi. 10, 11, 12;) where by *ancient times* is signified the Most Ancient Church; by *beginnings* the ancient churches; by *the house of Israel* and *people Israel*, the primitive church, or church of the Gentiles; all which churches are called *man*. So in Moses: "Remember the *days of eternity*, consider the years of *generation* and *generation*: when the Most High divided to the nations an inheritance, when He separated the *sons of man*, He set the bounds of the people according to the number of the sons of Israel," (Deut. xxxiii. 7, 8;) where by *the days of eternity* the Most Ancient Church is meant; by *generation and generation* the ancient churches: *the sons of man* are those who were principled in faith towards the Lord, which faith is the *number of the sons of Israel*. That a regenerate person is called *man*, appears from Jeremiah: "I beheld the earth, and lo it was empty and void; and the heavens, and they had no light; I beheld, and lo, no *man*, and every bird of the heavens were fled," (iv. 23, 25;) where *earth* signifies the external man, *heaven* the internal; *man* the love of goodness; *the bird of the heavens* the understanding of truth. Again: "Behold the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, with the seed of *man*, and with the seed of beast," (xxxi. 27;) where *man* signifies the internal man, *beast* the external. So in Isaiah: "Cease ye from man in whose nostrils is' breath, for wherein is he to be accounted of," (ii. 22;) where by *man* is signified a man of the church. Again: "Jehovah shall remove *man* far away, and many things that were left in the midst of the land," (vi. 12;) speaking of the vastation of man, in that there should no longer exist either goodness or truth. Again: "The inhabitants of the earth shall be burned, and *man* shall be left very few," (xxiv.

6;) where *man* signifies such as have faith. Again: "The highways lie waste, the wayfaring man ceaseth, he hath broken the covenant, he hath despised the cities, he hath not regarded *man*, the earth mourneth and languisheth," (xxxiii. 8, 9.) The term for *man*, in the two last passages, in the Hebrew, is Enos [not Adam]. Again: "I will make a *man* more precious than fine gold, and a *man* than the gold of Ophir; therefore I will shake the heavens, and the earth shall be moved out of her place," (xiii. 12, 13;) where the word for *man* (in the original) in the first place is Enos, and in the second is Adam.

478. The reason why he is called *Adam* is, because the Hebrew word *Adam* signifies *man*; but that he is never by name properly called *Adam*, but *man*, is very evident both from this and former passages; *man* is predicated both of male and female, and therefore they are both together called *man*, for it is said, "He called their name *man* in the day that they were created;" in like manner it is said in the first chapter: "Let us make *man* into our image, and let *them* have dominion over the fish of the sea," &c. 27, 28. Hence also it may appear, that the subject treated of is not the creation of some one particular man who was the first of mankind, but the Most Ancient Church.

479. By *calling a name*, or *calling by name*, is signified in the Word to know the quality of things, as was shown above, and in the present case it has relation to the quality of the Most Ancient Church, denoting that *man* was taken from the ground, or regenerated by the Lord, for the word *Adam* means ground; and afterwards when he was made celestial, that he became most eminently *man*, by virtue of faith originating in love towards the Lord.

480. That they were called *man* in the day that they were created, appears also from the first chapter, verses 26, 27, viz., at the end of the sixth day, which answers to the evening of the sabbath, or when the sabbath or seventh day began; for the seventh day, or sabbath, is the celestial man, as was shown above.

481. Verse 3. *And Man lived a hundred and thirty years, and begat into his own likeness, according to his own image, and called his name Seth.* By *a hundred and thirty years* is signified the time before the rise of a New Church, which, being not very unlike the Most Ancient, is said to be born *into its likeness*, and *according to its image*: but *likeness* has relation to faith, and *image* to love; this church was called *Seth*.

482. What *the years*, and *numbers of years*, which occur in this chapter, signify in an internal sense, has been heretofore a hidden mystery: those who abide in the literal sense suppose them to be secular years, whereas from this to the twelfth chapter there is nothing historical contained according to its appear-

ance in the literal sense, but all and every thing contains somewhat different from such appearance; and as this is the case with the *names*, so, is it also with the *numbers*. In the Word we find frequent mention made of the *number three*, and also of the *number seven*, and wheresoever they occur they signify somewhat holy, or particularly sacred, as to the states, which the times or other things imply or represent: they have a like signification in the least intervals and in the greatest, for as parts have relation to the whole, so the least have relation to the greatest, for there must needs be such a similarity of cases, in order that the whole as compounded of its parts, or the greatest as arising from the least, may exist in agreement therewith. Thus in Isaiah: "Now hath Jehovah spoken, saying, Within *three years*, as the *years* of a hireling, and the glory of Moab shall be contemned," (xvi. 14:) again; "Thus hath the Lord said unto me, Within a *year*, according to the *years* of a hireling, and all the glory of Kedar shall fail," (xxi. 16;) in which passages are signified both the least and greatest intervals. So in Habakkuk: "Jehovah, I have heard thy report, and was afraid; O Jehovah, revive thy work in the midst of the *years*, in the midst of the *years* make known," (iii. 2;) where *the midst of years* signifies the Lord's coming. Also in lesser intervals it signifies every coming of the Lord, as when man is regenerated; in greater, when the Church of the Lord arises anew: it is likewise called *the year of the redeemed*, as in Isaiah: "The day of vengeance is in my heart, the *year* of my redeemed is come," (lxiii. 4.) So also *the thousand years* in which Satan was bound, (Rev. xx. 2, 7;) and *the thousand years* of the first resurrection, (Rev. xx. 4, 5, 6.) do not signify a *thousand years*, but their states; for as days are used to express states, according to what was shown above, so also are *years*, and states are described by *the number of years*. Hence it may appear, that times in this chapter also imply states; for every particular church was in a different state of perception from the rest, according to the differences of genius, or temper, hereditary and acquired.

483. By the *names* which follow, as by Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, Noah, are signified so many churches, the first and principal whereof was that which was called Man. Of these churches the principal character or distinction was *perception*, wherefore the differences of the churches of that time consisted especially in the differences of *perceptions*. It is permitted me here to relate this circumstance concerning *perception*, that in the universal heaven there prevails nothing but a *perception* of goodness and truth, which is such as cannot be described, with innumerable differences, so that no two societies enjoy similar *perception*: the *perceptions* there prevalent are distinguished into genera and species, of

which are innumerable; but of these, by the Divine Mercy of the Lord, we shall speak more particularly hereafter. Since the genera of *perceptions* are innumerable, and the species also of each particular genus, and the particulars likewise of each species, it may appear how little the world at this day knows concerning things celestial and spiritual, or rather how totally blind men are to such knowledge, since they do not even know what *perception* is, and if they are told, they do not believe that any such thing exists; and so also in other cases. The Most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of *perceptions*; but whereas the nature of *perception*, even in its most general idea, is at this day utterly unknown, a description of the genera and species of the *perceptions* of these churches, must needs appear dark and strange: they were distinguished at that time into houses, families, and tribes, and contracted marriages within houses and families, for this reason, that the genera and species of *perceptions* might exist, and might be derived in no other manner than according to the propagations of temper and dispositions from the parents; wherefore those who were of the Most Ancient Church dwell together in heaven.

484. The church which was called Seth, was very nearly similar to the Most Ancient Church, as is evident from this circumstance, that it is said that man *begat into his likeness, according to his image, and called his name Seth*; the term *likeness* has relation to faith, and *image* to love; for that this church was not like the Most Ancient Church with respect to love and faith originating therein, is plain from its being just before said, "Male and female created he them, and blessed them, and called their name man," by which is signified the spiritual man of the sixth day, as was said above, wherefore the likeness of this man was as a spiritual man of the sixth day, consisting in this, that love was not so much his principal characteristic, but still that faith was joined with love.

485. That a different church is here meant by Seth from what was described above (ch. iv. 25), may be seen in the explanation, n. 435. Churches of different doctrines were called by similar names, as appears from the churches which in the foregoing chapter, verses 17 and 18, were called Enoch and Lamech, which were in like manner different from what are called Enoch and Lamech in this chapter, verses 21, 30.

486. Verse 4. *And the days of man after he begat Seth were eight hundred years, and he begat sons and daughters.* By *days* are signified times and states in general; by *years*, times and states in particular; by *sons and daughters* are signified the truths and goods which they perceived.

487. That by *days* are signified times and states in general, was shown in the first chapter, where *the days of creation* are

used according to such signification. In the Word it is very usual to call all time *days*, as is the case in the present verse, and in those which follow, 5, 8, 11, 14, 17, 20, 23, 27, 31; wherefore also states of time in general are likewise signified by *days*; and when *years* are added, then by the *numbers of the years* are signified the kinds and qualities of states, consequently states in particular. The most ancient people had their *numbers*, by which they expressed various things respecting the church, as by the numbers *three, seven, ten, twelve*, and several more compounded of these and others, whereby they comprehended states of the church; wherefore these *numbers* contain arcana, which would require much time to explain: by means of which they formed a computation or reckoning of the states of the church, which occurs in many parts of the Word, particularly the prophetic. So also in the rites of the Jewish Church, *numbers* are applied both to times and measures; as in relation to sacrifices, meat-offerings, oblations, and other things, which in their respective application, signify what is holy; wherefore the things particularly implied by *eight hundred*, and in the following verse by *nine hundred and thirty*, and by the several *numbers* of years in the subsequent verse, are too many to be enumerated, inasmuch as they are expressive of the several changes of states in the church with reference to their general state: in a future part of this work, by the divine mercy of the Lord, we shall take occasion to show what the simple *numbers* up to twelve signify, for until the signification of these is known, it will be impossible to conceive the signification of the compound *numbers*.

488. *Days* signify states in general, and *years* states in particular, as may appear also from the Word; as in Ezekiel: "Thou hast caused thy *days* to draw near, and art come even to thy *years*," (xxii. 4;) speaking of those who commit abominations, and fill up the measure of their sins, of whose state in general are predicated *days*, and in particular, *years*. So in David: "Thou shalt add *days* to the *days* of the king, and his *years* as of generation and generation," (Psalm lxi. 6,) speaking of the Lord and of His kingdom, where also *days* and *years* signify the state of His kingdom. So again: "I have considered the *days* of old, the *years* of ancient times," (Psalm lxxvii. 5;) where *days of old* signify states of the Most Ancient Church, and *years of ancient times*, signify states of the Ancient Church. So in Isaiah: "The *day* of vengeance is in my heart, and the *year* of my redeemed is come," (lxiii. 4;) speaking of the last times, where *the day of vengeance* signifies a state of damnation, and *the year of the redeemed* a state of blessedness. Again: "To proclaim the acceptable *year* of the Lord, and the *day* of vengeance of our God; to comfort all that mourn," (li. 2;) where *both days* and *years* signify states. So in Jere-

miah: "Renew our *days* as of old," (Lament. v. 21;) where *days* manifestly signify states. So in Joel: "The *day* of Jehovah cometh, for it is nigh at hand, a *day* of darkness, and of thick darkness, a *day* of clouds and of obscurity; there hath not been ever the like, neither shall be after it, even to the *years* of generation and generation," (ii. 1, 2;) where *day* signifies a state of darkness and of thick darkness, of cloud and of obscurity, with every one in particular, and with all men in general. So in Zechariah: "I will remove the iniquity of that land in one *day*; in that *day* shall ye cry a man to his companion under the vine, and under the fig-tree," (iii. 9, 10.) And again: "It shall be one *day*, which shall be known to Jehovah, not *day* nor night, and it shall come to pass that at evening-time it shall be light," (xiv. 7;) where it is plain that by *day* is signified state, because it is said, *It shall be a day, not day nor night, at evening-time it shall be light.* The like is manifest from the Decalogue, "Honor thy father and thy mother, that thy *days* may be prolonged, and that it may be well with thee on the ground," &c. (Dent. v. 16; chap. xxv. 15;) where to have *days prolonged* does not signify length of life, but a happy state. In the literal sense it must needs appear as if *day* signified time, but in the internal sense it signifies state: the angels, who are in the internal sense, do not know what time is, for they have no sun and moon to distinguish times; consequently they do not know what *days* and *years* are, but only what states are and the changes thereof; wherefore before the angels, who are in the internal sense, every thing relating to matter, space, and time disappears, as in the literal sense of this passage in Ezekiel: "The *day* is near, even the *day* of Jehovah is near; a *day* of cloud; it shall be the time of the heathen," (xxx. 3;) and of this in Joel, "Alas for the *day!* for the *day* of Jehovah is at hand, and as vastation shall it come," (i. 15;) where a *day of cloud* signifies a cloud, or falsity: *the day of the heathen* signifies the heathen, or wickedness: *the day of Jehovah* signifies vastation. When the notion of time is removed, there remains the notion of the state of things which existed at that time. The case is similar with respect to the *days* and *years* which are so often mentioned in this chapter.

489. By *sons and daughters* are signified truths and goods, which they had a perception of, and by *sons* are meant truths, and by *daughters* goods, as may appear from many passages in the prophets; for the conceptions and births of the Church, in the Word, as of old time, are called *sons* and *daughters*; as in Isaiah: "The Gentiles shall walk to thy light, and kings to the brightness of thy rising; lift up thine eyes round about and see; all gather themselves together and come to thee; thy *sons* shall come from far, and thy *daughters* shall be nursed at thy side; then thou shalt see and flow together,

and thy heart shall be amazed, and shall be enlarged," (ix. 3, 4, 5;) in which passage *sons* signify truths, and *daughters* goods. So in David: "Rid me and deliver me from the hand of the *sons* of the stranger, whose mouth speaketh vanity; that our *sons* may be as plantations grown up in their youth, that our *daughters* may be as eorners cut out in the form of a temple," (Psalm xlv. 11, 12;) *the sons of the stranger* signify spurious truths, or fables; *our sons* signify the doctrinals of truth; *our daughters* the doctrinals of goodness. So in Isaiah: "I will say to the north, Give up, and to the south, Keep not back; bring my *sons* from far, and my *daughters* from the ends of the earth; bring forth the blind people, and they shall have eyes, the deaf, and they shall have ears," (xliii. 6, 8;) in which passage *sons* signify truths, *daughters* goods, *the blind* those who would see truths, and *the deaf* those who would obey them. So in Jeremiah: "Shame hath devoured the labor of our fathers from our youth, their cattle and their herds, their *sons* and their *daughters*," (iii. 24;) where *sons* and *daughters* signify truths and goods. That *children* and *sons* signify truths, is plain from Isaiah: "Jacob shall not now be ashamed, neither shall his face now wax pale: for when he shall see his *children* the work of my hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel; they also that erred in spirit shall come to understanding," (xxix. 22, 23, 24;) *the Holy One of Jacob, the God of Israel*, signifies the Lord; *children* signify the regenerate, who have the understanding of goodness and truth, according to what follows. So again: "Sing, O barren, thou that didst not bare: because more are the *children* of the desolate, than the *children* of the married wife," (liv. 1;) *the children of the desolate* signify the truths of the primitive Church, or of the Gentiles; *the children of the married wife* signify the truths of the Jewish Church. So in Jeremiah: "My tabernacle is spoiled, and all my cords are broken; my *sons* are gone forth of me, and are not," (x. 20;) where *sons* signify truths. Again: "His *children* also shall be as aforetime, and their congregation shall be established before me," (xxx. 20;) where *children* signify the truths of the Ancient Church. So in Zeehariah: "I will raise up thy *sons*, O Zion, with thy *sons*, O Javan, and make thee as the sword of a mighty man," (ix. 13;) signifying the truths of love grounded in faith.

490. That daughters signify goods, appears from many passages in the Word; as in David: "Kings' *daughters* were among thy precious ones: upon thy right hand did stand the queen in gold of Ophir; the *daughter* of Tyre with a gift: the king's *daughter* is all glorious within; her clothing is of wrought gold; instead of thy fathers shall be thy *sons*," (Psalm xiv. 10—17;) where the goodness and beauty of love and faith

are described by *daughter* : hence churches are called *daughters* by virtue of goods, as the *daughter* of Zion and the *daughter* of Jerusalem, (Isaiah xxxvii. 22;) and in many other places : they are also called *daughters* of the people, (Isaiah xxii. 4;) and the *daughter* of Tarshish, (Isaiah xxiii. 10;) and the *daughters* of Sidon, (verse 12 of the same chapter,) and *daughters* in the field, (Ezek. xxvi. 6. 8.)

491. The same things are signified by *sons* and *daughters* in this chapter, (verses 4, 7, 10, 13, 16, 19, 26, 30,) but according to the nature and quality of the Church, such are its *sons* and *daughters*, or such are goods and truths; the truths and goods here spoken of are such as were distinctly perceived, because they are predicated of the Most Ancient Church, the principal and parent of all other and succeeding Churches.

492. Verse 5. *And all the days that man lived were nine hundred and thirty years, and he died.* By *days* and *years* are here signified times and states, as above: by *Man's dying* is signified, that such perception no longer existed.

493. That by *days* and *years* are signified times and states needs no further explication: we shall only here observe, that in the world there must needs exist times and measures, to which *numbers* are applicable, as being in the ultimates of nature; but whensoever they are applied in the Word, by *numbers of days and years*, and also by *numbers of measures*, is signified somewhat abstracted from times and measures, according to the signification of the *number*; as where it is said, that there are six days of labor, and that the seventh is holy, according to what was mentioned above; that the jubilee should be proclaimed every forty-ninth year, and should be celebrated on the fiftieth; that the tribes of Israel were twelve, and the apostles of the Lord the same *number*; that there were seventy elders, and as many disciples of the Lord; and so in many other cases where *numbers* signify something abstracted from the things to which they are applied; and in such abstracted sense, states are what are signified by *numbers*.

494. By the *man's dying* is signified, that such perception no longer existed, as appears from the signification of the expression *to die*, which is applicable to every thing when it ceases to be such as it was before; as in John: "Unto the angel of the Church in Sardis, write; these things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou art said to live, but thou art *dead*; be watchful, and strengthen the things which remain, that are *ready to die*; for I have not found thy works perfect before God," (Rev. iii. 1, 2.) So in Jeremiah: "I will cast thee out and thy mother that bare thee into another country where ye were not born, and there shall ye *die*," (xxii. 26;) where *mother* signifies the Church. For the case with the Church is, as was

observed that it decreases and degenerates, and that its first integrity decays, chiefly by reason of the increase of hereditary evil, for every succeeding parent adds some new evil to what was hereditary in himself. Every actual evil in parents assumes an appearance of nature, and when it often recurs, it becomes natural, and is an addition to what was hereditary, and is transplanted into their children, and thereby into their posterity, in consequence whereof there is an immense increase of hereditary evil in succeeding generations; and this must appear plain to every one who attends to the evil dispositions of children, and traces the resemblance therein between them, their parents, and forefathers. It is a most false idea to suppose with some, that there is no hereditary evil but what was implanted, as they say, by Adam, see n. 313; when nevertheless every particular person, by his own actual sins, causes hereditary evil, and makes an addition to what he received from his parents, and thus extends its quantity, which remains in all his posterity; nor does this evil suffer any check, or tempering, except in those who are regenerated by the Lord. This is the primary cause why every church degenerates; and this was the case with the Most Ancient Church.

495. How the Most Ancient Church decreased cannot be seen, unless the nature and meaning of perception be understood, for that church enjoyed a *perception*, such as at this day does not exist. The *perception* of a church consists in this, that the members thereof *perceive* from the Lord what is good and true, like the angels; not so much what is good and true with respect to civil society, but what is good and true with respect to love and faith towards the Lord. From a confession of faith confirmed by life it may appear, what is the nature of *perception*, and whether it exists or not.

496. Verse 6. *And Seth lived a hundred and five years, and begat Enos.* Seth, as was observed, is another church, less celestial than the Most Ancient Church, its parent, yet still one of the Most Ancient Churches: by *living a hundred and five years* times and states are signified, as above: by *begetting Enos* is signified, that another church thence descended, which was called *Enos*.

497. *Seth* is another church less celestial than the Most Ancient Church, its parent, yet still one of the Most Ancient Churches, as may appear from what was said above concerning Seth (verse 3). The case with churches, as was observed, is this, that by degrees, and in process of time, they decreased as to essentials, owing to the cause above mentioned.

498. That by *begetting Enos* is signified, that another church thence descended, which was called *Enos*, appears also from this circumstance, that the names in this chapter, signify nothing else but churches.

499. Verses 7, 8. *And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died.* Days and numbers of years signify in this, as in the former verse, times and states: *sons and daughters* too have the same signification as before: *by dying*, in like manner, is signified as above.

500. Verse 9. *And Enos lived ninety years and begat Cainan.* By *Enos*, as was said, is signified a third church, less celestial than the church Seth, yet still one of the Most Ancient Churches: by *Cainan* is signified a fourth church, which succeeded the former.

501. The case of the churches, succeeding each other at particular periods, and of which it is said that one was descended from another, may be compared with that of fruits and their seeds, in the midst or inmost parts whereof are contained, as it were fruits of fruits, and seeds of seeds, from which the other parts that succeed each other in order, receive life; for as each part is further removed from that inmost centre towards the circumference, in the same proportion it partakes less of the essence of the fruit or seed, till at length it becomes a mere skin or covering, wherein the fruits or seeds have their termination. Or as in the case of the brain, in the inmost parts whereof are subtile organical forms called the cortical substances, from which, and by which the operations of the soul proceed: to those substances others succeed in order, first the prrer coverings, then the denser, afterwards the common coats called meninges, which are terminated in coverings still more common, and at last in the most common or general of all, which is the skull.

502. These three churches, *Man*, *Seth*, and *Enos*, constitute the Most Ancient Church, but still with a difference of perfection as to *perceptions*: the *perceptive* faculty of the first church was constantly diminishing in the succeeding churches, and becoming more common, as was observed concerning fruit or its seed, and concerning the brain: perfection consists in the faculty of *perceiving* distinctly, which faculty is diminished when the *perception* is less distinct and more common: in this case an obscurer *perception* succeeds in the place of that which was clearer, and thus it begins to vanish.

503. The *perceptive* faculty of the Most Ancient Church not only consisted in a *perception* of what was good and true, but also in a *perception* of happiness and delight arising from well-doing; without such happiness and delight in doing what is good, the *perceptive* faculty has no life, but by virtue of such happiness and delight it receives life. The life of love, and of faith grounded in love, such as the Most Ancient Church enjoyed, is life during its exercise in use, or in the good and

truth of use: from use, by use, and according to use, life is communicated from the Lord; there can be no life in what is useless, for whatever is useless is rejected: herein the most ancient people were likenesses of the Lord, wherefore also in things relating to *perception* they became images: *perception* consists in knowing what is good and true, consequently what is of faith: he who is principled in love, is not delighted only in knowing, but in doing what is good and true, that is, in being useful.

504. Verses 10, 11. *And Enos lived after he begat Cainan eight hundred and fifteen years, and he begat sons and daughters. And all the days of Enos were nine hundred and five years, and he died.* By *days and numbers of years*, and also by *sons and daughters*, and by *dying*, are here signified the same as above.

505. *Enos*, as was observed, is a third church, yet one of the Most Ancient Churches, but less celestial, and consequently less *perceptive*, than the church *Seth*; and this latter was not so celestial and *perceptive* as the parent church, called *Man*. These three are what constitute the Most Ancient Church, which, with respect to the succeeding ones, was as the *nucleus* of fruits, or seeds, whereas the succeeding churches respectively represented the membranaceous nature of the several outward coverings surrounding the *nucleus*.

506. Verse 12. *And Cainan lived seventy years, and begat Mahalaleel.* By *Cainan* is signified a fourth church; and by *Mahalaleel* a fifth.

507. The church called *Cainan* is not to be reckoned amongst those three more perfect ones, inasmuch as *perception* began then to be common, which in the former churches had been distinct, and was comparatively like the first and softer membranaceous substances in respect to the nucleus of fruits or seeds; which state indeed is not described, but still it is apparent from what follows, as from the description of the churches which were called *Enoch* and *Noah*.

508. *And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.* *Days and numbers of years* have the same signification here as before: *sons and daughters* here also signify truths and goods, whereof the members of the church had a *perception*, but in a degree more common or obscure: *by dying* is signified, in like manner, the cessation of such a state of *perception*.

509. It is here only to be remarked, that all things have a particular signification according to the respective state of each church.

510. Verse 15. *And Mahalaleel lived sixty and five years, and begat Jared.* By *Mahalaleel* is signified, as was said, a fifth church: by *Jared* a sixth.

511. Whereas the *perceptive* faculty decreased, and was reduced from a more particular, or more distinct state, to one more common or obscure, so also the life of love or of uses in like manner decreased and was reduced; for the case is the same with the life of love and of uses, as with the *perceptive* faculty; to know what is true by virtue of what is good is celestial; the life also of those, who constituted the church called *Mahalaleel* was such, that they preferred the delight arising from truth to the joy arising from uses, as was given me to know by experience amongst their like in another life.

512. Verses 16, 17. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred ninety and five years, and he died.* The signification of these words is similar to what is implied above in the like words.

513. Verse 18. *And Jared lived a hundred sixty and two years, and begat Enoch.* By *Jared* is signified, as was said, a sixth church; by *Enoch* a seventh.

514. Nothing particular likewise is related of the church called *Jared*, but its nature and quality may appear from the church *Mahalaleel* which preceded it, and from the church *Enoch* which succeeded, between which churches it was intermediate.

515. Verses 19, 20. *And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years, and he died.* The signification of these words is also similar to that of the like words above. That the ages of the antediluvians were not so great, as that *Jared* should live to be nine hundred and sixty-two years old, and *Methuselah* to be nine hundred and sixty-nine years old, may also appear obvious to every one, and will be further confirmed by what will be said, through the divine mercy of the Lord, in the explication of the following chapter, (verse 3,) where are these words, "Their days shall be a hundred and twenty years;" wherefore a number of years does not signify the age of the life of any particular man, but times and states of the Church.

516. *And Enoch lived sixty and five years and begat Methuselah.* By *Enoch*, as was said, is signified a seventh church; and by *Methuselah* an eighth.

517. The nature and quality of the church *Enoch* are described in the following verses.

518. Verse 22. *And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters.* To walk with God signifies doctrine respecting faith; by *begetting sons and daughters*, doctrinals concerning truths and goods are signified.

519. There were some at that time who framed doctrines out of the things that had been objects of perception in the

Most Ancient and the following Churches, with design that such doctrine should serve as a rule whereby to know what was good and true: such persons were called *Enoch*. This is what is signified by these words, "*And Enoch walked with God:*" so also they called that doctrine; which is likewise signified by the name *Enoch*, meaning *to instruct*. The same is evident also from the signification of the expression *to walk*, and from this circumstance, that he is said to have *walked with God*, not with *Jehovah*: *to walk with God* is to teach and live according to the doctrine of faith, but *to walk with Jehovah* is to live the life of love. *To walk* is a customary form of speaking signifying to live, as *to walk* in the law, *to walk* in the statutes, *to walk* in the truth: *to walk* has respect properly to a way, which relates to truth, consequently which relates to faith, or the doctrine of faith. What is signified in the Word by *walking*, may in some measure appear from the following passages; as in this from Micah: "He hath showed thee, O man, what is good, and what doth Jehovah require of thee, but to do justly, and to love mercy, and to humble thyself *by walking with thy God?*" (vi. 8:) in this passage, *to walk with God* signifies also to live according to those things which he had showed: but here it is said "*with God,*" but respecting *Enoch*, another word is used, which signifies also "*from with God,*" so that the expression is of ambiguous meaning. So in David: "Thou hast delivered my feet from falling, that I may *walk before God* in the light of the living," (Psalm lvi. 13;) where *to walk before God* is *to walk* in the truth of faith, which is *the light of the living*: to the same purport in Isaiah: "The people that *walked* in darkness have seen a great light," (ix. 1.) So the Lord says by Moses: "I will *walk* in the midst of you, and will be your *God*, and ye shall be my people," (Levit. xxvi. 12;) signifying that they should live according to the doctrine of the law. So in Jeremiah: "They shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have *walked*, and whom they have sought," (viii. 2:) here is a manifest distinction made between the things relating to love, and the things relating to faith; the things relating to love are expressed by loving and serving; the things relating to faith are expressed by *walking* and seeking: in all the prophetic writings every expression is accurately attended to, nor is one expression ever adopted instead of another. But *to walk* with *Jehovah*, or before *Jehovah*, signifies, in the Word, to live the life of love.

520. Verses 23, 24. *And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and was not, for God took him. By all the days of Enoch being three hundred sixty and five years* is signified that they were few: by *his walking with God* is signified, as above, doctrine

respecting faith: by this expression "he was not, for God took him," is signified, the preservation of that doctrine for the use of posterity.

521. That by the expression, "He was not, for God took him," is signified the preservation of that doctrine for the use of posterity, appears from the case above-mentioned respecting *Enoch*, that he reduced to doctrine what had been matter of *perception* in the Most Ancient Church. This at that time was not allowable; for it is a very different thing to know what is good and true by *perception*, and to learn what is good and true by means of doctrine; those who know by *perception* have no need of the knowledge acquired in the way of systematized doctrines; as for example; he who knows how to think well, has no occasion to be taught to think by any rules of art, for hereby his faculty of thinking well would be impaired, as is the case with those who bury the thinking principle in the dust of school logic. To such as are principled in *perceptive* knowledge, it is given from the Lord to know what is good and true by an internal way; but to such as are taught by doctrine, knowledge is given by an external way, or that of the bodily senses; and the difference of knowledge in these two cases is like the difference between light and darkness: add to this, that the *perceptions* of the celestial man are such as to admit of no description, for they extend to the most minute and particular things, with all variety according to states and circumstances. But whereas it was foreseen that the *perceptive* faculty of the Most Ancient Church would perish, and that afterwards mankind would learn by doctrines what is true and good, or would come by darkness to light, therefore it is here said that God took him, that is, preserved the doctrine for the use of posterity.

522. The state and quality of *perception*, with those who were called *Enoch*, were also made known to me by experience; it was a kind of general obscure *perception* without any distinctness; for the mind in such case determines its intuition out of or without itself into doctrinals.

523. Verse 25. *And Methuselah lived a hundred eighty and seven years, and begat Lamech.* By *Methuselah* is signified an eighth church, and by *Lamech* a ninth.

524. Nothing is particularly mentioned concerning the nature and quality of this church: but that its *perceptive* faculty was become common and obscure, is evident from the description of the church which is called *Noah*; so that integrity decreased, and with integrity wisdom and intelligence.

525. Verses 26, 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred and sixty and nine years, and he died.* The same signification is here implied as in similar words above.

526. Verse 28. *And Lamech lived a hundred eighty and two years, and begat a son.* By *Lamech* is here signified a ninth church, wherein the *perception* of truth and goodness was become so common and obscure, that it was next to none, and thus the church was vastated: by *son* is signified the rise of a new church.

527. By *Lamech* is signified a church, wherein the *perception* of truth and goodness was so common and obscure, as to be next to none, consequently a church vastated, as may appear from what was said in the preceding chapter, and from what follows in the next verse. *Lamech* in the preceding chapter has nearly the same signification as in this, viz., Vastation, concerning which see verses 18, 19, 23, 24, of that chapter; and he who begat him is also called nearly by the same name, viz., *Methusael*, so that the things signified by the names were nearly alike: by *Methusael* and *Methuselah* is signified somewhat about to die; by *Lamech* somewhat destroyed.

528. Verse 29. *And he called his name Noah, saying, He shall comfort us concerning our work and toil of our hands, out of the ground which Jehovah hath cursed.* By *Noah* is signified the Ancient Church: by *comforting us concerning our work and toil of our hands out of the ground which Jehovah hath cursed*, is signified doctrine, whereby what had been perverted would be restored.

529. By *Noah* is signified the Ancient Church, or the parent of the three churches after the flood, as will appear from the following pages, where *Noah* is particularly treated of.

530. By the *names* in this chapter, as was observed, are signified churches, or what is the same thing, doctrines; for the church exists and has its name by virtue of doctrine; thus by *Noah* is signified the Ancient Church, or the doctrine which remained from the Most Ancient Church. We before noted a particular circumstance attending churches, or doctrines, viz., that in process of time they decline until there remains no longer any goodness or truth of faith, in which case the church is said in the Word to be *vastated*: still however there are always preserved *remains*, or some who have the good and truth of faith remaining in them, although they are few; for unless the good and truth of faith were preserved in these few, there would be no conjunction of heaven with mankind. As to what respects *remains* with every particular man, it is to be observed, that the fewer those *remains* are, the less capable is he of being enlightened as to things rational and scientific; for the light of goodness and truth enters by influx from the *remains*, or by the *remains*, from the Lord: in case a man had in him no *remains*, he would not be a man, but much viler than a brute; and the fewer *remains* there are, the less he is a

man, and the more *remains* there are, the more he is a man: *remains* are to man as a sort of heavenly star; the less it is, so much the less light proceeds from it, but the larger it is, so much the more light it emits. The few things which *remained* from the Most Ancient Church, were reserved amongst those who constituted the Church called Noah: but these were not *remnants* of perception, but of integrity, and also of doctrine derived from the objects of perception in the Most Ancient Churches; wherefore a new church was now first raised up by the Lord, which being of a different complexion from the Most Ancient Churches, is to be called the Ancient Church; Ancient on this account, because it commenced at the end of the ages before the flood, and at the earliest period after the flood: of this church, by the divine mercy of the Lord, more will be said hereafter.

531. By *comforting us concerning our work and toil of our hands, out of the ground which Jehovah hath cursed*, is signified doctrine, whereby what had been perverted would be restored, will also be made to appear, by the divine mercy of the Lord, in the following pages: by *work* is signified, that they could no longer perceive what was true, but with labor and difficulty: by *toil of the hands out of the ground which Jehovah hath cursed*, is signified, that they could do nothing that was good: thus *Lamech* is described, or the church vastated. *Work and toil of our hands* are predicated, when the state is such, that men are impelled to inquire what is true, and to do what is good, from themselves, or from *proprium*; what is thereby produced is *the ground which Jehovah hath cursed*, that is, it is nothing but what is false and evil: what is signified by *Jehovah cursing* may be seen above, n. 245. *To comfort* has respect to the son, or *Noah*, whereby is signified a new generation, that is, a new church, which is the Ancient Church; by which, or by *Noah*, is therefore likewise signified rest, and *comfort* proceeding from rest, as was the case with the Most Ancient Church, in that it was the seventh day, whereon the Lord rested, see n. 84 to 88.

532. Verses 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years, and he died.* By *Lamech* is signified, as was said, the church vastated: by *sons and daughters* are signified, the conceptions and births of such a church.

533. Inasmuch as no more is said of *Lamech*, than that he begat *sons and daughters*, which are the conceptions and births of such a church, therefore we shall dwell no longer on the subject of this church: what the births were, or the *sons and daughters*, may appear from the church; for according to

the nature of the church, such are its births. Both those churches which were called Methuselah and Lamech, expired immediately before the flood.

534. Verse 32. *And Noah was a son of five hundred years; and Noah begat Shem, Ham, and Japhet.* By *Noah* is signified, as was said, the Ancient Church: by *Shem, Ham, and Japhet*, are signified three Ancient Churches, the parent whereof was the Ancient Church, called *Noah*.

535. The church called *Noah* is not to be numbered amongst the churches which were before the flood, as may appear from verse 29, where it is said, “that it should comfort them concerning their work and toil of their hands, out of the ground which Jehovah hath cursed;” the *comfort* was, that it should survive and endure. But concerning *Noah and his sons*, by the divine mercy of the Lord, more will be said hereafter.

536. Having had occasion in the foregoing pages to speak much concerning the *perception*, which the churches before the flood enjoyed, and whereas at this day *perception* is a thing altogether unknown, and even so far unknown, that it may be taken for a kind of continued revelation, or supposed to be something innate in man, or a mere imaginary thing, with other misconceptions of a like nature; and, whereas *perception* is notwithstanding the very essence of every thing celestial, given by the Lord to those who are principled in a faith grounded in love, and exists in the universal heaven with an indefinite variety; therefore in order to give some idea of *perception*, by the divine mercy of the Lord, it is permitted in the following pages to describe it as to its kinds, according to its state and quality in the heavens.

A CONTINUATION OF THE SUBJECT CONCERNING HEAVEN AND HEAVENLY JOY.

537. *A CERTAIN spirit applied himself to my left side, and asked me whether I knew how he might enter into heaven; to whom it was given me to reply, that it belongs to the Lord alone, who only knows the state and quality of every one, to give admission into heaven. This is the case with very many, who on their first entrance into another life, are inquisitive only how to be admitted into heaven, being in utter ignorance of the nature of heaven and of heavenly joy,—that heaven consists in mutual love, and that heavenly joy is the joy thence derived: wherefore in consideration of this their ignorance, they are first informed what heaven is, and what heavenly joy is, even by lively experience. A certain spirit, who at his first entrance into another life expressed a great*

desire to be admitted into heaven, had his interiors opened, in order that he might perceive the nature and quality of heaven, and be made sensible of heavenly joy: but no sooner did he feel the heavenly influx, than he began to cry out in great agony, praying earnestly to be delivered, and declaring that he should die if his pain were not removed; wherefore his interiors were closed towards heaven, and he was thus restored to himself again. From this instance it may appear, with what stings of conscience, and with what uneasiness, those are tortured, who are but in a small degree admitted into heaven, if they be not prepared to receive the heavenly influx.

538. *Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven; and it was told them, that to go into heaven, unless they were principled in a faith grounded in love, was as dangerous as to walk into a fire: still however they persisted in their desire; but when they came to the outermost verge of heaven, or to the inferior sphere of angelic spirits, they were so affected, that they instantly cast themselves headlong down again; hereby they were instructed how dangerous a thing it is even to approach towards heaven, before the spirit is prepared by the Lord to receive the affections of faith.*

539. *A certain spirit, who during his life in the body had made light of adulteries, was, agreeably to his desire, admitted to the verge of heaven: but when he was come thither, he began to be tortured, and to smell as it were the stench of a dead body, arising from himself, which was intolerable: it also appeared to him that to advance further would be attended with most fatal consequences to him; wherefore he threw himself down headlong to the earth beneath, and was enraged to think that he should be made sensible of such tortures on being admitted to the verge of heaven, because he was then admitted into a sphere which was opposite to adultery; this spirit is amongst the unhappy.*

540. *Almost all who come into another life are ignorant of the nature of heavenly blessedness and felicity, by reason of their ignorance respecting the nature and quality of internal joy, of which they form a judgment merely from corporeal and worldly pleasures and satisfactions; wherefore what they are ignorant of they think can have no existence, when nevertheless bodily and worldly joys, compared with such as are internal, are respectively of no account, and rather to be considered as impure and filthy; wherefore the upright and well-disposed spirits, who are unacquainted with the nature of heavenly joy, as a means of their instruction herein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination, concerning which, by the divine mercy of the Lord, more will be said in a future part of this work. As soon as they are introduced, they immediately suppose that they are come to a celestial paradise; but*

it is given them to understand, that this is not true celestial happiness; wherefore they are let into interior states of joy, rendered perceptible even to the very inmost ground of their spirits; afterwards they are conveyed to a state of peace perceptible also to the same inmost ground, in which state they confess, that what they experience is above all expression or conception; lastly, they are let into a state of innocence, which is in like manner rendered perceptible to the same inmost ground. Hereby it is given them to know what spiritual and celestial good truly is, and in what it consists.

541. *Certain spirits, who were ignorant of the nature of heavenly joy, were unexpectedly raised up into heaven, being previously reduced to a state which rendered them capable of such elevation, by having a state of sleep induced on their corporeal principles, and on their phantasies: it was given me to hear one of them discoursing in that state, who said, that he now for the first time was made sensible how great were the joys of heaven; and that he had been much deceived in entertaining other ideas on the subject, for that since he had a perception of the joys communicable in the inmost ground of his own spirit, he found them indefinitely transcending the highest gratifications of the bodily life, which comparatively seemed as filth and uncleanness.*

542. *Those who are taken up into heaven, for the sake of knowing the nature and quality thereof, are either reduced in a state of sleep as to their corporeal principles, and their phantasies, inasmuch as none can enter into heaven until they are stripped of such things as they derive from this world; or they are encompassed with a sphere of spirits, by whose influence such things as are impure, and which might occasion disagreement, are miraculously tempered: with some the interiors are opened: and thus they are introduced to heaven by various processes accommodated to the life and consequent dispositions of every particular spirit.*

543. *Certain spirits were desirous to know the nature of heavenly joy; accordingly it was permitted them to have a perception of their own inmost life, at least so far as they could bear; still, however, this was not angelic joy, scarcely amounting to the least of what might be called angelic, as was given me to perceive by a communication of their joy, which was so slight that it seemed like something of a coldish quality, and yet to them it appeared otherwise, and they called it most heavenly, because it was their inmost; hence it was evident, not only that there are different degrees of life and joy, but also that the inmost of one degree scarcely reaches to the outermost or middle of another; and further, that when any one receives his own inmost degree, he is then in possession of his own heavenly joy, and cannot bear an interior degree, but would find it painful.*

544. *Certain spirits being admitted to the sphere of innocence in the first heaven, and discoursing with me whilst in that state,*

confessed that their joy and gladness were of such a nature as could not be conceived: yet this was only in the first heaven; for there are three heavens, and a state of innocence in each with its innumerable varieties.

545. But in order that I might be fully acquainted with the nature and quality of heaven, and of heavenly joy, it was frequently, and for a long continuance, granted me by the Lord to perceive the delights of heavenly joys; in consequence of which, being convinced by sensible experience, I can testify to them, but by no means describe them: however, a word shall be spoken on the subject, for the sake of conveying some idea of it, however imperfect. It is an affection of innumerable delights and joys, which form one common simultaneous delight, in which common delight, or affection, are the harmonies of innumerable affections, which are not perceived distinctly, but obscurely, the perception being most general; still it is given to perceive, that there are innumerable delights within it, arranged in such admirable order as can never be described, those innumerable things being such as flow from the order of heaven. Such an order obtains in the most minute things of affection, which are only presented as one most general thing, and are perceived according to the capacity of him who is their subject. In a word, every general contains indefinite particulars arranged in a most orderly form, every one of which has life, and affects the mind, and that from the inmost ground, or centre; indeed all heavenly joys proceed from inmost principles. I perceived also, that this joy and delight issued, as it were, from the heart, diffusing itself gently and sweetly through all the inmost fibres, and from them to the compound fibres, and that with so exquisite and inward a sense of pleasure, as if every fibre were a fountain of joyous perceptions and sensations, in comparison with which, gross corporeal pleasures are but as the muddy waters of a putrid lake compared with the wholesome ventilations of pure refreshing breezes.

546. For my better information concerning the state and circumstances of those who desire to be admitted into heaven, and who yet are such as not to be in a capacity of remaining there, I have been favored with the following experience. During my presence in a heavenly society, there appeared to me an angel as an infant, with a wreath of flowers of a bright blue color above his head, and having his breast adorned with garlands of other colors; hereby it was given me to know that I was in a society abounding with charity; at that instant certain upright and well-disposed spirits were admitted into the same society, who immediately on their entrance became much more intelligent, and conversed like angelic spirits. Afterwards were introduced such as desired to be innocent by virtue of some power inherent in themselves, whose state was represented by an infant vomiting up milk, which was a true emblem of their condition. Presently

there were others admitted, who thought to become intelligent of themselves, or by some independent power inherent in themselves, and their states were represented by faces of a sharp acute aspect, rather beautiful than otherwise; they seemed to have hats on that had a like sharp and pointed appearance, from which there issued a kind of dart or spear; they did not look, however, like human faces of flesh, but rather like graven images without life: such is the state of those who think to become spiritual, or that they can attain faith of themselves. Other spirits were admitted, who could not continue in the society, but, being seized with consternation and anxiety, made their escape by flight.

GENESIS.

CHAPTER THE SIXTH.

OF HEAVEN AND HEAVENLY JOY.

547. *THE* souls which come into another life are all ignorant of the nature of heaven and of heavenly joy: most suppose that it is a kind of joy to which every one may be admitted, without regard to his life, even though he have indulged in hatred towards his neighbor, and have made light of adultery; not knowing that heaven consists in mutual and chaste love, and that heavenly joy is the happiness derived from such love.

548. I have sometimes conversed with spirits newly come from this world, respecting their eternal state, observing to them, that it nearly concerned them to know who was the sovereign of the kingdom, what the constitution of it, and what the particular form of its government; and that if such as travelled into a foreign country in this world considered it of consequence to be acquainted with these and the like particulars relating to it, it was surely of greater importance to them to be informed of the same particulars in reference to the kingdom in which they now were, and wherein they were to live forever; therefore they were to know, that the Lord alone was the king of heaven, and also the governor of the universe, for both must needs have the same ruler; therefore they were now the Lord's subjects; and, moreover, that the laws of His kingdom were eternal truths, founded on that universal indispensable law, of loving the Lord above all things, and their neighbor as themselves: nay, what was still more, that no v, if they would be as the angels, they ought to love their neighbor more than themselves. On hearing this they were struck dumb;

for though in this world they might possibly have heard of such a doctrine, yet they gave no credit to it, and therefore wondered at such love even in heaven, nay, that it was possible for any one to love his neighbor better than himself; but they were informed, that all kinds of good become immensely increased in the other world, and though in this life, few, through the imperfection of human nature, could go further than to love their neighbor as themselves, being here subject to corporeal influences, yet on the removal of these impediments, true love became more pure, and exalted even to the angelical degree, which is to love their neighbor better than themselves. With respect to the possibility and reality of such love, they were told, that many convincing proofs might be brought from examples in this world; as from the conjugal state, wherein it had been known, that one of the parties had been willing to suffer death to save the other; and from the case of mothers, who would endure hunger rather than their children should want food; and even from many instances amongst birds and animals: the same was apparent also from the mutual love of sincere friends, urging one to expose himself to dangers and hardships for the sake of the other: nay, even in decent and polite company, where such kind of love is only imitated, how common is it for people of good breeding to offer preference and the best things to others, from mere civility, and show of greater respect? and lastly they were told, that it was of the very essence and nature of true love to do all kind offices to the objects of it, not from selfish views, but from disinterested affection. But, notwithstanding the force of these arguments, those who were deep in the love of self, and had been greedy of filthy lucre in this world, could not receive such a doctrine; and the covetous least of all.

549. The angelic state is such, that each communicates his own blessedness and happiness to another; for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence of which every individual communicates his joy to all others, and all others to every individual, so that each is as it were the centre of all, which is the celestial form: wherefore as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness; and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself; but should any one wish better to himself than to another, then the love of self prevails, which communicates nothing from itself to another, except the idea of self, which idea is most filthy and defiled, and, as soon as it is perceived, is instantly separated and rejected.

550. As in the human body, each and every part concurs to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the GRAND MAN [Maximus Homo]. Herein each particular member concurs

more nearly or more remotely by manifold methods to the general and particular uses to all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord.

551. The universal heaven has relation to the Lord alone, and each and every one therein has the same relation, both in general and most singularly, as has been often proved to me by much experience; this relationship is the true cause and ground of order, of union, of mutual love and happiness; for by virtue thereof each individual regards the well-being and happiness of the whole body at large, and the body at large regards the well-being and happiness of each individual.

552. By like repeated experience I have been convinced, that all the joy and happiness known in heaven are from the Lord alone; one instance of which experience it is here permitted me to relate: I observed some angelic spirits busily employed in forming a candlestick, with its sconces and decorations, all after a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took, in order that the whole and every part might be beautiful and representative; they supposing that what they did was done independently and from themselves; but it was given me to perceive clearly, that it was not in their power to devise or invent any thing of themselves; at length after some hours they said, that they had constructed a most beautiful representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them, that they had neither devised nor constructed any part of the workmanship of themselves, but that the Lord alone had done it for them: at first they would scarcely believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. The same is true with respect to all other representatives, and with all and every thing belonging to affection and thought, and consequently with all heavenly joys and happinesses, that even the smallest of them all is from the Lord alone.

553. Such as are principled in mutual love, are continually advancing in heaven to the spring-time of their youth; and the more thousands of years they pass, they attain to a more joyous and delightful spring, and so continue on to eternity, with fresh increments of blessedness, according to their respective proficiencies and gradations of mutual love, charity, and faith. Those of the female sex, who had departed this life broken with the infirmities of old age, but after having lived in faith towards the Lord, in charity towards their neighbor, and in conjugal love with their husbands, after a succession of ages appear to advance towards the bloom of youth, with a beauty surpassing all description; for goodness and charity form their own image in such persons, and express their delights and beauties in every feature

of their faces, insomuch that they become real forms of charity : certain spirits that beheld them were astonished at the sight. Such is the form of charity, which in heaven is represented to the life ; for it is charity that portrays it, and is portrayed in it, and that in a manner so expressive, that the whole angel, more particularly as to the face, appears as charity itself, in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace ; by the beauty of that form, the truths of faith are exhibited in an image, and are also thereby rendered perceptible. Those who have lived in faith towards the Lord, that is, in a faith grounded in charity, become such forms, or such beauties, in another life ; all the angels are such forms with an infinite variety ; and of these heaven is composed.

CHAPTER VI.

1. AND it came to pass, that man began to multiply himself on the faces of the ground, and daughters were born unto them.

2. And the sons of God saw the daughters of man that they were good ; and they took to themselves wives of all that they chose.

3. And Jehovah said, My spirit shall not always reprove man, for that he is flesh ; and his days shall be a hundred and twenty years.

4. There were Nephilim in the earth in those days ; and especially after the sons of God came in unto the daughters of man, and they bare to them ; the same became mighty men, who were of old, men of a name.

5. And Jehovah saw that the wickedness of man was multiplied on the earth, and that all the fashion of the thoughts of his heart was only evil every day.

6. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.

7. And Jehovah said, I will destroy man whom I have created, from off the faces of the ground, from man even to beast, even to the creeping thing and even to the fowl of the heavens, for it repenteth me that I have made them.

8. And Noah found grace in the eyes of Jehovah.

THE CONTENTS.

554. THE subject here treated of is the state of the people before the flood.

555. Lusts began to prevail in man, where the church was, which lusts are signified by *daughters*. They also joined the doctrinals of faith to their lusts, and thus confirmed themselves in evils and falses, as is signified by *the sons of God taking to themselves wives of the daughters of man*, verses 1, 2.

556. And whereas there were thus no remains of goodness and truth left him, it is foretold that man should be otherwise formed, in order that he might have such remains; and this is signified by his *days being a hundred and twenty years*, verse 3.

557. Those who immersed the doctrinals of faith in their lusts, and by reason of such immersion and also of self-love, conceived dreadful persuasions of their own greatness and consequence when-compared with others, are signified by *Nephilim*, verse 4.

558. Hence there no longer remained any will or perception of goodness and truth, verse 5.

559. The mercy of the Lord is described by *repenting and grieving at heart*, verse 6; because men were reduced to such a state, that their lusts and persuasions must needs prove fatal to them, verse 7. Wherefore that mankind might be saved, it is foretold that a new church should exist, which is signified by *Noah*, verse 8.

THE INTERNAL SENSE.

560. BEFORE we proceed further, it may be expedient to relate the condition of the church before the flood. In general it resembled succeeding churches,—as the Jewish church before the Lord's advent, and the Christian church, after his advent, because it had corrupted and adulterated the knowledges of true faith: and specifically considered, its members in process of time conceived dreadful persuasions, and immersed the goods and truths of faith in their filthy lusts, to such a degree, that there were scarcely any *remains* left in them; and when they were reduced to this state, they were, so to speak, suffocated of themselves, inasmuch as man cannot live without *remains*; for *remains*, as was before observed, give man the capacity of receiving life above the brute creation; since from *remains*, or by *remains*, from the Lord, man has a capacity to be as man, to know what is good and true, to reflect upon each, consequently to think and reason; for *remains* alone are receptive of spiritual and celestial life.

561. But in order to the better understanding of the nature of *remains*, let it be observed, that they are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which were thereby impressed on his memory,

but they are likewise all states thence derived;—as states of innocence from infancy;—states of love towards parents, brothers, teachers, and friends;—states of charity towards the neighbor, and also of mercy towards the poor and needy;—in a word, all states of goodness and truth. These states, with their goods and truths, impressed on the memory, are called *remains*; which *remains* are preserved in man by the Lord, and are stored up unconsciously to himself in his internal man, and are carefully separated from the things which are of man's *proprium*, that is, from evils and falses. All these states are so preserved in man by the Lord, that there is not the smallest of them lost, as it was given me to know by this circumstance, that every state of man, from his infancy even to extreme old age, not only *remains* in another life, but also returns, and that in their return they are exactly such as they were during man's abode in this world; thus not only the goods and truths, as stored up in the memory, *remain* and return, but likewise all the states of innocence and charity: and when states of evil and of the false, or of wickedness and phantasy recur, which also, both generally and particularly as to every smallest circumstance, *remain* and return, then these latter states are attempered by the former through the divine operation of the Lord; whence it may appear evident, that unless man had some *remains*, he could not possibly avoid eternal condemnation, as may be seen in what was said above, n. 468.

562. The people before the flood were at length left almost entirely destitute of *remains*, by reason of their being of such a genius and temper, that they were infected with dreadful and abominable persuasions respecting all things whatsoever which occurred and fell into their thoughts, so that they were not at all willing to recede from them; and this was chiefly owing to self-love, in consequence whereof they supposed themselves to be as Gods, and that whatever entered their thoughts was divine. This kind of persuasion never existed either before or since in any other people, inasmuch as it has a fatal and suffocating quality; wherefore in another life the antediluvians cannot associate with other spirits, for when they present themselves they deprive others of all power of thinking, by the influx of their most stubborn persuasions; not to mention other particulars concerning them, which, by the divine mercy of the Lord, will be treated of in a future part of this work.

563. When man is possessed by such a persuasion, he is like some glutinous substance, into which goods and truths become as it were entangled, so that what were intended for *remains* cannot be stored up, or if stored up cannot be rendered of any use; wherefore when the antediluvians arrived at the summit of such persuasion, they became extinct of themselves, and were suffocated or drowned as with an inundation not unlike a

deluge; therefore their extinction is compared to a flood, and also, according to the custom of the most ancient people, is described as a deluge.

564. Verse 1. *And it came to pass that man began to multiply himself on the faces of the ground, and daughters were born unto them.* By *man* is here signified the race of mankind existing at that time: by the faces of the ground, all that tract where the church was planted is signified: by *daughters* are here signified the things appertaining to the will of that man, consequently lusts.

565. By *man* is here signified the race of mankind existing at that time, and indeed a race which was evil or corrupt, may appear from the following passages: "My spirit shall not always reprove *man*, for that he is flesh," (verse 3.) "The wickedness of *man* was multiplied on the earth, and the fashion of the thoughts of his heart was only evil," (verse 5.) "I will destroy *man* whom I have created," (verse 7;) and in the following chapter, (verses 21, 22:) "All flesh died that crept upon the earth, and every *man*, in whose nostrils was the breath of the spirit of lives." It was above observed respecting *man*, that the Lord Alone is *man*, and that from Him every celestial *man*, or celestial church, is called *man*; hence all others are called *men*, without regard to their faith, to distinguish them from brutes; nevertheless a *man* is not *man*, and distinct from the brutes, except by virtue of *remains*, as was observed, which are of the Lord; hence also a *man* is called *man*, and inasmuch as he is so called by reason of *remains*, thus also from the Lord he has the name of *man*, be he never so wicked, for a *man* is not *man*, but the vilest of brutes, unless he has *remains*.

566. By the faces of the ground, all that tract where the church was, is signified, is evident from the signification of *ground*; for in the Word there is an accurate distinction made between *ground* and *earth*; by *ground* is everywhere signified the church, or something relating to the church; hence also is derived the name of man, or Adam, which is *ground*; by *earth* is meant where the church is not, or where there is nothing relating to the church, as in the first chapter, *earth* only is named, because as yet there was no church, or regenerate man; in the second chapter mention is first made of *ground*, because then there was a church; in like manner it is said here, and in the following chapter, (v. 4, 23,) *that every substance should be destroyed from off the faces of the ground*, by which is signified the tract where the church was; and in the same chapter (verse 3,) speaking of a church about to be created, it is said, "to make seed alive on the faces of the *ground*." *Ground* has the same signification in other parts of the Word, as in Isaiah: "Jehovah will have mercy on Jacob, and will yet choose Israel, and will set them in their *ground*, and the people, shall take

them, and shall bring them to their place, and the house of Israel shall inherit them on the *ground* of Jehovah," (xiv. 1, 2;) speaking of the church made and established, whereas where there is no church it is called *earth* in the same chapter, (verses 9, 12, 16, 20, 21, 25, 26.) Again in the same prophet: "And the *ground* of Judah shall be a terror unto Egypt; in that day there shall be five cities in the *earth* of Egypt speaking with the lip of Canaan," (xix. 17, 18;) where *ground* signifies the church, and *earth* where there is no church. Again in the same prophet: "The *earth* shall reel to and fro like a drunkard; Jehovah shall visit upon the host of the height in the height, and upon the kings of the *ground* on the *ground*," (xxiv. 20, 21.) In like manner in Jeremiah: "Wherefore the *ground* is chapped, because there is no rain on the *earth*, the husbandmen were ashamed, they covered their heads, yea, the hind also calved in the field," (xiv. 4, 5;) where *earth* is that which contains the *ground*, and *ground* that which contains the field. So in the same prophet: "He brought the seed of the house of Israel from the northern *earth*, from all *earths* whither I have driven them, and they shall dwell on their own *ground*," (xxiii. 8;) *earth* and *earths* signify that no churches existed therein; *ground* signifies the existence of a church or of true worship. Again in the same: "I will give the *remains* of Jerusalem, them that are *left* in this *earth*, and them that dwell in the *earth* of Egypt, and I will deliver them to commotion, for evil to all the kings of the *earth*, and I will send the sword, the famine and pestilence among them, till they be consumed from off the *ground* which I gave to them and to their fathers," (xxiv. 8, 9, 10;) where *ground* signifies doctrine and worship thence derived:—see also in the same prophet, chap. xxv. 5. And in Ezekiel: "I will gather you out of the *earths* wherein you have been scattered, and ye shall know that I am Jehovah when I shall bring you into the *ground* of Israel, into the *earth* for the which I lifted my hand to give it to your fathers," (xx. 41, 42;) *ground* signifies internal worship; it is called *earth* whilst the worship is not internal. So in Malachi: "I will rebuke the devourer for your sakes, and he shall not corrupt the fruits of the *ground*, nor shall the vine cast her fruits before the time in the field; and all nations shall call you blessed, because *ye shall be a delightsome earth*," (iii. 11, 12;) in which passage, *earth* evidently signifies that which contains the *ground*, consequently man, who is called *earth* where *ground* denotes the church or doctrine. So in Moses: "Sing, O ye nations, His people, for He will expiate His *ground*, His people," (Deut. xxxii. 43;) evidently signifying the church of the Gentiles, which is called *ground*. So in Isaiah: "Before the child shall know to refuse the evil and choose the good, the *ground* shall be forsaken, which thou abhorrest, before both her kings," (vii. 16;) speaking

of the coming of the Lord; where the *ground which is forsaken* is the church, or the true doctrine of faith. That ground and field are so called from being sown with seed, is evident; as in Isaiah: "Then shall he give rain of thy *seed* that thou shalt sow the *ground* withal; the oxen also and the young asses that labor on the *ground*," (xx. 23, 24.) And in Joel: "The *field* is wasted, and the *ground* mourneth, because the corn is wasted," (i. 10.) Hence then it is evident, that *man*, who in the Hebrew tongue is called *Adam*, from *ground*, signifies the church.

567. All that region is called the tract of the church, where those inhabit who are instructed in the doctrine of the true faith;—as the land of Canaan, when the Jewish church was planted therein, and as Europe, where the Christian church now is;—the lands and countries, which are without, are not tracts of the church, or *faces of the ground*. Where the church was before the deluge, may also appear from the *lands*, which the rivers encompassed that came forth from the garden of Eden, by which in all parts of the Word are likewise described the boundaries of the land of Canaan; it is evident also from what follows concerning the *Nephilim that were in the land*; that these *Nephilim* dwelt in the land of Canaan, is plain from what is said of *the sons of Anak, that they were of the giants*, Numb. xiii. 33.

568. *Daughters* signify such things as are of the will of that man, consequently lusts, as is evident from what was said and shown concerning sons and *daughters* in the foregoing chapter, (verse 4,) where sons signify truths, and *daughters* goods. *Daughters* or goods are of the will, and as according to man's nature, such is his understanding, and such his will, consequently, such are sons and *daughters*. The present passage treats of man in a corrupt state, who has no will, but mere lust instead of will, which is supposed by him to be will, and is also so denominated; and as what is predicated is always determined in its signification by the quality of the thing whereof it is predicated, so as *man* means here man in a corrupt state, as was shown above, it is of this of which *daughters* are predicated. The reason why *daughters* signify the things of the will, and, where there is no will, lusts, and why sons signify the things of the understanding, and, where there is no understanding of truth, phantasies, is, because the female sex is such, and so formed, that the will or cupidity reigns in them more than the understanding. Such is the entire disposition of their component parts, or fibres, and such their nature, whereas the male sex is so formed, that the intellect or reason rules, such also being the disposition of their fibres and their nature. Hence the marriage of the two is as of the will and understanding in every man; and since at this day there is no will of good remaining, but only mere cupidity, and still some-

thing intellectual, or rational, is capable of being communicated. this is the reason why so many laws were enacted in the Jewish church concerning the prerogative of the husband [*vir*], and the obedience of the wife.

569. Verse 2. *And the sons of God saw the daughters of man that they were good, and they took to themselves wives of all that they chose.* By *the sons of God* are signified the doctrinals of faith; by *daughters*, here as before, lusts: by *the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose*, is signified, that the doctrinals of faith conjoined themselves with lusts, and this, indeed, indiscriminately.

570. By *the sons of God* are signified doctrinals of faith, as is manifest from the signification of *sons* just given, and also in the preceding chapter, verse 4, where *sons* signified the truths of the church. The truths of the church are doctrinals, which being derived, in the present instance, by tradition from the most ancient people, were real truths, and therefore are called *the sons of God*;—this name is also given them respectively, because lusts are denominated *the daughters of man*. The quality of the members of this church is here described, namely, that they immersed the truths of the church, which were holy, in cupidities, and thereby defiled them; hence also they confirmed their principles already most deeply rooted in the ground of persuasion. How this occurred may be easily conceived by any one, from observing what passes in himself and others: those who persuade themselves in regard to any subject, confirm themselves in such persuasion by every thing which they imagine to be true, even by what they find contained in the Word of the Lord; for whilst they adhere to principles which they have received, and rooted in themselves by persuasion, they force every thing to favor and flatter those principles, and the more any one is under the influence of self-love, so much the more he confirms himself in them. Such was this people here described, of whom, by the divine mercy of the Lord, more will be said in the following pages, when we come to treat of their direful persuasions, which are of such an extraordinary nature, that it is never permitted them to enter into other spirits by influx from their reasonings, because they would thus destroy the rational principle of such spirits, but only to enter by influx from their cupidities. Hence it appears what is signified by *the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose*, namely, that the doctrinals of faith joined themselves with lusts, and this, indeed, without distinction.

571. When man thus immerses the truths of faith in his own wild lusts, he then profanes the truths, and deprives himself of *remains*, which cannot be brought forth to use, even

supposing they were safely preserved, for the very instant they are brought forth, they are again profaned by the profanities abiding in the spirit, for all profanations of the Word cause, as it were, a hard callous substance to grow, which opposes and absorbs the goods and truths of *remains*; wherefore let every man take good heed how he profanes the Word of the Lord, which contains in it eternal truths, which is life, however he who is principled in what is false may disbelieve it.

572. *And Jehovah said, My spirit shall not always reprove man, for that he is flesh; and his days shall be a hundred and twenty years.* By *Jehovah's saying, My spirit shall not always reprove man*, is signified, that man would not be so led any longer: *for that he is flesh* signifies, because he was become corporeal: *and his days shall be a hundred and twenty years* signifies, that he ought to have *remains* of faith;—it is also a prediction concerning a future church.

573. By *Jehovah's saying, My spirit shall not always reprove man*, is signified, that man would not be so led any longer, as is evident from what precedes and follows;—from what precedes, because they were reduced to such a state by the immersion of the doctrinals or truths of faith into their lusts, as to be no longer capable of reproof, or of being taught what evil was, for the perceptive faculty, necessary for the discernment of truth and goodness, was entirely extinguished by persuasions, so that they thought that alone to be true which was agreeable to their persuasions. It is also evident from what follows, because the man of the church, which succeeded the flood, was altogether differently formed, being gifted with conscience instead of perception, by means of which he was capable of reproof; wherefore by *reproof from the spirit of Jehovah*, is signified an internal dictate, perception, or conscience; and by *the spirit of Jehovah* the influx of truth and goodness; as appears also from Isaiah: “I will not *contend* for ever, neither will I be always wroth, for the *spirit* would fail before me and the souls which I have made,” (lvii. 16.)

574. By *flesh* is signified, that man was become corporeal, as appears from the signification of *flesh* when used in the Word, where it is applied to signify both every man in general, and specifically the corporeal man. It is applied to signify every man in general in Joel: “I will pour out my *spirit* upon all *flesh*, and your sons and your daughters shall prophesy,” (ii. 28;) where *flesh* signifies man, and *spirit* the influx of truth and good from the Lord. In David: “Thou that hearest prayer, unto thee shall all *flesh* come,” (Psalm lxxv. 2;) where *flesh* denotes every man. In Jeremiah: “Cursed is the man that trusteth in man, and maketh *flesh* his arm,” (xvii. 5;) where *flesh* signifies man, and arm power. And in Ezekiel: “That all *flesh* may know,” (xxi. 4, 5;) and in Zechariah: “Be silent,

O all *flesh*, before Jehovah," (ii. 13;) where *flesh* denotes every man. That it signifies specifically the corporeal man, is evident from Isaiah: "The Egyptian is man and not God, and his horses are *flesh* and not spirit," (xxxi. 3;) signifying that their scientific principle is corporeal; *horses* here and elsewhere in the Word denoting the rational principle. Again: "He shall recede to the right hand; and shall be hungry, and he shall eat on the left hand, and they shall not be satisfied; they shall eat every one the *flesh* of his own arm," (ix. 20,) signifying such things as belong to man's *proprium*, which are all corporeal. Again in the same prophet: "He shall consume from the soul, and even to the *flesh*," (x. 18;) where *flesh* signifies corporeal things. Again: "The glory of Jehovah shall be revealed, and all *flesh* shall see it together; the voice said, Cry; and he said, What shall I cry? All *flesh* is grass," (xl. 5, 6;) *flesh* here signifies every man who is corporeal. Again in the same prophet: "By fire and by His sword will Jehovah plead with all *flesh*, and the slain of Jehovah shall be multiplied," (lxvi. 16;) where *fire* signifies the punishment of lusts, *the sword* the punishments of falsities, and *flesh* the corporeal parts of man. So in David: "God remembered that they were *flesh*, a breath that passeth away, and cometh not again," (lxxviii. 39;) speaking of the people in the wilderness desiring *flesh*, because they were corporeal; their desiring *flesh* represented that they lusted only after things corporeal, (Numb. xi. 32, 33, 34.)

575. By *the days of man being a hundred and twenty years*, is signified that he ought to have *remains* of faith, appears from what was said in the foregoing chapter, verses 3 and 4, concerning *days and years* signifying times and states; and also from the circumstance of the most ancient people denoting states, and changes of states, in the church, by numbers variously combined; but the nature of their ecclesiastical computation is now totally lost. Here in like manner numbers of *years* are mentioned, whose signification it is impossible for any one to understand, unless he be first acquainted with the hidden meaning of each particular number, from 1 to 12, &c. It evidently appears that some arcanum or other, distinct from the literal sense, is here implied, inasmuch as the living *a hundred and twenty years* has no connection with the preceding part of the verse; nor did they live afterwards *one hundred and twenty years*, as is plain from the people after the flood, (chap. xi,) where it is said of Shem, that *he lived after he begat Arphaxad five hundred years*; and that Arphaxad lived after he begat Selah *four hundred and three years*; and that Selah lived after he begat Eber in like manner *four hundred and three years*; and that Eber lived after he begat Peleg *four hundred and thirty years*; and that Noah lived after the flood *three hundred and fifty years*; (chap. ix. 28, &c.) But what is implied in the number *one*

hundred and twenty, appears only from the meaning of *ten* and *twelve*, which being multiplied together compose *one hundred and twenty*, and from the signification of those component numbers it may be seen, that *one hundred and twenty* signify the remains of faith. The number *ten* in the Word, as also *tenths*, signify and represent *remains*, which are preserved by the Lord in the internal man, and which are holy, as being of the Lord alone. The number *twelve* signifies faith, or all things relating to faith in the complex; the number, therefore, compounded of these two, signifies the *remains* of faith.

576. The number *ten*, and also *tenths*, signify *remains*, as is evident from the following passages of the Word: "Many houses shall be a desolation, great and fair, without an inhabitant; for *ten* acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah," (Isaiah v. 9, 10;) speaking of the vastation of things spiritual and celestial: *ten acres of vineyard making a bath*, signifies that the *remains* of things spiritual were so few; and *the seed of a homer yielding an ephah*, signifies that there were so few *remains* of things celestial. Again in the same prophet: "And many things shall be forsaken in the midst of the land, yet in it shall be a *tenth part*, and it shall return, and nevertheless it shall be to extirpate," (vi. 12, 13;) *the midst of the land* signifies the internal man; a *tenth part* signifies the smallness of the *remains*. So in Ezekiel: "Ye shall have balances of justice, and an ephah of justice, and a bath of justice: the ephah and the bath shall be of one measure, the bath to contain the *tenth* of a homer, and an ephah the *tenth* of a homer; the measure thereof shall be after the homer; and the ordinance oil, a bath of oil, the *tenth* of a bath out of a kor, *ten* baths to the homer, for *ten* baths are a homer," (xlv. 10, 11, 14;) in this passage the holy things of Jehovah are treated of by measures, whereby are signified the genera, or kinds, of the holy things; by *ten* are here signified the *remains* of celestial and spiritual things: for unless such holy arcana were contained herein, what could be the use or intent of describing so many measures according to their determined numbers, as is done in this and the former chapters in the same prophet, where he is treating of the heavenly Jerusalem and of the New Temple? In Amos: "The virgin of Israel is fallen, she shall no more rise. Thus saith the Lord Jehovih, The city that went out a *thousand* shall make a *hundred remains*, and that which went out a *hundred* shall make *ten remains* to the house of Israel," (v. 2, 3;) where speaking of *remains* it is said, that the least thereof should abide, thus only a *tenth part*, or *remains of remains*. Again in the same prophet: "I abhor the pride of Jacob and his palaces, and will shut up the city, and its fulness, and it shall come to pass, if there *remain ten men* in one house, they shall die," (vi. 8, 9;) speaking of

remains which should with difficulty continue. So in Moses: "An Ammonite or Moabite shall not come in the congregation of Jehovah, even the *tenth* generation of them shall not come into the congregation of Jehovah," (Deut. xxiii. 3:) an *Ammonite* and *Moabite* signify the profanation of the celestial and spiritual things of faith, the *remains* of which are spoken of in the preceding verse. Hence it appears also that *tenths* represent *remains*, as in Malachi: "Bring ye all the *tithes* [tenths] into the treasure-house, that there may be spoil in my house, and prove me now herewith, if I will not open you the cataracts of heaven, and pour you out a blessing," (iii. 10:) *that there may be spoil in my house* signifies *remains* in the internal man, which are compared to *spoil*, because they are insinuated, as it were, by theft, amongst so many evils and falses; it is by these *remains* that all blessing comes. That all man's charity comes by *remains*, which are in the internal man, was also represented in the Jewish church by this statute, that when they had made an end of *tithing* all the *tithes* [tenths], they should give to the Levite, to the stranger, to the fatherless, and to the widow, (Deut. xxvi. 12, and the following verses.) Inasmuch as *remains* are of the Lord alone, therefore the *tenths* are called the holiness of Jehovah, as it is thus written in Moses: "All the *tenths* of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, the holiness of Jehovah: All the *tenths* of the herd and of the flock, whatsoever passeth under the [pastoral] rod, the *tenth* shall be the holiness of Jehovah," (Levit. xxvii. 30, 31.) That the *Decalogue* consisted of *ten precepts*, or *ten words*, and that Jehovah wrote them on tables, (Deut. x. 4,) signifies *remains*, and their being written by the hand of Jehovah signifies that *remains are of the Lord Alone*; their being in the internal man was represented by tables.

577. The number *twelve* signifies faith, or the things of love and the faith grounded therein in the complex, as might also be confirmed by many passages from the Word, both in regard to the *twelve* sons of Jacob and their names, and to the *twelve* tribes of Israel, and to the Lord's *twelve* apostles; but of these we shall speak more hereafter, by the divine mercy of the Lord, particularly in the explication of xxixth and xxxth chapters of Genesis.

578. From these numbers alone it is evident, what the Word of the Lord contains in its bosom and interior recesses, and how many arcana are concealed therein, which do not at all appear to the naked eye; and as this is the case with every particular passage, so is it also with every particular expression.

579. With the Antediluvians here spoken of, there were few, and almost no *remains*, will be manifest from what, by the divine mercy of the Lord, will be said of them hereafter; and since no *remains* could be preserved amongst them, therefore it

is here foretold of the new church called Noah, that it should have *remains*; whereof also more will be said, by the divine mercy of the Lord, in a future part of this work.

580. Verse 4. *There were Nephilim in the earth in those days; and especially after that the sons of God came in unto the daughters of man, and they bare to them: the same became mighty men, who were of old, men of a name.* By *Nephilim* are signified those, who, through a persuasion of their own height and pre-eminence, set at naught whatever was holy and true: *and especially after that the sons of God came in unto the daughters of man, and they bare to them*, signifies, that this occurred when they immersed the doctrinals of faith in their cupidities, and formed thereby persuasions of what was false: they are called *mighty men* by reason of self-love: *of old, men of a name*, signifies that such also existed previously.

581. By *Nephilim* are signified those, who, through a persuasion of their own height and pre-eminence, set at naught whatever was holy and true, appears from what precedes and follows, namely, that they immersed the doctrinals of faith in their lusts, signified by *the sons of God going in unto the daughters of man, and their bearing unto them*. Persuasion concerning self and its phantasies increases also according to the multitude of things that enter in, till at length it becomes indelible; and when the doctrinals of faith are added thereto, then, by reason of principles rooted most deeply in the ground of persuasion, they set at naught whatever is holy and true, and become *Nephilim*. That nation, which lived before the flood, is such, as was observed above, that they so kill and suffocate all spirits by their most dreadful phantasies, which, as a poisoned and suffocative sphere, is exhaled from them, that the spirits are deprived of the power of thinking, and feel half dead; and unless the Lord, by his coming into the world, had freed the world of spirits from so poisonous a race, not one could have existed therein, and consequently mankind must have perished, who are ruled by spirits from the Lord; wherefore they are now confined in hell beneath a sort of misty and dense rock, under the heel of the left foot, nor dare they attempt to emerge, and thus the world of spirits is free from their influence; of which most pernicious crew, and its most poisonous sphere of persuasions, we will speak separately, by the divine mercy of the Lord. These are those who are called *Nephilim*, and who set at naught whatever is holy and true. Further mention is also made of them in the Word, but their posterity were called *Anakim* and *Rephaim*: that they were called *Anakim* is evident from Moses: "There we saw the *Nephilim*, the sons of *Anak*, of the *Nephilim*, and we were in our own eyes as grasshoppers, and so we were in their eyes," (Numb. xiii. 33:) that they were called *Rephaim*, appears also from Moses: "The Emim dwelt

before in the land of Moab, a people great, and many, and tall as the *Anakim*, which also were accounted *Rephaim*, as the *Anakim*, and the Moabites call them *Emim*," (Dent. ii. 10, 11.) The *Nephilim* are not mentioned any more, but the *Rephaim*, who are described by the prophets to be such as are above spoken of, as in Isaiah: "Hell from beneath is moved for thee, to meet thee at thy coming, it hath stirred up the *Rephaim* for thee," (xiv. 9;) speaking of the hell which is the abode of such spirits. So in the same prophet: "The dead shall not live, the *Rephaim* shall not arise, because thou hast visited and destroyed them, and made all their memory to perish," (xxvi. 14;) where also he speaks of their hell, from which they shall no more rise again. Again in the same prophet: "Thy dead shall live, my corpse, they shall arise; awake and sing, ye that dwell in the dust, for the dew of herbs is thy dew; but thou shalt cast out the land of the *Rephaim*," (xxvi. 19;) *the land of the Rephaim* is the hell above spoken of. So in David: "Wilt thou show wonders to the dead? Shall the *Rephaim* arise and praise thee?" (Psalm lxxxviii. 10;) speaking in like manner concerning the hell of the *Rephaim*, and that they cannot arise, and invest the sphere of the world of spirits with the very direful poison of their persuasions. But it has been provided by the Lord that mankind should no longer be imbued with such dreadful phantasies and persuasions. Those who lived before the flood were of such a nature and genius as that they could be imbued, for a reason, as yet utterly unknown, which reason, by the divine mercy of the Lord, will be spoken of at a future period.

582. This effect being produced after that *the sons of God came in unto the daughters of men, and they bare to them*, signifies that they became *Nephilim*, when they immersed the doctrinals of faith in their cupidities, as appears from what was said and shown above at verse 2, namely, that *the sons of God* signify the doctrinals of faith, and *daughters* signify cupidities. The *births* thereby produced must needs set at naught and profane the holy things of faith, for the lusts of man, which have their ground in the love of self and the world, are altogether contrary to what is holy and true; wherefore when any thing holy and true is acknowledged by a man in whom such lusts prevail, and is immersed therein, his case becomes truly desperate, inasmuch as they cannot be extirpated and dispersed, for they cohere in every single idea, and ideas are the things which are mutually communicated in another life, wherefore as soon as any idea of what is holy and true is produced, there is added thereto what is profane and false, which is instantly and at the moment perceived; the consequence is, that such spirits must be separated, and thrust down into hell.

583. The *Nephilim* are called *mighty men* from self-love, as

is manifest also from every part of the Word, where such are called *mighty*; as in Jeremiah: "The *mighty ones* of Babel have ceased to fight, they sit in their holds, their *might* faileth. they are become as women," (li. 30;) where the *mighty ones of Babel*, signify those who are intoxicated with self-love: again in the same prophet: "A sword is against the liars, and they shall be insane, a sword is against her *mighty ones*, and they shall be dismayed," (l. 36.) Again: "I saw them dismayed, and turning away back, their *mighty ones* were broken in pieces, and have fled a flight, and looked not back; fear was round about; the swift shall not flee away, nor the *mighty ones* escape; come up, ye horses, and rage, ye chariots, and let the *mighty ones* come forth, the Ethiopians, the Lybians, and the Lydians," (xlvi. 5, 6, 9;) speaking of persuasion from reasonings. Again in the same prophet: "How say ye, We are *mighty*, and men of strength for war? Moab is spoiled," (xlviii. 14, 15.) Again: "The city is taken, and the strongholds are surprised and the *mighty men's* hearts in Moab in that day became as the heart of a woman in her pangs," (xlviii. 41;) the same is spoken of, "The heart of the *mighty ones* of Edom," (xlix. 22.) Again, in the same prophet: "Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was *mightier* than he," (xxxi. 11;) where *mighty* is expressed by another term. That the *Anakim*, who were of the *Nephilim*, were called *mighty ones*, is evident from Moses: "Thou passest over Jordan to-day, to go in to possess nations greater and more numerous than thyself, cities great and fenced up to heaven, a people great and tall, *the sons of the Anakim*, whom thou knowest, and of whom thou hast heard say, Who can stand before *the sons of Anak*?" (Deut. ix. 1, 2.)

584. Verse 5. *And Jehovah saw that the wickedness of man was multiplied in the earth, and that all the fashion of the thoughts of his heart was only evil every day. Jehovah's seeing that the wickedness of man was multiplied on the earth*, signifies, that there began to be no will of good: *all the fashion of the thoughts of his heart being evil continually*, signifies that there was no perception of truth and good.

585. *By the wickedness of men being multiplied in the earth*, is signified, that there began to be no will of good, as appears from what was said above, namely, that there was no longer any will, but only lust. Again, from the signification of "*man in the earth*:" *earth* in a literal sense is the place where man dwells; in an internal sense it is the place where love dwells: and inasmuch as love has relation to will, or lust, *earth* is taken for man's will itself: for man is man by virtue of willing, and not so much by virtue of knowing and understanding, because to know and to understand are faculties flowing from his will, and whatsoever does not flow from his will, he does not desire

to know or understand; nay, when he speaks and acts contrary to what he wills, still there is somewhat of will more remote from speech and action, which rules him. That the *land* of Canaan,* or the holy *land*, is taken for love, and consequently for the will of the celestial man, might be proved by many passages from the Word; in the like manner, that the *lands* of the different nations are used to signify the different kinds of love prevalent in the inhabitants, which in general are self-love and the love of the world; but as such passages occur so very frequently, it would be tedious to transcribe them. Hence it appears that by *the wickedness of man on the earth* is signified his natural evil, which is of the will, and which is said to be multiplied, because it was not so depraved in all, but that they wished good to others, yet for the sake of themselves: but what was rendered altogether perverse, is *the fashion of the thoughts of the heart*.

586. *The fashion of the thoughts of the heart being only evil continually*, signifies that there was no perception of truth and good, by reason, as has been said and shown, that they immersed the doctrinals of faith in their filthy lusts, and when this occurred, all perception was lost, and in the place thereof a dreadful persuasion succeeded, or a most deep-rooted and deadly phantasy, which was, moreover, the cause of their extinction and suffocation. Such deadly persuasion is here signified by *the fashion* [figmentum] *of the thoughts of the heart*; but by *the fashion of the heart*, without the addition of *thoughts*, is signified the evil of self-love, or of lusts, as in the following chapter, where Jehovah said, after Noah had offered a burnt-offering, "I will not again curse the ground for man's sake, because the *fashion of the heart* of man is evil from his childhood," (viii. 21.) A *fashion* is that which man *fashions* to himself, and of which he is self-persuaded, as in Habakkuk: "What profiteth a graven image, that the *fashioner* thereof hath graven it? the molten image and teacher of lies, that the *fashioner* trusteth to his *fashion*, to make dumb idols," (ii. 18:) a *graven image* signifies false persuasions originating in principles self-conceived and brought forth: the *fashioner* is one who is thus self-persuaded, of whom the *fashion* [or thing fashioned] is predicated. So in Isaiah: "Shall the potter be reputed as the clay, that the work should say to him that made it, He made me not; and the *thing fashioned* say to him that *fashioned* it, He had no understanding?" (xxix. 16:) the *thing fashioned* here signifies thought originating in *proprium*, and the persuasion of false thence derived. A *thing fashioned*, in general, is what a man fashions from the heart or will, and also what he fashions

* Wheresoever mention is made of the *land* of Canaan in the following translation, the reader is requested to remember that, in the original, *earth* and *land* are expressed by the same word, *terra*.

from the thought or persuasion; as in David: "Jehovah knoweth our *fashioning*, He remembereth that we are dust," (Psalm ciii. 14.) Again in Moses: "I know his *fashioning*, what he is doing to-day; before I introduce him into the land," (Dent. xxxi. 21.)

586. Verse 6. *And it repented Jehovah that he made man on the earth, and it grieved Him at His heart.* He repented, signifies mercy: he grieved at the heart, has a like signification: to repent respects wisdom; to grieve at the heart respects love.

587. *Jehovah's repenting that he made man upon the earth* signifies mercy, and *his grieving at heart* has a like signification, as is evident from this circumstance, that Jehovah never repents, because He foresees all and every thing from eternity; and when he made man, that is, created him anew, and perfected him till he became celestial, he also foresaw, that in process of time he would become such as here described, and because he foresaw that he would become such he could not repent Himself; which appears plainly from what Samuel said: "The invincible One of Israel doth not lie, nor *repent*, for He is not a man that he should *repent*," (1 Sam. xv. 29.) And in Moses: "God is not a man that He should lie, or the son of man that he should *repent*; hath He said, and shall He not do; or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19.) But to *repent* signifies to be merciful. The mercy of Jehovah, or of the Lord, involves all and every thing done by the Lord towards mankind, who are in such a state, that the Lord pities them, and each one according to his state; thus He pities the state of him whom He permits to be punished, and pities him also to whom he grants the enjoyment of good; it is of mercy to be punished, because mercy turns all the evil of punishment into good; and it is of mercy to grant the enjoyment of good, because no one merits any thing that is good; for all mankind are evil, and of himself every one would rush into hell, wherefore it is a mercy that he is delivered thence; nor is it any thing but mercy, inasmuch as He has need of no man. Mercy has its name from the circumstance of its delivering man from miseries and from hell; thus it is called mercy in respect to mankind, because they are in such a state of misery, and is the effect of love towards all, because they are so.

588. But *repentance and grief of heart* are predicated of the Lord, because such appear to be in all human mercy, wherefore what is said here of the Lord's *repenting* and *grieving*, is spoken according to appearance, as in many other passages in the Word. What the mercy of the Lord is, none can know, because it infinitely transcends the understanding of man; but what the mercy of man is, man knows that it is to repent and grieve; and unless man were to form his idea of mercy according to his own apprehension, he could not have any conception of it, and thus he could not be instructed; and this is the

reason why human properties are often predicated of the attributes of Jehovah, or the Lord, as that Jehovah or the Lord punishes, leads into temptation, destroys, is angry, when at the same time He never punishes any one, He never leads any into temptation, He never destroys any, and He is never angry: wherefore since such things are predicated of the Lord, it follows, that *repentance* also and *grief* must be predicated of Him, for the predication of the one is a consequence of the predication of the other, as plainly appears from these passages in the Word; in Ezekiel: "Mine *anger* shall be accomplished, I will cause my *wrath* to rest, and it shall *repent* me," (v. 13;) where because *anger* and *wrath* are predicated of Jehovah, *repentance* is also predicated. Again in Zeebariah: "When I thought to do *evil*, when your fathers provoked me to *wrath*, said Jehovah of Hosts, and I *repented* not, so again in these days will I think to do good to Jerusalem, and to the house of Judah," (viii. 14, 15;) where it is said that Jehovah thought to do *evil*, when, however, he never thinks to do evil to any one, but to do good to all and every one. So in Moses, when he besought the faces of Jehovah: "Return from the *wrath* of thine *anger* and *repent* of this evil against thy people; and Jehovah *repented* of the *evil* which he spake to do unto his people," (Exod. xxii. 12, 14;) in this passage also, *wrath of anger* is attributed to Jehovah, and consequently *repentance*: so the king of Nineveh says in Jonah, "Who can tell if God will turn and *repent*, and turn away from the *wrath of his anger*, that we perish not?" where in like manner *repentance* is predicated because *anger* is predicated. Again in Hosea: "My heart is turned upon me, my *repentings* are kindled at the same time, I will not execute the *wrath of mine anger*," (xi. 8, 9;) where in like manner it is said of the heart, that *repentings* were kindled, as it is here said that He *grieved at heart*; *repentings* evidently signify much mercy. Likewise in Joel: "Turn ye to Jehovah your God, for He is gracious and *merciful*, long suffering, and abundant in *mercy*, and *repenteth* him of the evil," (ii. 13;) where also it is evident, that to *repent* signifies mercy. So in Jeremiah: "If so be they will hearken, and turn every man from his evil way, that I may *repent* me of the evil," (xvi. 3;) where to *repent* signifies to be merciful. Again in the same prophet: "If that nation turn from their evil, I will *repent* of the evil," (xviii. 8;) where also to *repent* signifies to be merciful, if they would turn themselves; for it is man who turns away from himself the mercy of the Lord, in no case the Lord from man.

589. From these and a great many other passages of the Word it may be manifest, that what is said therein is spoken according to appearances in man, wherefore whosoever is disposed to confirm false principles by the appearances according to which the Word is written, may do so in innumerable in-

stances: but it is one thing to confirm false principles by passages from the Word, and another to believe simply what is spoken in the Word: he who confirms false principles, first assumes some principle of his own, from which he is in no way willing to depart, and not at all to forego, for which purpose he collects and accumulates corroborating proofs wherever he can, and consequently from the Word, till he is so self-persuaded that he can no longer see the truth; but he who in simplicity, or out of a simple heart, believes, does not first assume principles of his own, but thinks it is truth, because the Lord spake it; and if he is instructed in the right understanding thereof, by what is said in other parts of the Word, he then acquiesces, and in his heart rejoices. Nay, he who of simplicity believes that the Lord is angry, punishes, repents, grieves, &c., whereby he is restrained from evil, and led to do good, it does not at all hurt him, because he believes also, that the Lord sees all and every thing, and when he is principled in such faith, he is enlightened afterwards as to other points in another life, if not before: it is different with those who are self-persuaded from pre-conceived principles, through the pernicious love of self and of the world.

590: *To repent* has respect to wisdom, and to *grieve at heart* has respect to love, cannot be explained to human apprehension, only according to the ideas of man, that is, by appearances: in every idea of human thought there is somewhat derived from the understanding and from the will, or from the thinking-principle and the love-principle; whatever idea does not derive somewhat from his will, or his love, is not an idea, for otherwise he can in no way think at all; there is a perpetual and inseparable kind of marriage of thought and will, consequently there inheres in, or adheres to, the ideas of thought, those things which are of the will, or the love-principle; from this ground in man it may be known, or rather seems possible to be apprehended under some kind of idea, what is contained in the Lord's mercy, viz., wisdom and love. Thus in the prophets, especially in Isaiah, there are generally two expressions applied on every occasion, the one involves what is spiritual, the other what is celestial; the spiritual [principle] of the Lord's mercy is wisdom, the celestial is love.

591. Verse 7. *And Jehovah said, I will destroy man whom I have created from off the faces of the ground, from man even to beast, even to the creeping thing, and even to the fowl of the heavens, because it repenteth me that I have made them. Jehovah's saying, I will destroy man, signifies that man would extinguish himself: whom I have created from off the faces of the ground, signifies, man belonging to the posterity of the Most Ancient Church: from man even to beast, and the creeping thing, signifies that whatever is of the will would extinguish him: and the fowl*

of the air, signifies whatever is of the understanding or thought : because it repents me that I have made them, signifies, as before, compassion.

592. By *Jehovah's saying, I will destroy man*, is signified that man would extinguish himself, is evident from what was stated above, that it is predicated of Jehovah, or the Lord, that He punishes, that He tempts, that He does evil, that He destroys or kills, and that He curses : as that Jehovah slew Er, the first begotten of Judah, and also Onan, another son of Judah, (Gen. xxxviii. 7, 10 ;) that Jehovah slew all the first born of Egypt, (Exod. xii. 12, 29 ;) and as it is written in Jeremiah : "Whom I have smitten in mine anger, and in my wrath," (xxxiii. 5 ;) and in David : "He cast upon them the wrath of his anger, vehement anger, and fury, and straitness, the sending-in of evil angels," (Psalm lxxviii. 49 ;) and in Amos : "Shall there be evil in a city, and Jehovah hath not done it," (iii. 6 ;) and in John : "Seven golden vials full of the wrath of God, who liveth for ages of ages," (Rev. xv. 1, 7 ; xvi. 1 ;) all which things are predicated of Jehovah, although in truth it is altogether otherwise. The reason why they are predicated was mentioned above, to which this may be added, that some very general idea may thereby be at first formed, how the Lord rules and orders all things both in general and particular, and that it may be afterwards learned and apprehended, how that nothing of evil comes from the Lord, much less that he kills and destroys, but that it is man who brings evil on himself, and kills and destroys himself : although it is not man who does so, but evil spirits, who excite and lead him to such mischiefs ; nevertheless man is the agent, inasmuch as he believes himself to be so ;—thus, then, it is to be here understood, how it is predicated of *Jehovah that He would destroy man*, when yet it was man himself who destroyed and extinguished himself. The nature and truth of such appearance is particularly exemplified by those in another life, who are in torment and the pains of hell, since they are continually lamenting themselves, and attributing all the evil of punishment to the Lord. It is similar also with evil spirits in the world of evil spirits, who place their delight, yea, their greatest delight, in hurting and punishing others ; those who are hurt and punished suppose their sufferings to come from the Lord, but they are informed and convinced, that not the least portion of evil comes from the Lord, but that they themselves bring evil upon themselves ; for such is the state, and such the equilibrium of all things in another life, that evil returns upon him who does it, and becomes the evil of punishment, which is inevitable. This is called its *permission*, because the correction or amendment of evil is regarded : still, however, the Lord turns all the evil of punishment into good, so that nothing but good is from the Lord. The nature

of *permission* has been heretofore totally unknown ; it is generally supposed that what is *permitted* is to be imputed to him as an agent, who *permits* it, by reason of his *permission* ; but it is altogether otherwise, as will be shown, by the divine mercy of the Lord, in a future part of this work.

593. By *whom I created from off the faces of the ground*, is signified the man of the posterity of the Most Ancient Church, as is evident not only from this circumstance, that he is called *man whom He created*, that is, whom He regenerated, and afterwards, *whom He made*, that is, whom He perfected or regenerated, until he became celestial, but, also from this, that he is said *to be created from off the faces of the ground*, where *ground* signifies the church, as was shown above. It is further evident from this consideration, that it here treats of those who immersed the doctrinals of faith in their lusts, and such as had not the doctrine of faith, could not do so, for those who are out of the church, are in a state of ignorance respecting truth and good. Those who are in ignorance may be in a certain species of innocence, while they speak and act in some respects contrary to the truths and goods of faith, inasmuch as they may be influenced by a kind of zeal for the worship, which they had embraced through the prejudice of education, and which therefore they supposed to be true and good ; but it is altogether different with those who have amongst them the doctrine of faith, for they may mix what is true with what is false, and what is holy with what is profane ; hence their condition in another life is much worse than that of those who are called Gentiles, as will be shown in a future part of this work, when, by the divine mercy of the Lord, we come to speak of the Gentiles.

594. *From man to beast, and even to the creeping thing*, signifies that whatever is of the will would extinguish him, appears from the signification of *man*, of *beast*, and of *creeping thing*. *Man* is man only by virtue of will and understanding, whereby he is distinguished from the brutes, being in other respects like unto them : with the people here spoken of, all will of good, and all understanding of truth, were lost, and in the place of the will of good, wild lusts succeeded, and in the place of the understanding of truth, wild phantasies, the latter being commingled with the former, wherefore when they had thus, as it were, destroyed *remains*, their destruction was unavoidable, and they necessarily became extinct. That whatever has relation to will is called *beast and creeping thing*, appears from what was shown above concerning *beasts and creeping things* : here, however, by reason of the nature and quality of the people spoken of, *beasts* do not signify good but evil affections, consequently lusts, and *creeping things* pleasures, as well corporeal as sensual. That *beast and creeping things* have such a signification, needs no further proof from the Word, enough having been already

said on the subject, n. 45, 46, 142, 143, to which the reader is referred.

595. The *fowl of the heavens* signifies whatever has relation to understanding or thought, as may be also seen above, n. 40.

596. Verse 8. *And Noah found grace in the eyes of Jehovah.* By *Noah* is signified a new church; by *finding grace in the eyes of Jehovah* is signified that the Lord foresaw that thus mankind might be saved.

597. By *Noah* is signified a New Church, as will be seen from what is said concerning it hereafter: this new church is to be called the *Ancient Church*, in order to distinguish between the *Most Ancient Church* which was before the flood, and that which existed after the flood. The states of those churches were altogether different; that of the *Most Ancient Church* consisted in enjoying from the Lord a perception of goodness, and thence of truth; the state of the *Ancient Church*, or *Noah*, consisted in possessing a conscience of what is good and true; such as the difference is between having perception and having conscience, such also was the difference between the state of the *Most Ancient Church*, and the state of the *Ancient Church*: perception is not conscience; the celestial have perception, the spiritual have conscience; the *Most Ancient Church* was celestial, but the *Ancient* was spiritual. The *Most Ancient Church* enjoyed immediate revelation by consort with spirits and angels, and also by visions and dreams, from the Lord, by virtue whereof it was given them to know in general what was good and true, and when they had attained such general knowledge, then by means of perceptions they confirmed those general ideas as a sort of principles in innumerable instances, which innumerable instances were the particulars, or singulars, of the general ideas to which they had relation; thus general ideas as principles were every day strengthened and confirmed; whatsoever was not in agreement with those general ideas, they perceived was not true, and whatsoever was in agreement, they perceived to be true:—such is the state also of the celestial angels. In the *Most Ancient Church* these general principles were celestial and eternal truths; as that the Lord rules the universe, that all goodness and truth are from the Lord, that all life is from the Lord, that man's *proprium* is nothing but evil, and that in itself it is dead; besides many other truths of a like nature; in all which they received a perception from the Lord respecting the innumerable things tending to confirm them, and to harmonize with them: love with them was the principal of faith, and by means of love it was given them of the Lord to perceive whatever had relation to faith, in consequence whereof faith with them was love, as was said above. But it was very different with the *Ancient Church*, as will be shown, by the divine mercy of the Lord, in its proper place:

598. By *finding grace in the eyes of Jehovah*, is signified that the Lord foresaw that thus mankind might be saved, appears from the following considerations. The mercy of the Lord involves in it, and regards the salvation of the whole human race, and so also does *grace*, wherefore the salvation of mankind is signified by *grace*: by *Noah* is signified, not only a New Church, but also the faith of that church, which was a faith grounded in charity; thus the Lord foresaw, that by faith grounded in charity the human race might be saved, concerning which faith more will be said hereafter. But mercy and *grace* are distinguished in the Word, and the distinction is according to the difference of the recipient subjects: mercy is applied to those who are celestial, but *grace* to those who are spiritual; for the celestial acknowledge nothing else but mercy, the spiritual scarcely any thing but *grace*; the celestial know not what *grace* is; the spiritual scarcely know what mercy is, which they make to be one and the same thing with *grace*; and this is in consequence of the difference there is between the humiliation of each; such as are in humiliation of heart, implore the mercy of the Lord, but such as are in humiliation of thought, petition for *grace*, and if they implore mercy, it is only in a state of temptation, or they do it with the lips alone, and not with the heart. Inasmuch as the New Church called *Noah* was not celestial, but spiritual, therefore it is said to have found, not mercy, but *grace, in the eyes of Jehovah*. That a distinction is made in the Word between mercy and *grace*, is evident from numerous passages, where Jehovah is called *merciful* and *gracious*, as in Psalm ciii. 8; cxi. 4; cxii. 4; Joel ii. 13. In like manner they are distinguished in other passages, as in Jeremiah: "Thus saith Jehovah, the people left of the sword, found *grace* in the wilderness, even Israel, when I went to cause him to rest; Jehovah hath appeared from afar unto me, and I have loved thee with the love of an age, therefore with *mercy* have I attracted thee," (xxxi. 2, 3;) where *grace* is predicated of the spiritual principle, and *mercy* of the celestial. So in Isaiah: "Therefore will Jehovah wait to give *grace* unto you, and therefore will He raise Himself to have *mercy* upon you," (xxx. 18;) where *grace* in like manner has respect to what is spiritual, and *mercy* to what is celestial. So when Lot says to the angels: "Behold now thy servant hath found *grace in thine eyes*, and thou hast magnified thy *mercy* which thou hast done with me, in vivifying my soul," (Gen. xix. 19:) *grace* has respect to things spiritual, such as relate to faith or the understanding, as is here also evident, because *Lot is said to have found grace in the angel's eyes*; but *mercy* has respect to things celestial, such as relate to love, or the will, as appears from this, that the angel is said to have *done mercy, and to have vivified the soul*.

9. These are the nativities of Noah: Noah was just and upright in his generations; and Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God; and the earth was filled with violence.

12. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me, because the earth is filled with violence from their faces, and behold, I will destroy them with the earth.

14. Make thee an ark of gopher wood: mansions shalt thou make the ark, and shall pitch it within and without with pitch.

15. And thus shalt thou make it; three hundred cubits the length of the ark, fifty cubits the breadth of it, and thirty cubits the height of it.

16. A window shalt thou make to the ark, and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; lowest, second, and third [mansions] shalt thou make it.

17. And I, behold I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; all that is in the earth shall expire.

18. And I will establish my covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.

20. Of fowl according to his kind, and of beast according to his kind; of every creeping thing of the ground according to his kind; pairs of all shall enter into thee to be made alive.

21. And thou, take thou to thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.

22. And Noah did according to all that God commanded him, so did he.

THE CONTENTS.

599. The state of the Church, which was called *Noah*, is here treated of prior to regeneration.

600. The man of that Church is described, as capable of regeneration, verse 9; but that hence arose three kinds of doctrines, which are *Shem*, *Ham*, and *Japheth*, verse 10.

601. The man of the Most Ancient Church who remained, was incapable of regeneration in consequence of his direful persuasions and filthy lusts, verses 11, 12, whereby he would utterly destroy himself, verse 13.

602. But this was not the case with the man of the church called *Noah*, who is described by *the ark*, verse 14, and the *remains* in him are described by the *measures*, verse 15, and his intellectual things by a *window, door, and mansions*, verse 16.

603. That he should be preserved, when the rest would perish by an inundation of evil and the false, verse 17.

604. And the goods and truths which were with him, should be saved, verse 18; consequently, whatever related to the will and the understanding, by regeneration, verses 19, 20; to receive which he was to be prepared, verse 21; and that it was so effected, verse 22.

THE INTERNAL SENSE.

605. It now treats of the formation of a new church, which is named *Noah*, and its formation is described by *the ark, into which were received living things of every kind*; but before that new church could exist, the man of the church, as is usual, must needs endure many temptations, which are described by the elevation, fluctuation, and continuance of that ark on *the waters of the flood*; and at length, his becoming a true spiritual man, and being set at liberty, is described by the *cessation of the waters*, and several things which follow. It is impossible for any one to see these spiritual contents, who abides only in the sense of the letter, for this reason particularly, because all these things have an historical connection, and suggest the idea of a history of events; but such was the style of writing at that time, which to those ancient people was most agreeable,—namely, that all things should be involved in types, and these types be reduced to, and connected in, some historical arrangement; and the more perfect such connection was, so much the more suitable was it to their genius and temper; for in those ancient times they did not apply themselves so much to the sciences, as men do at this day, but to profound thoughts, from whence resulted such historical arrangements. This was the wisdom of the ancients.

606. *The flood, the ark, and consequently the things described concerning the flood and the ark*, signify regeneration, and also the temptations which precede it, as is known in some measure to the learned at this day, by whom regeneration and temptations are likewise compared to *the waters of a flood*.

607. In the following pages the nature of the church called *Noah* is briefly described; and that some idea thereof may be formed, it shall be briefly described. The Most Ancient Church, as was observed, was celestial, but this was made spiritual. The Most Ancient had a perception of the good and the true; this, or the Ancient, had no perception, but in the place

of it a different kind of impression, or dictate, which may be called *conscience*. But what has heretofore been unknown to the world, and will perhaps appear incredible, the man of the Most Ancient Church had internal respiration, and none external but what was tacit; wherefore they did not converse so much by words, as subsequently, and at this day, but by *ideas*, like the angels, which they were able to express by innumerable changes of the countenance and face, and especially of the lips, in which there are innumerable series of muscular fibres, which are not unfolded in the present day, but which then being free, served as a means to suggest, signify, and represent their *ideas*, so that they could express in a minute, what at this day could not be expressed by articulate sounds and words under an hour; and this more fully and evidently to the capacity and understanding than is possible by any combination of words. This is perhaps incredible, but nevertheless it is true. There are also many inhabitants of other earths, who have thus conversed, and who continue to converse thus at this day, concerning whom, by the divine mercy of the Lord, more will be subsequently stated. It is further given me to know the nature of that internal respiration, and how in process of time it was changed; and because they had such respiration as the angels—for they respire in like manner,—therefore also their minds were employed on profound ideas of thought, and they were in the capacity of enjoying such perception as cannot be described, for were it described, as to its quality, yet being incomprehensible, it would also be rejected as incredible. But in their posterity that internal respiration vanished by degrees, and with those who were occupied with direful persuasions and phantasies, it was so changed, that they could no longer express visibly any idea of thought but what was most deformed, in consequence of which they could not possibly survive, wherefore they all became extinct.

608. When internal respiration ceased, external respiration by degrees succeeded in its place, such as we experience at this day, and with external respiration the language of words, or of articulate sounds, into which were determined the ideas of thought. Thus the state of man was altogether changed, and became such, as to render him incapable of enjoying any longer that perception which the Most Ancient Church enjoyed, but instead of perception he had another kind of dictate, which may be called *conscience*, for it resembled conscience, although it was a sort of intermediate between perception and the conscience which is known to some at the present day. And when the ideas of thought were thus determined by verbal expressions, they were no longer capable of being instructed through the internal man, as in the Most Ancient Church, but through the external; wherefore doctrinals then succeeded instead of the

revelations of the Most Ancient Church, which might first be apprehended by the external senses, and thereby formed into material ideas of the memory, and thence into ideas of thought, by which, and according to which, they were instructed. Hence it was that this church, which succeeded, had a genius altogether different from that of the most ancient; to which genius, or to which state, unless the Lord had reduced mankind, no man could possibly have been saved.

609. Whereas the state of the man of this church, which is *Noah*, was altogether changed from the state of the man of the Most Ancient Church, therefore, as just observed, he could no longer be informed and enlightened in the same manner as the most ancient man, because the internals were closed, so that there was no longer any communication with heaven but what was unknown; wherefore neither could he be instructed except by an external or sensual way, or that of the senses, as was observed. It was on this account that, by the Divine Providence of the Lord, the doctrinals of faith, with certain revelations of the Most Ancient Church, were preserved for the use of this posterity. These doctrinals were first collected by *Cain*, and laid up that they might not be lost, wherefore it is said of *Cain*, that he *had a mark set upon him, lest any one should slay him*, (see chap. iv. 15.) They were afterwards reduced into doctrine by *Enoch*, but as this doctrine was of no use at that time, and was intended only for posterity, therefore it is said that *God took him*, (see chap. v. 24.) These doctrinals of faith were what were preserved by the Lord for the use of this posterity, or church, for it was foreseen by the Lord that perception would perish, wherefore also it was provided, that they should remain.

610. Verse 9. *These are the nativities of Noah; Noah was just and upright in his generations; and Noah walked with God.* By the *nativities of Noah*, a description of the reformation or regeneration of the new church is signified, by *Noah's being just and upright in his generations* is signified, that he was in a capacity of being gifted with charity; *just* has relation to the good of charity; *upright* [integer] to the truth of charity; *generations*, to faith: *to walk with God* signifies here, as above, when treating of *Enoch*, the doctrine of faith.

611. By the *nativities of Noah*, a description of the reformation or regeneration of the new church is signified, as is evident from what was said above, (chap. ii. 4; v. 1.)

612. By *Noah's being just and upright in his generations*, is signified, that he was in a capacity of being gifted with charity, appears from the signification of *just and upright*, since *just* has relation to the good of charity, *upright* to the truth of charity: as well as from charity's being the essential of that church, of which by the divine mercy of the Lord, more will be said here-

after. That *just* has relation to the good of charity, and *upright* to the truth of charity, is evident from the Word; as in Isaiah: "They shall seek me daily, and shall desire the knowledge of my ways, as a nation that doeth *justice*, and doth not forsake the *judgment* of their God; they shall ask of me the *judgments of justice*; they shall desire the approaching of God," (lviii. 2;) where *judgment* signifies what has relation to truth, and *justice* what has relation to good: *to do judgment and justice* was a customary form of speech denoting what is true and good, (as Isaiah lvi. 1; Jerem. xxii. 3, 15; xxiii. 5; xxxiii. 15; Ezek. xxxiii. 14, 16, 19.) The Lord said, "The *just* shall shine as the sun in the kingdom of my Father," (Matt. xiii. 43;) signifying those who are principled in charity: also, speaking of the consummation of the age, he said, "The angels shall go forth, and shall sever the wicked from the midst of the *just*," verse 49 of the same chapter; signifying likewise those who are in the good of charity. But *upright* [integer] signifies what is true originating in charity; for truth may be derived from sundry origins, but that which originates in the good of charity from the Lord, is called *upright*, and an *upright man*; as in David: "Who shall sojourn in thy tent? who shall dwell in the mountain of thy holiness? he that walketh *upright*, and doeth *justice*, and speaketh the truth in his heart," (Psalm xv. 1, 2;) giving a description of the *upright*. So again: "With the holy thou behavest thyself holily, with the *upright man* thou showest thyself *upright*," (Psalm xviii. 25;) where an *upright man* signifies one who is principled in the holy principle or good of charity. Again: "Jehovah will not withhold good from them that walk in *uprightness*," (Psalm lxxxiv. 11.) That an *upright man* is one who is in truth from a principle of good, or who speaks and does what is true from charity, is evident from this consideration, that the expressions *to walk*, and *way*, and also *right*, or *rectitude*, which relate to truth, are often applied to the *upright* or to *uprightness*; as in David: "I will inform the *upright in the way*, when will he come unto me? I will *walk* in the *uprightness* of my heart in the midst of my house," (Psalm ci. 2;) and again: "He that *walketh* in the *way* of the *upright* shall minister unto me," verse 6, of the same Psalm; and again: "Blessed are the *upright in the way*, who *walk* in the law of Jehovah," (Psalm exix. 1;) and again: "*Uprightness and rectitude* shall guard me," (Psalm xxv. 21;) and again: "Mark the *upright*, and behold the *right*, for the end of that man is peace," (Psalm xxxvii. 37.) Hence it appears that he is called *just*, who does good, and he *upright*, who does what is true from a good principle, which also is to do *justice and judgment*: *holiness and justice* are the celestial principle of faith; *uprightness* [integritas] and *judgment*, are the spiritual principle thence derived.

613. That *generations* have relation to faith, does not appear

from the sense of the letter, which is historical, but, inasmuch as internal things alone are here treated of, by *generations* are signified the things which are of faith; it is also evident, from the series, that *generations* cannot be taken in any other signification. In the Word, the same signification sometimes occurs: as in Isaiah: "They shall build of thee the old waste places; thou shalt raise up the foundations of *generation and generation*, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in," (lvi. 12 :) where every expression is significative of something relating to faith: *the old waste places* signifying the celestial things of faith, *the foundations of generation and generation* the spiritual things of faith. So again in the same prophet: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of *generation and generation*," (lxi. 4;) where the word *generation* is used in the same sense as before. Again in the same prophet: "They shall not labor in vain, nor *generate* to perturbation, for they are the seed of the blessed of Jehovah, and their *offspring* with them," (lxv. 23;) in which passage, *to generate* is predicated of the things that are of faith, *to labor*, of the things that are of love; the latter are called *the seed of the blessed of Jehovah*, the former are called *offspring*.

614. *To walk with God*, signifies the doctrine of faith, as may be seen in the explication above, concerning *Enoch*, (chap. v. 22, 24,) of whom also it is said, that *he walked with God*. The doctrine of faith preserved for the use of posterity was there signified, and as this was the posterity for whose use that doctrine was preserved, the phrase is now resumed.

615. The nature of the man of this church is here described in general, not as to what he was at present, for his formation is treated of afterwards, but as to what he was capable of becoming, namely, that by the knowledges of faith he might be gifted with charity, and thus act from charity, and from the good of charity know what was true; wherefore the good of charity, or *the just*, is first spoken of, and afterwards the truth of charity, or *the upright*. Charity, as was previously stated, is love towards our neighbor, and mercy; it is a degree of love inferior to what prevailed in the Most Ancient Church, which was love towards the Lord; thus then love descended, and became more external, and is to be called charity.

616. Verse 10. *And Noah begat three sons, Shem, Ham, and Japheth*. By *Noah's begetting three sons*, is signified, that three kinds of doctrines sprang thence, which are signified by *Shem, Ham, and Japheth*.

617. By *Noah's begetting three sons*, is signified, that three kinds of doctrines sprang thence, as is manifest from all that has been said above respecting names, as signifying nothing else

but churches, or what is the same, doctrines : they have here also the same signification, but are only mentioned for the sake of the connection with what precedes, from which it appears, that it was foreseen by the Lord, that a man of this genius and temper was capable of being gifted with charity, but still that three kinds of doctrines would thence have birth, of which more will be said, by the divine mercy of the Lord, when we come to treat of *Shem, Ham, and Japheth*.

618. It is said that *Noah was just and upright, that he walked with God*, and, in the passage before us, that *he begat three sons*, when yet these expressions relate not to what *Noah* then was, and did, but to what he was about to be and do at a future time ; concerning which mode of expression it is to be observed, that the internal sense of the Word is such, as to have no respect to times ; and this mode of expression is usually adopted in the original language, where sometimes one and the same word is applicable to any time ; thus the interior contents appear more evidently. The original language derives such mode of expression from the internal sense, which is more manifold than any one can suppose, or believe, hence it is not suffered to be limited by times and distinctions.

619. Verse 11. *And the earth was corrupt before God, and the earth was filled with violence*. By *the earth* is signified that race spoken of above, which is said to be *corrupt* by reason of their direful persuasions, and to be *filled with violence*, by reason of their filthy lusts. The term *God* is made use of here and in the subsequent parts of this chapter, because there was now no church.

620. By *earth* is signified that race above spoken of, as is plain from what was shown concerning the signification of *earth and ground* : *earth* is an expression which is very frequently used in the Word, and by it is signified the *land* where the true church of the Lord is, as the *land of Canaan* : it is *earth* or *land* also where the church is not, as the *land of Egypt*, and of the Gentiles, consequently *earth* is used to signify the nation which dwells therein ; and as it signifies a nation in general, so it signifies every one in particular, according to his quality, who makes a part of the nation. *Earth* is so called from celestial love, as the *land of Canaan*, and also from defiled loves, as the *lands of the gentiles* ; but *ground* is so called from faith which is sown therein ; for as was shown above, the *earth* is the continent of the *ground*, and *ground* is the continent of *field*, as love is the continent of faith, and faith is the continent of the knowledges of faith, which are sown therein. Here the *earth* denotes the race, in which the all of celestial love, and of the church, was lost : for the subject always determines the predicate.

621. The *earth* is called *corrupt* by reason of direful persuasions, and *filled with violence* by reason of filthy lusts, as

appears from the signification of the expressions *to corrupt* and *violence*. In the Word, one expression is never used for another, but that is constantly employed, which gives the peculiar signification of the thing treated of, and this in such a manner, that it instantly appears, from the expressions alone which are made use of, what is signified in the internal sense, as here from the words *corrupt* and *violence*. *Corrupt* is predicated of what relates to the understanding when it is desolate; *violence* of what relates to the will when vastated; thus *corrupt* is predicated of persuasions, and *violence* of cupidities.

622. *To corrupt* is predicated of persuasions, as is evident from Isaiah: "They shall not do evil, nor *corrupt*, in all the mountain of my holiness, because the earth shall be full of knowledge from Jehovah," (xi. 9; and in like manner, chap. lxxv. 25;) in which passages, *to do evil* has respect to the will, or lusts; and *to corrupt* to the understanding, or the persuasions of what is false. So in the same prophet: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are *corrupters*," (i. 4;) in this passage, as in other places, *nations*, and *a seed of evil doers*, denote evils which are of the will, or lusts; *people* and *children that are corrupters*, denote the falses which are of the understanding, or persuasions. So in Ezekiel: "Thou art *corrupt* more than they in all thy ways," (xvi. 47;) where *to be corrupt* is spoken of the things which relate to understanding, reason, or thought, for way is an expression signifying truth. So in David: "They have done a *corrupt* and abominable work," (Psalm xiv. 1;) where *corrupt* signifies dreadful persuasions, and *abominable* signifies filthy lusts, which influence a work, or from which a work proceeds. So in Daniel: "After threescore and two weeks shall Messiah be cut off, but not for himself, and the people of a leader that shall come shall *corrupt* the city and the sanctuary, and the end thereof shall be with a flood," (ix. 26;) where in like manner *to corrupt* is predicated of the persuasions of the false, of which a flood is predicated.

623. *The earth is said to be filled with violence* on account of filthy lusts, and particularly those which originate in self-love, or insolent haughtiness of spirit, as is evident from the Word: it is called *violence* when it is offered to holy things by profaning them, as did these antediluvians, who immersed the doctrinals of faith in all kinds of lusts, as in Ezekiel: "My faces will I turn away from them, and they shall *profane* my secret, for the burglars shall enter into it, and shall *profane* it; make a chain, for the land is full of the judgment of bloods, and *the city is full of violence*," (vii. 22, 23.) *The violent* are here described, as being of the character just mentioned. So in the same prophet: "They shall eat their bread in solicitude, and drink their waters in desolation, that the land may be vastated from its

fulness, because of the *violence* of all them that dwell therein," (xii. 19;) *bread which they shall eat in solicitude* signifies things celestial; *waters which they shall drink in desolation* signify things spiritual, to which they had offered *violence*, or which they had profaned. Also in Isaiah: "Their webs shall not become garments, neither shall they be covered in their works; their works are works of iniquity, and the act of *violence* is in their hands," (lix. 6;) where *webs* and *garments* are predicated of the things belonging to understanding or thought; and *iniquity* and *violence* of the things belonging to the will or works. Again in Jonah: "Let them turn every one from his evil way, and from the *violence* which is in their hands," (iv. 8;) where *evil way* is predicated of the falses which relate to understanding; and *violence* is predicated of the evils which relate to the will. So in Jeremiah: "There shall come in a year a rumor and *violence* in the land," (li. 46;) a *rumor* signifies those things which are of the understanding; *violence* those which belong to the will. Also in Isaiah: "He did no *violence*, neither was deceit in his mouth," (liii. 9;) where *violence* denotes what relates to the will, and *deceit in the mouth*, what relates to the understanding.

624. It here treats of a state of the church's non-existence, as appears from this circumstance, that in this and the following verses of the present chapter *God* is spoken of, whereas in the foregoing verses *Jehovah* was applied. When the church is in a state of non-existence, *God* is used, but when the church exists, *Jehovah* is used; as in the first chapter of Genesis, when there was no church, mention is made of *God*, but in the following chapter, when there was a church, mention is made of *Jehovah God*: *Jehovah* is a name most holy, and belongs only to the church; whereas *God* is not so, inasmuch as every nation had gods, and therefore the name *God* was not so holy: it was not allowed any one to name the name *Jehovah*, but those who had the knowledge of the true faith; whereas every one might name the name *God*.

625. Verse 12. *And God saw the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth.* *God's seeing the earth* signifies that God knew man: the *earth's being corrupt* signifies that there was nothing but what was false: *all flesh corrupting his way upon the earth* signifies that the corporeal part of man destroyed all understanding of truth.

626. *God's seeing the earth* signifies that he knew man, as may appear plain to every one: for God, who knows all and every thing from eternity, has no need to see what is the state of any thing: to see is a human act, wherefore, as was observed at verse 6 and elsewhere, it is spoken according to those things which appear in man; nay, so far is this method of speaking adopted, that God is even said to *see with eyes*.

627. *All flesh corrupting its way on the earth*, signifies that

the corporeal part or principle of man had destroyed all understanding of truth, as appears from the signification of flesh, spoken of above, verse 3, that it is in general every man, and in particular the corporeal man, or all that is corporeal; and from the signification of *way*, that it is the understanding of truth, or truth itself: way is predicated of the understanding of truth, or of truth itself, as appears from those passages from the Word above quoted, and moreover from these which follow. In Moses: "Jehovah said, Arise, get thee down quickly from hence, because thy people have *corrupted* themselves, they have quickly turned aside out of the *way* which I commanded them, they have made them a molten [image]," (Deut. ix. 12, 16;) signifying that they had turned from the precepts which are truth. So in Jeremiah: "Whose eyes are open upon all the *ways* of the sons of men, to give every one according to his *ways*, and according to the fruit of his works," (xxxii. 19;) *ways* signify a life according to the precepts; the *fruit of works* is life derived from charity; thus *way* is predicated of truths, which belong to precepts and commandments; as is the case also with *the son of man*, and *man* [*vir*], as was shown above; see likewise Jer. vii. 3; xvii. 10. Also in Hosea: "I will visit upon him his *ways*, and recompense to him his works," (iv. 9;) and in Zechariah: "Return ye from your evil *ways*, and your evil works; like as Jehovah of Sabaoth hath thought to do unto us according to our *ways*, and according to our works," (i. 4, 6;) where the sense is similar, though opposite to that of the foregoing passages, because here the ways are evil, and the works evil. Again in Jeremiah: "I will give them one heart and one *way*," (xxxii. 39;) where *heart* signifies goodnesses, and *way* truths. So in David: "Make me to understand the *way* of thy commandments; remove from me the *way* of a lie; and grant me thy law graciously; I have chosen the *way* of truth: I will run the *way* of Thy precepts," (Psalm cxix. 26, 27, 29, 30, 32, 35;) where the *way* of commandments and precepts is called the *way* of truth, to which the *way* of a lie is contrary. Again: "Show me thy *ways* Jehovah, teach me thy *paths*; *guide my way* in thy truth, and teach me," (Psalm xxv. 4, 5;) where *way* in like manner evidently signifies truth. So in Isaiah: "With whom did Jehovah take counsel, and instructed him, and taught him the *path* of judgment, and taught him knowledge, and made him to know the *way of understanding*?" (xl. 14;) where *way* plainly signifies the understanding of truth. Again in Jeremiah: "Thus saith Jehovah, Stand ye in the *ways* and see, and ask for the old *paths*, which is the good *way*, and walk therein," (vi. 16;) denoting in like manner the understanding of truth. Also in Isaiah: "I will lead the blind in a *way* they have not known, I will lead them in *paths* they have not known," (xlii. 16;) both *way*, and *path*, and *by-way*, and

broad-way, and *street*, are predicated of truths, because they lead to truth; as also in Jeremiah: "They have caused them to stumble in their ways, the ancient *by-ways*, to walk in *paths*, a way not cast up," (xviii. 15.) In like manner in the book of Judges: "In the days of Jael the *highways* ceased, and they that walked in *paths* went through winding *by-paths*; *streets* ceased in Israel," (v. 6.)

628. The internal sense here is, that every man, whosoever was on the earth, where the church was, corrupted his way, so that he did not understand truth, because every man was become corporeal; not only those who are treated of in the foregoing verse, but also those who are called *Noah*, and who are particularly treated of in this and in the following verse; for such were they before regeneration. This previous description is given of them, because their regeneration is treated of in the following verses; and whereas little of the church remained, the name *God* is here used, and not *Jehovah*. In this verse is signified that there was nothing true; in the subsequent verse, that there was nothing good; only in the *remains* which were with those who are called *Noah*, for without *remains* regeneration is impossible; also in the doctrinals with which they were acquainted; but there was no understanding of truth, which never is given except where there is a will of good; where there is no will, neither is there understanding, and as is the will, so is also the understanding. The most ancient people had the will of good, because they had love towards the Lord, and thence had the understanding of truth, but this understanding perished utterly with the will: a species of rational truth, and natural good remained with those who are called *Noah*, and therefore they were capable of regeneration.

629. Verse 13. *And God said unto Noah, the end of all flesh is come before me, because the earth is filled with violence from their faces, and behold, I will destroy them with the earth.* By *God's saying*, is signified, that it was so: *the end of all flesh is come before me*, signifies, that mankind must of necessity perish; *because the earth is filled with violence*, signifies, that there was no longer any will of goodness; *behold I will destroy them with the earth*, signifies, that mankind, with the church, would perish.

630. By *God's saying*, is signified, that it was so, is evident from this consideration, that with *Jehovah*, to be [*esse*] is all and every thing.

631. *The end of all flesh is come before me*, signifies, that mankind must of necessity perish, as is evident from the words themselves, and also from the signification of *flesh*, as denoting every man in general, and the corporeal man in particular, according to what was shown above.

632. By *the earth's being filled with violence*, is signified,

that there was no longer any will of goodness, is plain from what was said and shown above, verse 11, concerning the signification of *violence*: in the preceding verse it is stated of the understanding of truth, and here of the will of goodness, that both perished with the man of the church.

633. The fact is, that there is with no man any understanding of truth, and will of goodness, not even with those who were of the Most Ancient Church; but when they become celestial, it appears as if the will of goodness, and the understanding of truth, were with them, when nevertheless they are of the Lord alone, which such celestial men know, acknowledge, and perceive; as is the case also with the angels, inasmuch that whosoever does not know, acknowledge, and perceive it to be so, is totally destitute of the understanding of truth, and the will of goodness. With every celestial man, and with every angel, even the most celestial, his *proprium* is nothing but what is false and evil; for it is a known thing, that the *Heavens are not pure before the Lord*, and that *all good and all truth are of the Lord alone*: but in proportion as a man and an angel is in a capacity of being perfected, so by the divine mercy of the Lord he is perfected, and, as it were, receives the understanding of truth, and the will of good: but that he possesses them is only an appearance. Every one is capable of being perfected, and consequently of receiving this gift of the Lord's mercy, according to his actual life, modified by the hereditary evil implanted in him from his parents.

634. It is, however, a very difficult matter to explain to the apprehension, what the understanding of truth and the will of good are in a proper sense, because whatever a man thinks, he supposes to be of the understanding, because he so terms it; and whatever he desires, he supposes to be of will, because he so terms it; and it is the more difficult to explain this point to the apprehension, because most people at this day are also ignorant, that the intellectual principle is distinct from the will; for when they *think* any thing, they say that they *will*, and when they *will* any thing, they say that they *think*. One cause of the difficulty arises from their using such terms to express themselves, and another is, because mankind are immersed solely in things corporeal, or their life is in outermost principles. Owing to these causes they are also ignorant, that there is in every man an interior principle, and something still more *interior*, yea, an *inmost*; and that his corporeal and sensual principle is the outermost or lowest: cupidities and things of memory are the first interiors; affections and things rational are still more interior; and the will of good, and the understanding of truth are inmost; and all these things are as distinct from each other as possible. The corporeal man makes all these things a one, and confounds them, which is the reason of his believing, when

his corporeal part dies, that every thing will die with it; when, nevertheless, he then first begins to live, and to live by his interiors in an orderly succession. Unless the interiors were thus distinct, and did thus succeed each other, it would be impossible for men to become *spirits*, or *angelic spirits*, or *angels*, in another life, for they are thus distinguished according to the interiors:—hence the three heavens are perfectly distinct from each other. From these observations then it may in some degree appear, what the understanding of truth and the will of good are in a proper sense, and that they can only be predicated of the celestial man, or of the angels of the third heaven.

635. In the end of the days of the antediluvian church, all understanding of truth and will of good perished, as is signified by what was said in the foregoing and present verses. This occurred to such a degree with the antediluvians who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called *Noah*, there was a reserve of *remains*, which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good: for such as the man is, such is the operation of *remains*. By *remains* they were in a capacity of being regenerated, nor did persuasions oppose and absorb the operation of the Lord by *remains*. Persuasions, or principles grounded and rooted in what is false, impede all divine operations, and unless they are first extirpated, it is impossible for man to become regenerate: but of this, by the divine mercy of the Lord, more will be said presently.

636. By *destroying them with the earth* is signified, that mankind, with the church, would perish, as is manifest from this consideration, that it is here said, *with the earth*; for the *earth* in its extended sense signifies love, as was before observed, consequently the celestial things of the church; in the present case, since no love, nor any thing celestial remained, it signifies self-love, and what is contrary to the celestial church. Still however there existed a man of the church, because he possessed the doctrinals of faith; for as was observed, *earth* is the continent of *ground*, and *ground of field*, as *love* is the continent of faith, and faith of the knowledges of faith.

637. With respect to this signification of the words *I will destroy them with the earth*, it may be observed, that if the Lord's Church were utterly extinct on the earth, mankind could in no wise exist, but all and each of them must needs perish. The church is like the heart in the natural body, as was before observed, and so long as the heart lives, the neighboring viscera and members may live also, but as soon as the heart dies, all and every part of the body die with it. The church of the Lord on earth being thus as a heart, the whole race of

mankind, even those who are out of the church, derive life thence. The cause of this is at the present day utterly unknown, but that some idea may be formed concerning it, it may be observed, that the whole race of mankind on earth resembles the natural body with its several parts, in which the church is like the heart, and unless there were a church, with which, as with a sort of heart, the Lord might be united through heaven and the world of spirits, a disjunction would ensue, and in consequence of such disjunction from the Lord, mankind would instantly perish. And this is the reason why, since the first creation of man, there has always existed some church or other; and whenever any church began to decline, yet 'still it remained with some. This also was the cause of the Lord's coming into the world; for unless, out of his divine mercy, he had come, the whole race of man on this earth must have perished, inasmuch as the church at that time was in ultimates, and scarcely any good and truth remained. That mankind cannot possibly live, unless they have conjunction with the Lord through heaven and the world of spirits, is, because man regarded in himself is much viler than the brutes; and were he left to himself, he would rush headlong to his own destruction and that of all others, since he desires nothing but the ruin of himself and of others. The law of order respecting him ought to be, that each should love another as himself; but if man be left to himself, he loves himself more than others, and consequently hates all others in comparison with himself. With the brutes it is otherwise; for they live according to their order, thus altogether, but man altogether contrary to his order, wherefore, unless the Lord had compassion upon him, and joined him to Himself by the angels, he would never be able to live a single moment. Of this man is ignorant.

638. Verse 14. *Make thee an ark of gopher wood; mansions shalt thou make the ark, and shalt pitch it within and without with pitch.* By *the ark* is signified the man of this church; by *gopher wood* his concupiscences; by *mansions* are signified the two parts of man which are of the will and the understanding; by *pitching it within and without with pitch* is signified preservation from the overflowing of lusts.

639. By *the ark* is signified the man of this church, or the church called *Noah*, as is sufficiently plain from its description in the following verses, and also from this consideration, that the Word of the Lord involves spiritual and celestial things in every part, that is, the Word of the Lord is spiritual and celestial. If *the ark*, with its pitching, dimensions, and construction, as also the flood, had no other signification than what the letter presents, there would be nothing at all spiritual and celestial in the account of them, but only a kind of history, which would be of no more use to mankind than a similar history

composed by profane writers. But since the Word of the Lord, in its bosom, or recess, contains and involves things spiritual and celestial in every part of it, it is most evident, that by *the ark*, and by all things which are said concerning it, are signified areana never heretofore discovered. The like observation holds good in other instances, as in that of the *little ark*, wherein Moses was hid, and which was placed in the flags near the banks of the river, Exod. ii. 3; and still more eminently in respect to the *holy ark* in the wilderness, which was constructed according to the type shown to Moses on Mount Sinai; in which, unless all and every thing relating thereto had been representative of the Lord and of His kingdom, it would have been nothing else but a kind of idol; and the worship idolatrous. The same is true of the temple of Solomon, which was by no means holy of itself, or by virtue of the gold, silver, cedar, and stone, of which it was composed, but by virtue of the particular things represented thereby. Here, likewise, unless *the ark* and its construction, with every particular circumstance thereof, signified some areanum of the church, the Word would not be the Word of the Lord, but a kind of dead letter, like the production of any profane writer. Hence it is evident that *the ark* signifies the man of the church, or the church which was called Noah.

640. By *gopher wood, or woods of gopher*, are signified concupiscences, and by *mansions* the two parts of the man here treated of, which relate to the will and the understanding, is not as yet known to any person; nor is it possible for any one to know how such things are signified, unless it be first declared how that church was circumstanced. The Most Ancient Church, as has been frequently observed, knew, by love, whatever related to faith, or, what is the same, by the will of good had the understanding of truth; but their descendants inclining through hereditary corruption to the dominion of their lusts, immersed therein also the doctrinals of faith, and hence became Nephilim. When therefore the Lord foresaw, that should man continue to be of such a nature, he would perish eternally, it was ordered and provided by Him, that the will-principle should be separated from the intellectual, and man should be formed, not as before by the will of good, but that by the understanding of truth he should be gifted with charity, which appears like the will of good. This new church, which is called Noah, was thus dealt with, and therefore was altogether of a different genius and temper from the Most Ancient Church. Besides this church there were also others at that time, as the church called Enoch, spoken of above, chap. iv. 25, 26, and several besides, the mention and description whereof are not extant: the church Noah, is here alone described, as being of a genius and character entirely differing from the Most Ancient Church

641. Inasmuch as this man of the church was to be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things belonging to the will were separated from those belonging to the understanding, and as it were covered up, and reserved, lest any thing therein should touch it [the will]; for if the things of the will, that is of the lusts, had been permitted to arise, he must have perished eternally, as, by the divine mercy of the Lord, will presently appear. Those two parts, the understanding and will, are as distinct in man as possible; which it was given me to have a clear knowledge of, even from this circumstance, that the intellectual things of spirits and angels enter by influx into the left side of the head, or brain, whereas what relates to their will enters into the right; and in like manner as to the face. When angelic spirits enter by influx, they do it with much softness and gentleness like the mildest and most refreshing auras; but when evil spirits enter, their influx is like an inundation, into the left side of the brain with their phantasies and direful persuasions, and into the right with their lusts:—their influx is as it were an inundation of phantasies and lusts.

642. Hence it may appear what is implied in this first description of *the ark*, relating to its being constructed of *woods of gopher*, and having *mansions*, and being *pitched within and without with pitch*, which is, that the voluntary principle of the will might be preserved from inundation, and only that part opened which regards the understanding, described, (verse 16,) by a window, a door, lowest, secondary, and third mansions. These things may perhaps appear incredible, because they have never heretofore entered into any one's apprehension, and because no one has formed such a conception of the Word of the Lord; but nevertheless they are most true: these arcana however, though man is ignorant of them, are comparatively very trivial and general in respect to the particulars contained therein, of which particulars he would not be able to comprehend a single one, if they were declared to him.

643. With regard to the signification of the expressions, as that *woods of gopher* signify concupiscences, and that *mansions* signify the two parts of man, this may appear from the Word. *Gopher wood* is a wood abounding with sulphur, like the fir, and many others of the same kind: of the *sulphur* it is predicated that it signifies concupiscences, because it easily takes fire. The most ancient people compared and likened those things which are in man to *gold, silver, brass, iron, stone, and wood*; his inmost celestial principle they likened to *gold*, his inferior celestial principle to *brass*, and what was lowest, or corporeal therein, to *wood*; but his inmost spiritual principle they compared and likened to *silver*, his inferior spiritual prin-

ciple to *iron*, and this lowest to *stone*; and such is the internal signification of these expressions whenever they occur in the Word; as in Isaiah: "For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for *wood*, *brass*, and for *stones*, *iron*;" (lx. 17 :) speaking of the kingdom of the Lord, where are no such metals, but only things celestial and spiritual; and that these are signified also clearly appears, because mention is made of *peace* and *justice*: in this passage *gold*, *brass*, and *wood*, have a mutual correspondence, and signify things celestial, or such as belong to the will, as was observed; and *silver*, *iron*, and *stone* have a mutual correspondence, and signify things spiritual or intellectual. As in Ezekiel: "They shall spoil thy *riches*, and make a prey of thy merchandise; thy *stones* and thy *woods*," (xxvi. 12 :) that by *riches* and *merchandise* are not signified worldly riches and merchandise, but celestial and spiritual, is evident; so also with respect to *stones* and *woods*; *stones* are those things that belong to the understanding, and *woods* those that belong to the will. So in Habakkuk: "The *stone* crieth out of the wall, and the beam out of the *wood* answereth," (ii. 11 :) where *stone* signifies the lowest part of the understanding, and *wood* the lowest part of the will, which *answers*, when any thing is brought forth, or produced, from the sensual-scientific principle. Again in the same prophet: "Woe unto him that saith to the *wood*, Awake; to the dumb *stone*, Arise, it shall teach; behold it is laid over with *gold* and *silver*, and there is no spirit in the midst thereof; but Jehovah is in the temple of his holiness," (ii. 19. 20 :) here also *wood* signifies lust, and *stone* the lowest intellectual principle, wherefore to be dumb, and to teach, are predicated of it; by *spirit not being in the midst thereof*, is signified, that it represents nothing spiritual and celestial, as a *temple*, where there is *stone*, and *wood*, and these overlaid with *gold* and *silver*, in respect to those who think nothing concerning what is represented thereby. So in Jeremiah: "We drink our waters for *silver*, our *woods* come for a price," (Lam. v. 5 :) where *waters* and *silver* signify the things that relate to understanding, and *woods* signify such as relate to the will. Again in the same prophet: "Saying to the *wood*, Thou art my father, and to the *stone*, Thou hast begotten us," (ii. 27 :) here *wood* signifies lust, which is of the will, whence conception comes; and *stone* signifies the scientific-sensual principle, whence comes begetting. Hence it is common with the prophets to speak of serving *wood* and *stone*, meaning graven images of wood and stone, by which is signified the serving of lusts and phantasies; also to commit adultery with *wood* and *stone*; (as in Jeremiah iii. 9;) and in Hosea: "My people ask counsel of their *wood*, and their staff deceives it unto them, for the *spirit of whoredoms* hath seduced them,"

(lv. 12.) to denote the asking counsel of a wooden image, or lusts. Again, in Isaiah: "Tophet is ordained of old, the pile thereof is *fire* and much *wood*; the breath of Jehovah is like a stream of burning *sulphur*," (xxx. 33:) here *fire*, *sulphur*, and *wood*, signify filthy lusts. *Wood* in general signifies those things in the will which are in the lowest degree; *precious woods*, as *cedar*, and the like, signify those things which are good; the cedar wood used in the temple had this signification; also the cedar wood used in cleansing the leprosy, (Levit. xiv. 4, 6, 7,) as also the wood which was cast into the bitter waters at Marah, whereby they were made sweet, (Exod. xv. 25,) of which, by the divine mercy of the Lord, more will be said in its proper place. But the *woods* which were *not precious*, and which were made into graven images, as also those which were applied to the making of funeral piles, and the like, signify cupidities, as do *woods of gopher*, here mentioned on account of the *sulphur* they contain; as in Isaiah: "The day of the vengeance of Jehovah; the streams of Zion shall be turned into *pitch*, and the dust thereof into *brimstone*, and the land thereof shall become burning *pitch*," (xxxiv. 9:) *pitch* signifies direful phantasies; *brimstone* signifies filthy lusts.

644. By *mansions* are signified the two parts of man, which are of the will and understanding, as is evident from what was observed; that those two parts, will and understanding, are most distinct from each other, and that, therefore, as observed, the human brain is divided into two parts, which are called hemispheres, to the left of which the things of the understanding appertain, and to the right the things of the will; this is the most general distinction. Moreover, both the will and the understanding are distinguished into innumerable parts; for the division of things intellectual, and of things which belong to the will in man, are so many, that their universal genera can never be expressed or enumerated, much less their species. Man is as a kind of very minute heaven, corresponding to the world of spirits and to heaven, where all genera and all species of things intellectual, and of the will, are by the Lord distinguished in so most orderly a manner, that there is not the smallest thing which is not included therein; of which, by the divine mercy of the Lord, we will speak of in the following pages. In *heaven* those divisions are called *societies*; in the *Word* they are called *habitations*; by the *Lord*, *mansions*, (John xiv. 2;) but here they are called *mansions*, because they are predicated of the *ark*, by which is signified the man of the church.

645. By *pitching it within and without with pitch*, is signified preservation from the overflowing of lusts, as appears from what has been said above; for the man of this church was to be first reformed as to his intellectuals, wherefore he was preserved from the overflowing of lusts, which would have destroyed all the

work of reformation. In the original text it is not indeed written, that it should be *pitched with pitch*, but an expression is used denoting protection, and derived from the verb to expiate, or propitiate, wherefore the same sense is implied: the Lord's expiation or propitiation is protection from the overflowing of evil.

646. Verse 15. *And thus shalt thou make it; three hundred cubits the length of the ark; fifty cubits the breadth of it, and thirty cubits the height of it.* By *numbers* here, as above, are signified *remains*, and that they were few; *length* is their holiness, *breadth* is their truth, *height* is their good.

647. That such is the signification of these words, cannot but appear strange and very far-fetched to every one; as that the numbers *three hundred* and *fifty*, and *thirty*, signify *remains*, and those but few; also that *length*, *breadth*, and *height*, signify what is holy, true, and good: but besides what was said and shown of *numbers*, in the explication of the third verse of this chapter, where it was observed that a *hundred and twenty* signify the *remains* of faith, it also may appear to every one from this, that they who are in the internal sense of the Word, as good spirits and angels, are out of all those things which are terrestrial, corporeal, and of a merely worldly nature, so that they are out of all those things which relate to numbers and measures, and yet it is given them from the Lord to perceive the Word fully, and indeed altogether abstractedly from such things; and as this is truly the case, it may hence appear evident that celestial and spiritual things are here implied, which are so remote from the sense of the letter, that it cannot even appear that such things are contained therein. Hence also man may learn how insane an idea it is, to wish to explore those things which are of faith by sensual and scientific things, and not to believe what is not thus accommodated to his apprehension.

648. *Numbers* and *measures*, as used in the Word, signify celestial and spiritual things, appears evident from the mensuration of the New Jerusalem, and of the Temple, as described in John and Ezekiel. Every one may see, that by the New Jerusalem and by the New Temple is signified the Lord's kingdom in the heavens and on earth, and that the Lord's kingdom in the heavens and on earth can be no subject of earthly measures; and yet its dimensions, as to *length*, *breadth*, and *height*, are marked in numbers: hence every one may conclude that by the *numbers* and *measures* are signified things holy; as in John: "There was given me a reed like unto a rod, and the angel stood and said to me, Rise, and *measure the temple of God*, and the altar, and them that worship therein," (Rev. xi. 1.) And of the New Jerusalem: "The *heavenly Jerusalem* had a wall great and high, having *twelve gates*, and over the gates *twelve angels*, and names written which are of the *twelve tribes* of the sons of

Israel; on the east *three* gates, on the north *three* gates, on the south *three* gates, and on the west *three* gates. The wall of the city had *twelve* foundations, and in them the names of the *twelve* apostles of the Lamb. He that talked with me had a golden reed to *measure* the city, and the gates thereof, and the wall thereof; the city lieth *four-square*, and its *length* is as large as its *breadth*; and he *measured* the city with the reed, *twelve thousand* furlongs; the *length*, and the *breadth*, and the *height* of it were equal: And he *measured* the wall thereof a *hundred and forty and four* cubits, which is the measure of a man, that is, of an angel." (Rev. xxi. 11, 12, 14—17.) Here the number *twelve* occurs in almost every sentence, which number is most holy, because it signifies the holy things of faith, as was shown above at verse 3, and as will be shown, by the divine mercy of the Lord, in the 29th and 30th chapters of Genesis; wherefore also it is added, that that *measure* is the *measure* of a man, that is, of an angel. The case is similar with respect to the New Temple and New Jerusalem in Ezekiel, which are also described according to measures, (xl. 3, 5, 7, 9, 11, 13, 14, 22, 25, 30, 36, 42, 47; xli. 1 to the end; xlii. 5 to 15; Zech. ii. 1, 2;) where also the *numbers*, considered in themselves, signify nothing, the signification being in what is holy, celestial, and spiritual, abstracted from the numbers. All the *numbers* also relating to the *dimensions* of the ark, (Exod. xxv.,) mercy-seat, of the golden table of the tabernacle, of the altar; (in like manner, Exod. xxv. 10, 17, 23; xxvi. and xxvii. ;) and all the *numbers* and *dimensions* of the temple, (1 Kings vi. 2, 3,) have the same spiritual signification; not to mention other cases.

649. But in this place the numbers or measures of the ark signify nothing else than the *remains* which had been stored up with the man of this church against the time when he was to be reformed, and indeed that these *remains* were few; which appears from this circumstance, that the *number five* is prevalent, which number in the Word signifies somewhat, or a little; as in Isaiah: "Yet *gleaning-grapes shall be left* in it, as the shaking of an olive, *two, three* berries in the top of the uppermost bough, *four, five* in the fruitful branches thereof," (xvii. 6;) where *two, three* and *five* denote fewness. Again, in the same prophet: "A thousand at the rebuke of one, at the rebuke of *five* shall ye flee, till ye be *left* as a bare pole upon the top of a mountain," (xxx. 17;) denoting also fewness. The smallest fine also for restitution was a *fifth* part, (Levit. v. 16; xxii. 14; Numb. v. 7;) and the least of addition, when a beast, a house, field, or tenths were to be redeemed, was a *fifth part*, (Levit. xxvii. 13, 15, 19, 31.)

650. That *length* signifies what was holy in the *remains*, *breadth* what was true, and *height* what was good, which are described by the *numbers*, cannot be so well confirmed and

proved from the Word, because all and every thing is predicated according to the subject or thing treated of; as *length*, when applied to *time*, signifies what is perpetual and eternal, as *length* of days, (Psalm xxiii. 6; xxi. 5,) but applied to *space* it signifies what is holy; which thence follows: and so it is in the case of *breadth* and *height*. There is a trine dimension of all earthly things, but such dimensions cannot be predicated of celestial and spiritual things; when they are predicated, abstractedly, from *dimensions*, they denote greater and lesser perfection, and also the quality and quantity [*quale et quantum*] of a thing; as in the present case they denote quality, because they are *remains*, and their *quantity*, because they are few.

651. Verse 16. *A window shalt thou make to the ark, and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; lowest, second, and third [mansions] shalt thou make it.* By the *window*, which was to be finished to a cubit above, is signified the intellectual principle: by the *door on the side* is signified hearing: by *lowest, secondary, and third*, are signified scientifics, rationals, and intellectuals.

652. *The window* signifies the intellectual principle, and the *door* hearing, and thus this verse treats of the intellectual part of man, as may appear from what was said above, viz., that the man of this church was thus reformed. There are in man two lives, one is of the will, the other is of the understanding; they become two lives when there is no will, but lust in the place thereof; the other part, or the intellectual, is that which may then be reformed, and by it a new will afterwards be given, so that they may constitute one life, namely, charity and faith: because man was now such, that he had no will, but mere lust instead thereof, that part which relates to the will was closed, as was said, at verse 14, and the other part, or the intellectual, was open, which is treated of in this verse.

653. In the process of man's reformation, which is effected by combats and temptations, the case is this, that such evil spirits are at that time joined to him in association, as excite only his rationals and scientifics, and the spirits which excite lusts are altogether removed from him. For there are two kinds of evil spirits, viz., such as act upon man's reasonings, and such as act upon his lusts: the evil spirits who excite man's reasonings, bring forth all his falses, and endeavor to persuade him that falses are truths, nay, they even change truths into falses: with these, during his state of temptation, man ought to fight, nevertheless it is not man who fights in this case, but it is the Lord who fights by means of angels adjoined to man: after that falses are separated, and as it were dispersed, by combats, then man is prepared and is able to receive the truths of faith; for so long as falses have dominion, it is impossible he should receive the truths of faith, inasmuch as the principles of what

is false oppose such reception ; when he is thus prepared and is able to receive the truths of faith, then, and not before, celestial seeds, which are the seeds of charity, may be sown in him : these seeds cannot be sown in ground where falses prevail, but where truths prevail : thus it is with the reformation or regeneration of the spiritual man ; and thus also it was with the man of this church which is called *Noah* : hence it is that the subject now treated of in this verse is concerning the *window* and *door* of the ark, and concerning its *lowest*, *secondary*, and *third mansions*, all which things appertain to the spiritual or intellectual man.

654. This agrees with what is at this day acknowledged in all churches, that faith comes by hearing. But faith is by no means a mere knowledge only of those things which relate to faith, for this is only science : but it is acknowledgment ; however acknowledgment cannot possibly exist in any one, unless he be possessed of the principle of faith which is charity, that is, love towards his neighbor, and mercy : where charity is, there is acknowledgment, or there is faith, and he who conceives of the matter otherwise, is as far from the knowledge of faith, as earth is far or away from heaven : when charity is present, which is the good of faith, then acknowledgment is present, which is the truth of faith : wherefore during man's regeneration according to scientifics, rationals, and intellectuals, it is with a view to prepare the ground, or his mind, for the reception of charity, so that afterwards he may think and act from charity, or the life of charity, at which time, and not before, he is reformed and regenerated.

655. By a window, which was to be *finished to a cubit above*, is signified the intellectual principle, as may appear to every one from what has been just now observed ; and also from this, that the intellectual principle cannot be otherwise compared than to *a window above*, when the subject treated of is of the construction of an *ark*, and when by an *ark* is signified the man of the church. In the Word, in like manner, the intellectual principle of man, whether it be a reason, or ratiocination, that is, his internal sight, is called a window ; as in Isaiah : “ Oh thou afflicted, tossed with tempest, not comforted ; I will make thy *windows* of agates, and thy gates of carbuncles, and all thy borders of pleasant stones,” (liv. 11, 12 :) where *windows* signify intellectuals, and such as are grounded in charity, wherefore they are likened to *agate* ; *gates* signify rationals derived thence ; and the *border* signifies the scientific and sensual principle ; the church of the Lord is here treated of. All the *windows* of the temple at Jerusalem represented the same thing ; the *highest* represented intellectuals : the *middle*, rationals ; and the *lowest*, scientifics and sensuales ; for there were *three stories*, (1 Kings v. 4, 6, 8.) In like manner, the *windows* of the New Jerusalem described in Ezekiel, (chap. xl. 16, 22, 25, 33, 36.) So in Jere-

miah: "Death is come up into our *windows*, is entered into our palaces, to cut off the infant from the street, the young men from the passages," (ix. 21;) where the *windows* of the *middle mansion* are signified, which are things rational, denoting their extinction; *an infant in the street* means truth beginning to grow. Because *windows* signify intellectuals and rationals which appertain to truth; they also signify reasonings which are grounded in the false, as in the same prophet: "Woe unto him that buildeth his house in unrighteousness, and his chambers in wrong; who saith, I will build me a house of *measures*, and large chambers, and cutteth him out *windows*, and ceiled with cedar, and painted with vermilion," (xxii. 13, 14;) where *windows* signify principles of the false. So in Zephaniah: "Troops of beasts shall lie down in the midst of her, all the wild beasts of the nations; both the cormorant and the bittern shall sleep in the chapters of it; a voice shall sing in the *windows*, vastation in the thresholds," (ii. 14;) speaking of Ashur and Nineveh, *Ashur* signifying understanding, here vastated; *a voice singing in the windows*, denotes reasonings grounded in phantasies.

656. By a *door in the side* is signified hearing, as may hence now plainly appear, nor is there any need to prove it by similar passages from the Word: for the *ear*, with respect to the internal organs of sense, is as a *door* on the side in respect to a *window* above; or what is the same thing, hearing which is of the ear, in respect to the intellectual [principle] which is of the internal sensory.

657. By *lowest*, *secondary*, and *third* are signified scientifics, rationals, and intellectuals, thence also follows: there are three degrees of intellectuals in man, his lowest principle is scientific, the middle is rational, the highest is intellectual: these are so distinct from each other that they ought never to be confounded; but man is ignorant of this distinction, and the reason is, because he places life only in the sensual and scientific principle; and whilst he abides in that principle it is impossible for him to know that his rational principle is distinct from the scientific, much less can he know that the intellectual principle is distinct from both; when the truth is, that the Lord, through the intellectual principle in man, enters by influx into his rational, and through the rational into the scientific of the memory, whence comes the life of the senses of seeing and hearing: this is the true influx, and this is the true commerce of the soul with the body. Without an influx of the life of the Lord into the intellectuals in man, or rather into the things of the will [*voluntaria*] and through the things of the will into the intellectuals, and through the intellectuals into the rationals, and through the rationals into the scientifics, which appertain to the memory, it would be impossible for man to have any life: and although man is in falses and evils, yet still there is an influx of the life

of the Lord through the things of the will and of the understanding, but those things which enter by influx are received in the rational part according to its form, and hence man can reason, reflect, and understand what is true and good. But more will be said on this subject, by the divine mercy of the Lord, in what follows, as also of the nature of life in the brute creation.

658. Those three degrees, which in general are called the degrees of man's intellects, viz., *intellect*, *reason*, and *science*, are also signified, as was said, by the *windows* of the *three stories* in the temple at Jerusalem, (1 Kings vi. 4, 6, 8;) and also above by the *rivers which went out from the garden of Eden from the east*, where the *east* signifies the Lord; *Eden*, love which appertains to the will; *the garden*, intelligence thence derived; *the rivers*, wisdom, reason, and science, concerning which see above, (chap. ii. verses 10—14.)

659. Verse 17. *And I, behold I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; all that is in the earth shall expire.* By a *flood* is signified an inundation of evil and of the false: *to destroy all flesh wherein is the breath of lives from under the heavens*, signifies, that all the posterity of the Most Ancient Church would destroy themselves; *all that is in the earth shall expire*, signifies those who were of that church, and were become of such a nature.

660. By a *flood* is signified an inundation of evil and of the false, as appears from what was said above of the posterity of the Most Ancient Church, that they were possessed of filthy lusts, and that they immersed therein the doctrinals of faith; hence they were infected with persuasions of what was false, which extinguished all truth and goodness, and at the same time closed up the way against *remains* so as to prevent their operation; hence they must necessarily destroy themselves: for when the way is closed up against *remains*, then man is no longer man, because he can no longer be protected by angels, but is totally and entirely possessed by evil spirits, who study and desire no other than to extinguish man; hence the death of the antediluvians, which is described by a *flood*, or a *total inundation*: the influx of phantasies and lusts from evil spirits is also not unlike a kind of *flood*, and therefore in every part of the Word it is even called a *flood* or *inundation*, as, by the divine mercy of the Lord, will be seen in what is premised at the beginning of the next chapter.

661. By *destroying all flesh wherein is the breath of lives from under the heavens*, is signified that the posterity of the Most Ancient Church would destroy themselves, as appears from what has been just now observed; and also from the description given of them above, that they successively and heredi-

tarily derived from their parents such a genius as to be particularly, above all others, infected with dire persuasions: this proceeded chiefly from their immersing the doctrinals of faith in their filthy lusts; whereas with those who have no doctrinals of faith, but live altogether in ignorance, the case is otherwise; they cannot do as those most ancient people did, so that they cannot profane holy things, and thereby close up the way against *remains*, and consequently cannot expel from themselves the angels of the Lord. *Remains*, as has been said, are all things relating to innocence, charity, mercy, and the truth of faith, which man from infancy has had of the Lord, and has learnt: all and each of those things are laid up in store, and in case man was not in possession of them, it would be impossible for any thing of innocence, of charity, and of mercy to be in his thoughts and actions, consequently there could be nothing of goodness and truth therein, and hence he would be worse than the savage beasts; likewise if he had *remains* of such things, but by filthy lusts, and direful persuasions of what is false, he should stop up the way against them, and prevent their operation: such were the antediluvians who destroyed themselves, and who are understood by *all flesh* wherein was the spirit of lives under the heavens. *Flesh* signifies, as was shown above, every man in general, and the corporeal man in particular. The *spirit of lives* signifies all life in general, but peculiarly the life of those who have been regenerated, consequently in the present case the last posterity of the Most Ancient Church, in which, although there was no life of faith remaining, yet still, in consequence of deriving from their parents something of seed thence which they choked, it is here called *the spirit of lives*, or *in whose nostrils is the breath of the spirit of lives*, as in chap. vii., verse 22. *Flesh under the heavens* signifies what is merely corporeal; *heavens* are the intellectual things of truth, and such things in the will as originate in good, and when these are separated from the corporeal principle, it is impossible for man to live any longer; since that which sustains man is his conjunction with heaven, or more correctly, with the Lord by heaven.

662. By all which is on the earth expiring, those are signified who being of that church, had acquired such a nature, as may appear from this consideration, that *earth* does not signify the whole habitable globe, but only those who are of the church, as was shown above; consequently there is no particular flood here meant, much less a universal flood, but only the expiration or suffocation of those who were of the church, when they had separated themselves from *remains*, and thereby from the intellectual things of truth, and from what appertained to the will of good, consequently from the heavens. That *earth* signifies the tract where the Church is, consequently those who are of the church, may appear not only from the passages of the Word

already quoted, but also from the following: "Thus says Jehovah: The whole *earth* shall be desolate; yet will I not make a consummation; for this shall the *earth* mourn, and the heavens above be black," (Jer. iv. 27, 28;) where the *earth* signifies the inhabitants of that country in which the vastated church is situated. In Isaiah: "I will shake the heavens, and the *earth* shall be moved out of her place," (xiii. 13;) where the *earth* signifies man about to be vastated, who dwelt in that tract where the church was. Again, in Jeremiah: "The slain of Jehovah shall be in that day from one end of the *earth* to the other end of the *earth*," (xxv. 33;) where *the end of the earth* does not signify the whole habitable globe, but only the region where the church was, consequently the men of the church. Again, in the same prophet: "I will call for a sword upon all the inhabitants of the *earth*; a tumult shall come to the ends of the *earth*, because Jehovah hath a controversy with the nations," (xxv. 29, 31;) in which passage in like manner is not meant the universal globe, but only the tract where the church is, consequently the inhabitant, or man of the church; *nations* there signify falses. So in Isaiah: "Behold Jehovah cometh out of his place to visit the iniquity of the inhabitants of the *earth*," (xxvi. 21;) where *earth* is taken in a similar sense. Again in the same prophet: "Have ye not heard; hath it not been told you from the beginning? Have ye not understood the foundations of the *earth*?" (xl. 21;) again: "Jehovah that createth the heavens, God himself that formeth the *earth*, and maketh it, he also establisheth it," (xlv. 18;) where *earth* signifies the man of the church. So in Zechariah: "The saying of Jehovah who stretcheth forth the heavens, and layeth the foundations of the *earth*, and formeth the spirit of man in the midst of him," (xii. 1;) where *earth* manifestly means the man of the church. *Earth* is distinguished from *ground*, as the man of the church and the church itself are distinguished from each other, or as love and faith are distinguished.

663. Verse 18. *And I will establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. To establish a covenant* signifies that he should be regenerated: by *entering into the ark, he, and his sons, and his sons' wives*, is signified, that he should be saved: *sons* are truths, *wives* are goods.

664. The preceding verse treated of those who would destroy themselves, but this treats of those who were to be regenerated, and thereby saved, who are called *Noah*.

665. *To establish a covenant* signifies that they should be regenerated, as is evident from this consideration, that no other *covenant* can intercede between the Lord and man, except conjunction by love and faith, thus a *covenant* signifies conjunction; for it is the celestial marriage which is the very essential *covenant*.

The celestial marriage, or *conjunction*, exists only with those who are regenerated, thus regeneration itself in a most extended sense is signified by a *covenant*; for the Lord enters into a *covenant* with man when he regenerates him; wherefore with the ancients this alone was represented by a *covenant*. It is conceived from the literal sense of the Word, that the *covenant* entered into with Abraham, Isaac, and Jacob, and so frequently with their descendants, had regard merely to them as particular persons, whereas they were such as to be incapable of being regenerated, inasmuch as they placed worship in externals, and supposed external things to be holy without reference to their connection with internal things, wherefore the *covenants* entered into with them were but representations of regeneration. This also was the case with all their rites and ceremonies, and likewise with Abraham himself, Isaac, and Jacob, who represented the things relating to love and faith; so also the high-priests and priests, of every description, even the most wicked, could represent the celestial and most holy priesthood. In representations it is not the *person* but the *thing* which is represented; thus all the kings of Israel and Judah, even the worst, represented the regal office or dominion of the Lord; yea, so did even Pharaoh, who exalted Joseph over the land of Egypt; hence and from many other considerations, which, by the divine mercy of the Lord, will be seen in the following pages, it may appear that the *covenants* so frequently entered into with the children of Jacob, were nothing else but representative rituals.

666. A *covenant* signifies nothing but regeneration, and what relates to regeneration, as may appear from the Word throughout, where the Lord himself is called a *covenant*, because it is he alone who regenerates, and is looked up to by the regenerate man, and who is the all in all of love and faith. That the Lord is the real essential covenant appears in Isaiah: "I, Jehovah, have called thee in righteousness, and hold thy hand and keep thee, and will give thee for a *covenant* of the people, for a light to the Gentiles," (xlii. 6:) where *covenant* means the Lord, and *the light of the Gentiles* faith: (in like manner, xlix. 6, 8.) So in Malachi: "Behold, I send my angel, and the Lord whom ye seek shall suddenly come to his temple, and the *angel of the covenant* whom ye desire; behold he cometh; but who may abide the day of his coming?" (iii. 1, 2;) where the Lord is called *the angel of the covenant*. The Sabbath is called an *eternal covenant*, (Exod. xxxi. 16,) because it signifies the Lord Himself, and the celestial man regenerated by him. Inasmuch as the Lord is the real essential *covenant*, it is evident that a *covenant* is all that which joins man with the Lord, consequently it is love and faith, and whatever appertains to love and faith; for those things are of the Lord, and the Lord is in them, consequently the real essential *covenant*

is in them, where they are received. These, however, do not exist, except with the regenerate, who receive whatever belongs to the Regenerator, or the Lord, that is, whatever belongs to *covenant*, or *the covenant*, as we read in Isaiah: "My mercy shall not depart from thee, neither shall the *covenant of my peace* be removed," (liv. 10 :) where *mercy and the covenant of peace* are the Lord, and what appertains to the Lord. Again in the same prophet: "Incline your ear, and come unto me, hear, and your soul shall live; and I will make a *covenant of an age* with you, the sure mercies of David; behold, I have given him a witness to the people, a leader and lawgiver to the Gentiles," (lv. 3, 4.) Here *David* signifies the Lord, and a *covenant of an age* is in those things, and by those things, which are the Lord's, and which are understood by *coming to him, and hearing that the soul may live*. So in Jeremiah: "I will give them one heart and one way, that they may fear me all their days, for good to them and to their children after them; and I will make an *everlasting covenant* with them, that I will not turn away from after them, to do them good; and I will put my fear in their hearts," (xxxii. 39, 40;) denoting those who are about to be regenerated, and also the things which are with the regenerate, which are *one heart and one way*, that is, the charity and faith which are of the Lord, consequently of the *covenant*. Again in the same prophet: "Behold the days come, saith Jehovah, that I will make a *new covenant* with the house of Israel and with the house of Judah; not according to the *covenant* that I made with their fathers, because they rendered my *covenant* vain; but this is the *covenant* which I will make with the house of Israel after those days; I will put my law in the midst of them, and will write it on their hearts, and will be to them a God, and they shall be to me a people," (xxxii. 31, 32, 33;) here the meaning of a *covenant* is clearly explained, to be the love and faith towards the Lord, which are present with such as are about to be regenerated. Again, in the same prophet, love is called "the *covenant of the day*, and faith the *covenant of the night*," (xxxiii. 20.) And in Ezekiel: "I Jehovah will be for a God unto them, and my servant David a prince in the midst of them; and I will make with them a *covenant of peace*, and will cause the evil wild beast to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods," (xxxiv. 24, 25;) manifestly denoting regeneration;—*David* signifies the Lord. Again in the same prophet, speaking in like manner concerning regeneration: "David shall be their prince for ever; I will make a *covenant of peace* with them, it shall be a *covenant of eternity* with them, and I will set my sanctuary in the midst of them for ever," (xxxvii. 25, 26.) *David and a sanctuary* signify the Lord. Again, in the same: "I entered into a *covenant* with thee, and thou becamest mine:

and I washed thee with waters, and thoroughly washed away thy bloods from off thee, and I anointed thee with oil," (xvi. 8, 9, 11;) where a *covenant* manifestly denotes regeneration. So in Hosea: "In that day I will make a *covenant* for them with the wild beast of the field, and with the fowl of heaven, and with the creeping thing of the earth," (ii. 18:) denoting regeneration. The *wild beast of the field* signifies the things appertaining to the will, and the *fowl of heaven* what appertains to the understanding. So in David: "He hath sent redemption unto his people, he hath commanded his *covenant* for ever," (Psalm cxi. 9;) denoting regeneration:—it is called a *covenant* because it is given and received. But of those who are not regenerated, or what is the same, who place worship in externals, esteeming and worshipping themselves, and what they desire and think, as gods, it is predicated, that they render the *covenant* of none effect, and the reason is, because they separate themselves from the Lord; as in Jeremiah: "They have forsaken the *covenant* of Jehovah their God, and have bowed themselves down to other gods, and served them," (xxii. 9:) and in Moses: "Whosoever shall transgress the *covenant* by serving other gods, the sun, the moon, or any of the host of heaven, shall be stoned," (Deut. xvii. 2, and the following verses.) The *sun* signifies self-love: the *moon* principles of the false: the *host of heaven* falses themselves. Hence it is now evident that the Lord Himself was meant by the ark of the covenant, in which was the testimony or covenant. By *the book of the covenant*, (Exod. xxiv. 7; Deut. iv. 13, 23;) and by *the blood of the covenant*, (Exod. xxiv. 6, 8;) were likewise meant the Lord, who Alone is the Regenerator:—hence the *covenant* is real essential regeneration.

667. By *his entering into the ark, and his sons, and his wife, and his sons' wives*, is signified, that he should be saved, as appears from what was said above, and from its being subsequently stated that he was saved, because he was regenerated.

668. *Sons* are truths, and *wives* are goods, as was shown above, (chap. v. 4:) where they are called *sons and daughters*, but here *sons and wives*, because *wives* are those goods which are adjoined to truths. It is not possible for any truth to be produced, unless from good, or delight. In good and delight there is life, but not in truth, except so far as it receives it from good and delight; from this truth is formed, and shoots forth in the way of spiritual growth, as also does faith (which appertains to truth,) originating in love, which appertains to good. Truth in this respect is like light, which cannot have birth except from the sun, or some sort of flame, and is thence alone formed; truth is only the form of good, and faith is only the form of love; truth is thence formed according to the quality of good, and faith according to the quality of love or charity.

This then is the reason why *wife* and *wives*, which signify goods adjoined to truths, are here mentioned, hence also it is said in the following verse, that *pairs of all should enter into the ark, male and female*; for without goods are adjoined to truths there is no regeneration.

669. Verse 19. *And of every living thing of all flesh, pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.* By the *living soul* are signified those things which are of the understanding; by *all flesh*, the things which are of the will: by *causing pairs of all to enter into the ark*, is signified their regeneration: *male* is truth, *female* is good.

670. By the *living soul* are signified the things which are of the understanding, and by *flesh* the things which are of the will, as may appear from what has been said above, and also from what follows: by the *living soul* is signified, in the Word, every animal in general of every kind, (as chap. i. verses 20, 21, 24; chap. ii. verse 19.) But here, because *all flesh* is immediately adjoined to it, it signifies the things which are of the understanding, for a reason mentioned above, that the man of this church was to be regenerated first as to intellectuals, wherefore also in the following verse mention is made first of *fowl*, which signify intellectuals, or rationals, and afterwards of *cattle*, which signify the things appertaining to will: *flesh* signifies in particular the corporeal part or principle, which is of the will.

671. By *causing pairs to enter into the ark to be made alive*, is signified their regeneration, as may appear from what was said in the preceding verse, that truths cannot be regenerated except by what is good and pleasant, consequently those things which are of faith cannot be regenerated except by those things which are of charity; wherefore it is here said that *pairs of all should enter*, that is, both of truths which are of the understanding, and of goods which are of the will. With the unregenerate man there exists neither understanding of truth, nor will of good, but they only appear as if they existed, and so also they are called in common discourse; there may however exist with him rational and scientific truths, but then they are not alive; there may also exist a kind of good which is of the will [*voluntaria bona*] like that which exists among the Gentiles, yea among brutes, but they are only analogous; nor are they ever made alive in man before he is regenerate, and they are thus vivified by the Lord. In another life it is very manifestly perceived what is and what is not alive; truth which is not alive is instantly perceived as somewhat material, filamentous, and exclusive: good which is not alive is perceived as somewhat woody, osseous, and stony; but truth and good vivified by the Lord are open, vital, full of what is spiritual and celestial,

reaching even from the Lord, and this in every particular idea and action, even the least of each. Therefore it is now said, that *pairs should enter into the ark to be made alive.*

672. That *male* is truth, and *female* good, was said and shown above. In every least thing of man there is a resemblance of a kind of marriage; whatever is of the understanding is thus coupled with something of his will; without such coupling or marriage there is no production.

673. Verse 20. *Of fowl according to his kind, and of beast according to his kind, and of every creeping thing of the ground according to his kind; pairs of all shall enter in to thee to be made alive.* *Fowl* signifies what relates to understanding; *beast* what relates to will; *the creeping thing of the ground* signifies what relates to both, but in their lowest state: by *pairs of all entering to be made alive*, is signified, as before, their regeneration.

674. *Fowl* signifies things intellectual, or rational, was shown above, n. 40: also *beast* signifies things of the will, or affections, n. 45, 46, 143, 144, 246. *The creeping thing of the ground* signifies both, but in their lowest state, as may appear to every one from this consideration, that the *creeping thing of the ground* is lowest. By *pairs of all entering into the ark* is signified their regeneration, as was shown in the foregoing verse.

675. As to the expressions, *fowl according to his kind, beast according to his kind, and creeping thing according to his kind*, it is to be observed, that in every particular man there are innumerable genera, and still more innumerable species, of things intellectual, and of things which are of the will, which are most distinct from each other, although man is ignorant thereof; but in the regeneration of man, the Lord brings forth all and each of these in their order, and separates and arranges them, so that they may be turned towards truths and goods, and be joined with them; and this variously according to states, which are also innumerable. Still all these things can never be perfected to eternity, inasmuch as each particular genus, each particular species, and each particular state, comprehends indefinite things in simple objects, and much more when compounded. Man does not indeed know that this is the case, and still less does he know how he is regenerated; this is what the Lord declares to Nicodemus concerning the regeneration of man, when he says, "The spirit bloweth where it willeth, and thou hearest the voice thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit," (John iii. 8.)

676. Verse 21. *And thou take thou to thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.* By *taking to him of all food that is eaten*, are signi-

fied things good and pleasant: by *gathering to him* are signified truths: by *being for food for him and them*, are signified both good and true.

677. With respect to the food of the man who is to be regenerated, the case is this: before man can be regenerated, he must be furnished with all those things which may serve as means, that is, with the good and pleasant things of the affections, to serve as means in the will; and with truths from the Word of the Lord, and every other source from which those truths may be confirmed, for his understanding. Previously to man's being furnished with such things, he cannot be regenerated: such things are *meats* or *food*, which is the reason why man is incapable of being regenerated until he arrives at adult age: but every man has his peculiar, and as it were proper *foods*, which are provided for him by the Lord, before he is regenerated.

678. By *taking to him of all food that is eaten*, are signified things good and pleasant, as may appear from what has been already said, that the life of man is constituted by things good and pleasant, not so much by truths, for truths receive their life from what is good and pleasant. No scientific and rational idea which man acquires, from infancy to old age, is ever insinuated into him except by what is good and pleasant; which are therefore called *food* or *meats*, and are such because his soul lives from those things; for without them the soul of man could not possibly live at all, as every one may know if he will but attend thereto.

679. Hence it appears, that by *gathering to him* are signified truths; for *to gather* is predicated of those things which are in the memory of man, where they are gathered: it moreover implies, that both the former and the latter, that is goods and truths, should be gathered together in man before he is regenerated; for without goods and truths so gathered, by which, as by means, the Lord may operate, it is impossible that man should ever be regenerated, as was said above: hence it now follows, that *being for food for him and them*, signifies both goods and truths.

680. Goods and truths are man's genuine *meats*, as may appear to every one, for as whosoever is deprived of them has not life, but is dead. The *meats*, with which his soul is fed, when he is dead, are the delights arising from evils, and the pleasures arising from falses, which are the *meats* of death; as also from corporeal, worldly, and natural things, which have nothing of life in them; and moreover, such a man does not know what spiritual and celestial *food* is, insomuch that as often as mention is made of *meat*, or *bread*, in the Word, he imagines it to signify *corporeal food*; thus in the Lord's Prayer, "Give us daily bread," he supposes to be a petition only for

bodily food; and they who farther extend their ideas, say that other necessaries of the body, as raiment, wealth, and the like, are also implied herein; nay, some will sharply contend that no other food is meant; when yet it is plain to see, that the preceding and subsequent petitions imply only things celestial and spiritual, and treat concerning the Lord's kingdom; it might also be plainly seen, that the Word of the Lord is celestial and spiritual. Hence, and from other similar considerations, it may clearly enough appear, how corporeal man is at this day, and that, like the Jews, he is indisposed to apprehend what is said in the Word, in any other sense but such as is material and most gross. The Lord himself clearly teaches what is signified in His Word by *meat* and *bread*; as in John: "Jesus said, Labor not for the *meat* which perisheth, but for that *meat* which endureth to everlasting life, which the Son of man giveth unto you," (vi. 27.) And again: "Your fathers did eat *manna* in the wilderness, and are dead; this is the *bread* which came down from heaven, that a man may *eat* thereof and not die; I am the living *bread* which came down from heaven; if any man eat of this *bread*, he shall live for ever," (vi. 49, 50, 51, 58;) but people at this day are like those who formerly heard these words, who exclaimed, "This is a hard saying, who can hear it? and who went back and walked no more with Him," (verses 60, 66:) to whom the Lord said, "The words which I speak unto you are spirit and are life," (verse 63.) The case is similar concerning *water*, as signifying the spiritual things of faith, whereof the Lord thus speaks in John: "Whosoever drinketh of this *water* shall thirst again, but he that drinketh of the *water* that I shall give him shall never thirst, but the *water* that I shall give him shall be in him a *fountain of water* springing up unto eternal life," (iv. 13, 14.) But those at the present day are like the woman with whom the Lord discoursed at the well, who replied, "Lord, give me this *water* that I may not thirst, neither come hither to draw," (verse 15 of the same chapter.) *Food*, in the Word, signifies nothing else but spiritual and celestial food, which is faith in the Lord, and love, as is evident from many passages in the Word; as in Jeremiah: "The adversary hath stretched out his hand upon all the desirable things of Jerusalem: for she hath seen the nations, they have entered into her sanctuary, of whom thou hast commanded, that they should not enter into the congregation to thee; all the people sigh, they seek *bread*, they have given their desirable things for *meat*, to refresh the soul," (Lament. i. 10, 11;) where no other *bread* and *meat* is meant but that which is spiritual, for it treats of the sanctuary. Again, in the same prophet: "I cried to my lovers, but they deceived me; my priests and my elders expired in the city, who sought to themselves *meat* to relieve their souls," (Lament. i. 19;) where *meat* is

used in a like sense. So in David: "All those wait on thee to give them their *meat* in due season; thou givest them, they *gather* it; thou openest thy hand, they are *filled with good*," (Psalm civ. 27, 28;) denoting likewise spiritual and celestial *meat*. So in Isaiah: "Ho, every one that thirsteth, go ye to the *waters*, and he that hath no money, go ye, buy, and *eat*: yea, go, buy *wine* and *milk* without money and without price," (lv. 1;) where *wine* and *milk* signify spiritual and celestial drink. Again, in the same prophet: "A virgin shall conceive and bear a son, and thou shalt call his name Immanuel; *butter* and *honey* shall he eat, that he may know to refuse the evil and choose the good; it shall come to pass, for the abundance of *milk* that they shall give, that they shall *eat butter*; for *butter* and *honey* shall every one eat that is *left* in the land," (vii. 14, 15, 22.) In which passage, *to eat honey and butter* signifies what is celestial-spiritual; those *left* signify *remains*; of which also it is written in Malachi: "Bring all the *tenths* into the store-house, that there may be *meat* in my house," (iii. 10;) where *tenths* signify *remains*. Of the signification of food more may be seen, n. 56 to 58, n. 276.

681. What *celestial* and *spiritual food* is, can be best known in another life. The life of angels and spirits is not supported by any food like that of this world, but by every word which comes forth from the mouth of the Lord, as the Lord Himself teaches, (Matt. iv. 4.) The fact is, that the Lord alone is the life of all; from Him come all and every thing which angels and spirits think, speak, and do; and not only those which are angels and good spirits, but also those which are evil spirits: the reason **why** the latter speak and do what is evil, is, because all the goods and truths, which are of the Lord, they thus receive, and pervert; for as is the form of the recipient, so is the reception and affection. This circumstance will admit of comparison with various objects which receive the light of the sun, and, according to their form and the disposition and determination of their parts, they turn the received light into unpleasing and ugly colors, or into such as are pleasing and beautiful. Thus the universal heaven and the universal world of spirits live by every thing which proceeds out of the mouth of the Lord, and every one has thence his life; nay, this is the case not only with heaven and the world of spirits, but also with the whole race of mankind. I am aware that men will not believe this; but from the continual experience of many years, I can positively assert that it is most true: the evil spirits in the world of spirits are also unwilling to believe this to be so, wherefore it is frequently proved to them by such lively and powerful demonstration, that they with indignation confess that it is so. If angels, spirits, and men, were deprived of this *meat*, they would expire instantaneously.

682. Verse 22. *And Noah did according to all that God commanded him, so did he.* By *Noah's doing according to all that God commanded him*, is signified that it was done so: its being *twice* said that he did so, implies, that which relates both to the will and to the understanding.

683. By its being *twice* said that he did so, is implied that which relates both to the will and to the understanding, as may appear, because in the Word, especially in the prophets, the same thing is doubly described; as in Isaiah: "He passed in peace, he did not go the way with his feet; who hath wrought and done it?" (xli. 3, 4;) where nevertheless one expression relates to what is good, and the other to what is true, or one relates to the things of the will, and the other to the things of the understanding; thus to *pass in peace* implies what relates to the will, and *not to go the way with the feet* implies what relates to the understanding: the like is true of the expressions *who has wrought* and *who hath done*. Thus in the Word there is a conjunction of those things which are of the will, and of those which are of the understanding, or of the things that are of love and the things that are of faith, or, what is the same, of things celestial and things spiritual, so that in every part there may be a resemblance of a marriage, and that all things in the Word may have respect to the heavenly marriage. For the same reason, one expression here is repeated.

OF THE SOCIETIES WHICH CONSTITUTE HEAVEN.

684. *THERE* are three heavens; the first where good spirits are, the second where angelic spirits are, and the third where angels are; and one more interior and purer than the other: thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of several individuals, who by harmony and unanimity constitute as it were one person; and all the societies together constitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and faith towards the Lord; which differences are so innumerable, that it is impossible to recount even the most universal genera: nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one, to the unanimity of the individuals, and hence to the happiness of all as promoted by individuals, and of individuals as promoted by all. Thence every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.

685. *Consociations in another life are wonderful, and are circumstanced comparatively as relationships on earth, in that there is an acknowledgment as of parents, children, brethren, kinsfolk, and connections:—according to such differences is their love. The differences are indefinite, and the communicative perceptions so exquisite, as to admit of no description; no respect at all being had to parents, children, kinsfolk, and connections on earth, nor to any personal considerations of quality or character, consequently not to dignities, riches, and the like, but only to the differences of mutual love and faith, the faculty of receiving which each had obtained from the Lord during his abode in the world.*

686. *It is the Lord's mercy, or in other words, His love towards the universal heaven, and the whole human race, consequently it is the Lord Alone, who determines all and each into societies. It is this mercy which produces conjugal love, and thereby the love of parents towards their children, which are fundamental and principal loves; hence come all other loves, with an indefinite variety, which are most distinctly arranged into societies.*

687. *Such being the nature of heaven, it is impossible for any angel or spirit, to have any life, unless he be in some society, and thus in the harmony of united numbers, a society being nothing but the harmony of united numbers: for there can be no such thing as individual vitality, unconnected with the life of others. Nay, it is impossible for any angel, or spirit, or society, to have any life, that is, be affected with good, or will, be affected with truth, or think, unless there be conjunction by many of his society with heaven, and the world of spirits. It is the same with the human race, insomuch that no man whatsoever can possibly live, that is, be affected with good, or will, be affected with truth, or think, unless he also have conjunction with heaven by means of associate angels, and conjunction also with the world of spirits, nay with hell, by means of attendant spirits: for every one, whilst he lives in the body, notwithstanding his utter ignorance of it, is in some society of spirits and of angels; and it would be impossible for him to live a single moment, unless he had conjunction with heaven and the world of spirits, by means of the society in which he is. Thus it is as in the human body, in which, whatever part has not conjunction with the rest by means of fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life. The societies in which and with which men have been during their life in the body, are shown to them when they come into the other world; and when they arrive at their own society after the death of the body, they come into the very essence of the life, which they had in the body, and from that commence a new life: and thus, according to the life which they lived in the body, they either descend into hell, or are raised up into heaven.*

688. *That being such a conjunction of all with each, and of each with all, there is also a similar conjunction of the most minute particulars of affection, and the most minute particulars of thought.*

689. *Hence there is an equilibrium of all and each, as to things celestial, spiritual, and natural, so that no one can think, feel, and act, except by conjunction with others, and still each individual is led to imagine that he thinks, feels, and acts, most freely from himself: in like manner nothing exists which is not balanced by its opposite, and by intermediates, between it and its opposite, so that each by himself, and many together, live in the most perfect equilibrium. No evil therefore can befall any one but it is immediately counterbalanced; and when there is a preponderance of evil, then evil, or he that is evil, is chastised by the law of equilibrium, as of himself, but solely for this end, that good may come. In this form, and hence in equilibrium, consists celestial order, which is formed, disposed, and preserved by the Lord Alone to eternity.*

690. *It is further to be observed, that no one society ever entirely and absolutely resembles another, nor is one individual in any society like another, but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord, that they tend to one end, which is effected by love and faith towards Him, whence comes union. For the same reason, the heaven and heavenly joy of one person are never entirely and absolutely similar to those of another, these being according to the varieties of love and faith.*

691. *This is a general description of the societies which constitute heaven, grounded on manifold and daily experience; the subject will, however, by the Divine Mercy of the Lord, be treated of more particularly in the following pages.*

GENESIS.

CHAPTER THE SEVENTH.

OF HELL.

692. *AS man entertains only the most superficial idea of heaven, so does he also in respect to hell, indeed, it is so obscure, that it can scarcely be called an idea. For as those who have never travelled beyond the limits of their own sylvan cottages, may form an idea of the earth, but yet, for want of knowing the empires, kingdoms, forms of government, and still more particular*

societies, and the lives of the individuals who compose them, must needs have a most superficial idea of the earth, indeed, such as scarcely to deserve the name of an idea, so is it also in respect to heaven and hell, when nevertheless there are innumerable things contained in each, and indefinitely more than in any globe of earth, throughout the universe. This may be seen in some degree from this consideration, that as no two individuals have a similar heaven, so neither have any two a similar hell, and that all souls whatever, which have lived in the world since the first creation, are there admitted and collected together.

693. As love towards the Lord and our neighbor, together with the joy and happiness thence originating, constitute heaven; so hatred against the Lord and against our neighbor, together with the punishment and torment thence originating, constitute hell. There are innumerable genera, and still more innumerable species, of hatreds, and hence the hells are innumerable.

694. As heaven, from the Lord, by mutual love, constitutes as it were one man and one soul, and thus regards one end, which is the preservation and salvation of all to eternity, so, on the other hand, hell, from proprium, by self-love and the love of the world, that is, by hatred, constitutes one devil and one mind [animus], and thus regards one end, which is the destruction and damnation of all to eternity. That such is the tendency of each, has been given me to perceive a thousand and a thousand times; wherefore, unless the Lord, every moment, and every smallest part of a moment, preserved all, they would inevitably perish.

695. But the hells have such a form and order induced by the Lord, that all are kept tied and bound by their lusts and phantasies, wherein the very essence of their life consists; which life, as originating in death, is changed into dreadful torments, such as cannot be described. The highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts altogether unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also diverse and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure in this, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond the infinite: the Lord, however, frustrates their efforts, and mitigates the torments they inflict.

696. Such is the equilibrium of all and every thing in another life, that evil punishes itself, so that in evil is the punishment of evil. It is similar in respect to the false, which returns upon him who is principled therein, hence every one brings punishment and torment on himself, by casting himself into the midst of the diabolical crew, who act as the executioners. The Lord never sends

any one into hell, but is desirous to bring all out of hell; still less does he induce torment; but since the evil spirit rushes into it himself, the Lord turns all punishment and torment to some good and use. It would be impossible there should be any such thing as punishment, unless use was the end aimed at by the Lord, for the Lord's kingdom is a kingdom of ends and uses, but the uses which the infernal spirits are able to promote, are most vile, and when they are exercised in promoting those uses, they are not in so great a state of torment; but on the cessation of such uses, they are cast again into hell.

697. There are with every man at least two evil spirits, and two angels; by means of the evil spirits he has communication with hell, and by means of the angels with heaven: without such communication with both, it would be impossible for him to live a single moment. Thus every man is in some society of infernals, although he is entirely ignorant of it, but their torments are not communicated to him, because he is in a state of preparation for eternal life. That society in which a man has been, is sometimes shown him in another life, for he returns into it, and thereby into the life which he had in the world, and thence either tends towards hell, or is raised up into heaven. Thus he who has not lived in the good of charity, and has not suffered himself to be led by the Lord, is one of the infernals, and after death moreover becomes a devil.

698. Besides the hells, there are also vastations, concerning which much is stated in the Word. For man, by reason of actual sins, brings with him into another life innumerable evils and falses, which he accumulates and conjoins: and this is the case even with those who have lived uprightly. Before, then, they can be elevated into heaven, their evils and falses must be dissipated, and this dissipation is called vastation. There are many kinds of vastations, and the times of vastation are longer and shorter, some in a very short time being taken up into heaven, and some immediately after death.

699. In order that I might be a witness of the torment of those who are in hell, and also of the vastation of such as are in the inferior earth, I was sometimes let down thither. To be let down into hell, is not to be translated from place to place, but it is an immission into some infernal society, while man remains in the same place. It is permitted me to relate here only the following experience. I perceived plainly, that, as it were, a kind of column encompassed me, which became sensibly increased, and it was insinuated to me that this was the wall of brass spoken of in the Word, formed of angelic spirits, in order that I might be let down safely amongst the unhappy. When I was there, I heard miserable lamentations, and amongst the rest this cry, Oh God, Oh God, be merciful to us, be merciful to us, and this for a long continuance. It was granted me to converse with those miserable

persons for some time: they complained chiefly of evil spirits, as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal; but it was permitted me to comfort them.

700. The hells, as has been stated, being so numerous, we will, in order to give some regular account of them, speak in the following pages: I. Concerning the hells of those who have spent their lives in hatred, revenge, and cruelty. II. Concerning the hells of those who have lived in adultery and lasciviousness; also of the hells of the deceitful, and of female swindlers. III. Concerning the hells of the covetous, and therein of the filthy Jerusalem, and of the robbers in the wilderness; also of the execrable hells of those who have lived merely in carnal pleasures. IV. Next concerning other hells distinct from these. V. Lastly, concerning those who are in vastation. These subjects may be seen treated of at the beginning and conclusion of the following chapters.

CHAPTER VII.

1. AND Jehovah said unto Noah, Enter thou and all thy house into the ark, because I have seen thee just before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the husband [*vir*] and his wife, and of the beast which is not clean, by twos, the husband and his wife.

3. Of the fowl also of the heavens, sevens, the male and the female; to make seed alive upon the faces of the whole earth.

4. For as yet seven days, I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance which I have made from off the faces of the ground.

5. And Noah did according to all that Jehovah commanded him.

6. And Noah was a son of six hundred years, and a flood of waters was caused on the earth.

7. And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.

8. Of the clean beast, and of the beast which was not clean, and of the fowl, and of every thing which creepeth on the ground.

9. Two by two, entered in to Noah into the ark, male and female, as God had commanded Noah.

10. And it was to seven days; and the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great abyss disrupted, and the cataracts of heaven were opened.

12. And there was rain upon the earth forty days and forty nights.

13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14. They, and every wild beast according to his species: and every beast according to his species; and every reptile creeping upon the earth according to his species; and every bird according to his species, every flying thing, every winged thing.

15. And they entered in unto Noah into the ark; two by two, of all flesh, in which was the breath of lives.

16. And they that entered in, entered in male and female of all flesh, as God commanded him: and Jehovah shut after him.

17. And the flood was forty days upon the earth, and the waters increased and bare up the ark, and it was lifted up from above the earth.

18. And the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters.

19. And the waters were strengthened very greatly upon the earth, and all the high mountains were covered which were under the whole heaven.

20. Fifteen cubits upwards did the waters prevail, and covered the mountains.

21. And all flesh expired that creepeth upon the earth, as to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth; and every man.

22. Every thing in whose nostrils is the air of the breath of lives, of all that was in the *dry-land*, died.

23. And he destroyed every substance, which was upon the faces of the ground, from man even to beast, even to the reptile,

and even to the bird of the heavens; and they were destroyed from the earth; and Noah only remained, and what was with him in the ark.

24. And the waters were strengthened upon the earth a hundred and fifty days.

THE CONTENTS.

701. IT here treats in general of the preparation for a new church, as to its voluntary things, (from verse 1 to 5,) as previously concerning its intellectual things.

702. Afterwards its temptations are treated of, which are described as to its intellectual things, (from verse 6 to 10,) and as to its voluntary things, (verses 11, 12.)

703. Next concerning the protection and preservation of that church, (from verse 13 to 15;) and the nature of its state, as to fluctuation, is described, verses 16, 17, 18.

704. Finally, it treats of the nature of the last posterity of the Most Ancient Church, which was possessed by the persuasions of the false, and the lusts of self-love, so that it perished; from verse 19 to 24.

THE INTERNAL SENSE.

705. THE subject here specifically treated of is the *deluge*, by which are signified, not only the temptations which the man of the church, called Noah, must needs sustain, before he could be regenerated, but likewise the desolation of those who were not in a capacity to be regenerated. Both *temptations* and *desolations* are in the Word compared to and called *floods* or *inundations of waters*. *Temptations* are thus adverted to in Isaiah: "In a small moment have I forsaken thee, and in great mercies will I gather thee; in an *inundation** of wrath I hid my faces from thee for a moment, but in the mercy of eternity will I have compassion on thee, saith Jehovah thy Redeemer; for the

* Our author here follows the version of Schmidius, against most others, and amongst them the Hebrew as it stands in the received text. The word in the present Hebrew text is שַׁעַף, which occurs nowhere else in the whole Bible, and is supposed to mean *a little*, but as shortness of duration is expressed by its being added, "I hid my face from thee for a moment," several critics have supposed that one of the two words has been inserted by mistake. The word שַׁעַף differs but little in appearance from שַׁעַף, wherefore Schmidius concluded the latter, which means *an inundation*, to be the word intended. Our author quotes the passage in two other places still following the same translation.

waters of Noah is this to me, to whom I have sworn that the *waters of Noah* should no more pass over the earth: thus have I sworn that I would not be wroth with thee, nor rebuke thee, O thou afflicted, tossed with tempests, and not comforted," (liv. 7, 8, 9, 11;) speaking of the church about to be regenerated, and of *temptations*, which are called *the waters of Noah*. The Lord Himself also calls *temptations* an *inundation*, in Luke: "Jesus said, Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man who built a house, and digged deep, and laid the foundation on a rock; and when the *flood* came, the *stream* beat vehemently upon that house, and could not shake it, for it was founded upon a rock," (vi. 47, 48.) That by *inundations* are here meant *temptations* may appear to every one. *Desolations* also are represented by a deluge in Isaiah: "The Lord canseth to ascend upon them the *waters of the river, strong and many*, the king of Assyria and all his glory; and he shall come up over all his channels, and he shall pass through Judah; he shall *overflow*, and go over, he shall reach to the neck," (viii. 7, 8;) where the king of Assyria signifies phantasies, principles of what is false, and reasonings originating therein, which *desolate* man, and *desolated* the antediluvians. In Jeremiah: "Thus saith Jehovah, Behold, *waters* rise up out of the north, and they shall be an *overflowing flood*, and shall *overflow* the land, and the fulness thereof, the city, and them that dwell therein," (xlvii. 2, 3;) speaking of the Philistines, by whom are represented those who assume false principles, and reason thence concerning spiritual things, which *inundate* man, as they did the antediluvians. The reason why both *temptations* and *desolations*, are in the Word compared to *floods*, or *inundations of waters*, and are so called, is, because their effects are similar; for evil spirits enter by influx, with their persuasions and the principles of the false, by which they are influenced, and excite similar things in man, and these with the man who is regenerate, are *temptations*, but with the man who is not regenerate, they are *desolations*.

706. Verse 1. *And Jehovah said unto Noah, Enter thou and all thy house into the ark, because I have seen thee just before me, in this generation.* By *Jehovah's saying to Noah* is signified, that it so was done;—He is called *Jehovah*, because it here treats of charity: *Enter thou, and all thy house into the ark*, signifies to enter into the things of the will, which is *the house*; *to enter into the ark* is here to be prepared: *because I have seen thee just in this generation*, signifies, to have the good, by which he could be regenerated.

707. From this to the fifth verse, almost the same things occur as in the preceding chapter, as indeed is the case in the subsequent verses; so that he who is unacquainted with the internal sense of the Word, must necessarily suppose, that it is

a mere repetition. Similar instances occur in other parts of the Word, especially in the prophets, where the same circumstance is related in various modes, and is sometimes even taken up anew and again described. The reason is, as was before observed, because there are two faculties in man, perfectly distinct from each other, the understanding and the will, and the Word treats distinctly of each. This is the cause of these repetitions; and that it is so in the present instance, will appear from what follows.

708. By *Jehovah's saying to Noah*, is signified, that it was so done, as is evident from this consideration, that with Jehovah every thing is, [*non sit nisi quam esse*;] what He says is made and done. Also in the foregoing chapter, verse 13, and in other passages, by Jehovah's *saying*, is signified, to be made and done.

709. It is said *Jehovah*, because the subject now treated of is charity. In the previous chapter, from verse 9 to the end, it is not said *Jehovah*, but *God*, because it there treats of the preparation of Noah, or of the man of the church who is called Noah, as to his intellectual things, which are of faith; but the present passage relates to his preparation as to the things of the will, which are of the love. When intellectual things, or the truths of faith, are treated of, the term *God* is used, but when the things of the will, or the goods of love, the term *Jehovah* is employed; for intellectual things, or such as appertain to faith, do not constitute the church, but those of the will, or such as appertain to love. *Jehovah* is in love and charity, but not in faith, except it be the faith of love and charity; wherefore also in the Word, faith is compared to the night, but love to the day, as in the first chapter of Genesis, where speaking of the great luminaries, it is said, that the greater luminary, or the sun, which signifies love, rules by day, and the lesser luminary, or the moon, which signifies faith, rules by night, (Gen. i. 14, 16.) It is similar with the prophets, (Jerem. xxxi. 35; chap. xxxiii. 20; Psalm cxxxvi. 8, 9; also Rev. viii. 12.)

710. Hence it is manifest, that by *Enter thou and all thy house into the ark*, the things which appertain to the will are signified; for in the preceding chapter, where intellectual things are treated of, it is expressed otherwise, namely, "Thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee," (verse 18.) That a house signifies the will, and what is of the will, is evident from various parts of the Word; as from Jeremiah: "Their *houses* shall be transferred to others, their fields and wives together," (vi. 12;) where *houses*, and *fields*, and *wives*, have reference to such things as appertain to the will. Again in the same prophet; "Build ye *houses*, and inhabit them, and plant gardens, and eat the fruit of them," (xxix. 5, 28;) where *to build houses* and *to inhabit* has reference to the will; and *to plant gardens* to the under-

standing: and it is similar in other passages. *The house of Jehovah* also is frequently put for the church, where love is the principal; *the house of Judah* for the celestial church; and *the house of Israel* for the spiritual church; because a *house* is the church, and thence the mind of the man of the church, in which are voluntary and intellectual things, or what are of charity and faith, is a *house*.

711. *To enter into the ark*, signifies to be prepared, as was shown above, verse 18 of the preceding chapter, but it there signified that he was prepared as to things intellectual, which are the truths of faith; here, however, it denotes a preparation as to the things of the will, which are the goods of love, in order to salvation. Unless man be prepared, that is, instructed in what is true and good, he can never be regenerated, much less can he endure temptations; for the evil spirits, who are at that time with him, excite his falses and evils, so that unless truths and goods be present, to which falses and evils may be bended by the Lord, and by which they may be dispersed, he must necessarily fall in the temptation: truths and goods are the *remains*, which are reserved by the Lord for such uses.

712. By *I have seen thee just in this generation*, is signified, that he had good, by which he could be regenerated, as was said and shown in the preceding chapter, verse 9, where *just* signifies the good of charity, and *upright* the truth of charity. It is there said *generations*, in the plural number, because it treats of things intellectual; but here *generation*, in the singular number, because it treats of things appertaining to the will; for the will comprehends in it intellectual things, but the understanding does not comprehend in it those of the will.

713. Verse 2. *Of every clean beast thou shalt take to thee by sevens, the husband [vir] and his wife, and of the beast which is not clean by twos, the husband and his wife*. By *every clean beast*, the affections of good are signified: by *sevens*, that they are holy: by *husband and wife* is signified, that truths were conjoined with goods: by *the beast which is not clean* are signified the evil affections: by *twos*, that they were respectively profane: by *husband and wife*, are signified falses joined with evils.

714. By *every clean beast* the affections of good are signified, as appears from what was said and shown above concerning beasts, n. 45, 46, 142, 143, 246. The reason why affections are thus signified is, because man considered in himself, and in his own *proprium*, is nothing but a *beast*, having like senses, appetites, lusts, and also affections in every respect. His good, yea even his highest loves are also very similar, as the love of associates of his own species, and the love of his wife and children, so that there is no real difference between them. The peculiar attribute of man, however, and that in which his superiority to the beasts consists, is his possession of an interior life, which they

neither have nor are capable of having. This life is the life of faith and love from the Lord; and were not this present in all those faculties which he enjoys in common with animals, he could never be superior to them. If, for example, his love towards his associates existed only for the sake of himself, without being influenced by something more celestial and divine, he could not thence be characterized as a man, since a similar love prevails among the beasts; and so likewise in other instances; wherefore unless the life of love from the Lord were present in his will, and that of faith from the Lord in his understanding, he could never, in the proper sense of the word, become a man. In consequence of the life which he derives from the Lord, he lives after death, because thereby the Lord conjoins him to himself, and thus he acquires a capacity of being in heaven with the angels, and of living to eternity; and although man lives like a wild beast, loving nothing but himself and what belongs to him, still the mercy of the Lord is so great, being divine and infinite, that he never leaves him, but continually, by the instrumentality of angels, breathes into him his own life, which, notwithstanding his perverse reception of it, gives him the capacity of thinking, reflecting upon, and understanding what is good or evil, whether it relate to moral, civil, worldly, or corporeal life, and thereby of discerning what is true and false.

715. Now as the most ancient people knew, and when they were in self-abasement acknowledged, that they were nothing but mere *beasts*, yea, *wild beasts*, and were men only by virtue of what they derived from the Lord, therefore whatever was in them they not only likened to *beasts* and birds, but also so denominated them. The things of the will they compared to and called *beasts*, and those of the understanding, birds: and they distinguished between the good and evil affections; comparing the former to lambs, sheep, kids, goats, rams, cows, and oxen, in consequence of their being good and gentle, and also because of their use both for food and clothing. These are the principal *clean beasts*, and such as are evil and savage, and thus unserviceable to life, are the *unclean beasts*.

716. That by *sevens* are signified what is holy, is evident from its being said above concerning the *seventh day* or *sabbath*, (n. 84—87,) that the Lord is the *seventh day*, and that by derivation from him every celestial church, or man, yea, the celestial principle itself, as originating in the Lord alone, is most holy. Hence *seven*, in the Word, represents what is holy, and, in the internal sense, has, as in the present passage, no reference whatever to mere number; for those who are in the internal sense, as angels and angelic spirits, do not even know what number is, and consequently not what the number *seven* is. It is here, therefore, by no means meant that there should be taken of every clean beast *seven pairs*, or that the quantity of good,

in proportion to evil, should be as *seven* to *two*, but that the things of the will, with which this man of the church was provided, should be good, or holy, that by them, as before observed, he might be capable of regeneration. That *seven* denotes what is holy, or such things as are holy, may appear from the rituals in the representative church, where the number *seven* so frequently occurs. Thus the sprinkling of blood and oil is directed to be done *seven* times; as in Leviticus: "Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and *sanctified* them. And he sprinkled thereof upon the altar *seven times*, and anointed the altar and all its vessels,—to *sanctify them*," (viii. 10, 11.) The direction to be done *seven times* could have been of no importance, unless it had thus represented what was holy: *oil* in this place represents the holy principle of love. Again, it is said of Aaron when he entered into the holy place, that "he shall take of the blood of this bullock, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat shall be sprinkle of the blood with his finger *seven times*." In like manner, it is related of the altar, that "he shall sprinkle of the blood that is upon it with his finger *seven times*, and *cleanse* it, and *hallow* it," (Levit. xvi. 14, 19.) Here, all and every thing mentioned, as well *the blood* as *the mercy-seat*, *the altar*, and *the east towards which the blood was to be sprinkled*, signify the Lord himself, consequently the holy principle of love, and of course the same is represented by the number *seven*. So also it is written of the sacrifices in Leviticus: "If a soul shall sin through ignorance,—and if a priest that is anointed do sin according to the sin of the people,—he shall kill a bullock before Jehovah,—and the priest shall dip his finger in the blood, and shall sprinkle of the blood *seven times* before Jehovah, towards the vail of the sanctuary," (iv. 2, 3, 4, 6.) Here again *seven* denotes what is holy, because the subject treated of is expiation, which is of the Lord alone, and thus it treats of the Lord. Similar ordinances were instituted respecting the cleansing of a leper, and they are thus described in Leviticus: "He [the priest] shall take cedar-wood, and scarlet, and hyssop, and shall dip them and the living bird in the blood of the bird that was killed—and shall sprinkle upon him that is to be cleansed from the leprosy *seven times*, and shall pronounce him *clean*; and in like manner of the oil, which is upon his left hand, *seven times* before Jehovah," (xiv. 6, 7, also 27, 51, &c.) It must be manifest to every one that cedar-wood, scarlet, hyssop, oil, the blood of a bird, and consequently the number *seven*, are nothing, except so far as they are representative of what is holy; and if this be abstracted from them, there remains only what is dead, or profanely idolatrous. As, however, sacred things are signified thereby, they contain interiorly a divine principle of worship, which is represented only

by these externals. The Jews were not aware of their signification, neither indeed does any one know at the present day what is represented by cedar-wood, hyssop, scarlet, and a bird; still, however, if they had only been disposed to regard these things as implying something holy, although unknown to them, and would thus have worshipped the Lord, the promised Messiah, who would heal them of their *leprosy*, or of the profanation of what is holy, they might have been saved; for those who so think and believe are, if they desire it, immediately instructed in the other life what each and every thing represents. In like manner, concerning the red heifer, it is written, that "the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation *seven times*," (Numb. xix. 4.) Now as *the seventh day*, or *the sabbath*, signified the Lord, and from him the celestial man, and the celestial principle itself, therefore in the Jewish church the *seventh day* was the holiest rite, and hence was established the *sabbath of sabbaths* in the *seventh year*, (Levit. xxv. 4,) and also the *jubilee*, which was proclaimed after *seven sabbaths* of years, or after *seven times seven years*, (xxv. 8, 9.) That the *seventh*, in a supreme sense, denotes the Lord, and thence the holy principle of love, may be confirmed also by the account of the golden candlestick, and its *seven lamps*, mentioned Exod. xxv. 31—37; xxxvii. 17—22; Numb. viii. 2, 3; Zech. iv. 2, of which it is thus written in John: "I saw *seven* golden candlesticks, and in the midst of the *seven* candlesticks one like unto the Son of Man," (Rev. i. 12, 13;) where it is very evident that *the candlestick with its seven lamps* signifies the Lord, and that *lamps* being the holy or celestial things of love, were therefore *seven* in number. Again, "Out of the throne proceeded lightnings, and thunderings, and voices, and there were *seven* lamps of fire burning before the throne, which are the *seven* spirits of God," (Rev. iv. 5.) The same is meant wherever the number *seven* occurs in the prophets; as in Isaiah: "The light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of *seven* days, in the day that Jehovah bindeth up the breach of his people," (xxx. 26;) for here a *sevenfold light*, as *the light of seven days*, by no means denotes what is *sevenfold*, but the holy principle of love represented by the sun. See also what was said and shown above concerning the number *seven*, (iv. 15.) Hence then it is manifest that numbers in the Word, whatever they may be, are never employed to denote the measure of quantity, as was also previously demonstrated, (vi. 3.)

717. From these observations it is also evident, that the present passage treats of the things of man's will, or of such principles in him as are good and holy, these being predicated of the will; for he is here directed to *take of the clean beast by*

sevens, and in the following verse a similar command is given respecting fowls, whilst in the previous chapter (verses 19, 20) it is not said that he should take by *sevens*, but by *twos*, or by *pairs*, because intellectual things were there considered, and these are not holy in themselves, but only become so by their union with love, which belongs to the will.

718. By *husband* and *wife* are meant truths in conjunction with goods, as appears from the signification of *husband* [*vir*], or truth appertaining to the understanding, and that of *wife*, or the good which is of the will, as was shown above; and hence there cannot exist in man either the least of thought, affection, or action, in which there is not a kind of marriage of the understanding and will. Without some species of marriage it is impossible for any thing to exist or be produced. In all the organic substances of which man is composed, whether they be compound or simple, yea, even the most simple, there is both a passive and an active principle, which could not even be there, much less could they produce any thing, unless they were conjoined by a kind of marriage like that of man and wife; and it is the same throughout all nature. These perpetual marriages derive their origin and birth from the celestial marriage, and by this means the image of the Lord's kingdom is impressed on every thing in universal nature, as well inanimate as animate.

719. By *the beast which is not clean* evil affections are denoted, as is evident from what has been previously adduced concerning *clean beasts*. Those animals are denominated *clean* which are gentle, good, and useful, and those *not clean* of which there are various genera and species which have opposite qualities, being fierce, evil, and useless. In the Word these latter are frequently spoken of under their different names of wolves, bears, foxes, swine, &c., and by them are represented divers lusts and vices. Respecting *the unclean beasts*, or evil affections, being required to be admitted into the ark, it may be observed that the quality of the man of the church is here described by the ark, and consequently by those things which it contained, or which were introduced into it, that is, which were with the man before he was regenerated, and these were the truths and goods in which, previously to his regeneration, he was instructed and gifted by the Lord, (for without truths and goods it is not possible for any one to be regenerated,) and the evils which he also possessed, and which are signified by *the unclean beasts*. During the process of man's regeneration these are the evils which have to be dispersed, or, in other words, weakened and attempered by goods; for it is impossible for any evil, either actual or hereditary, to be totally abolished, since it continues inrooted, and it is only so far loosened and attempered by goods derived from the Lord as to cease to manifest itself, or to be hurtful. This is an *arcenum* heretofore unknown,

as is also the fact that actual and not hereditary evils are those which are weakened and moderated.

720. By *two* is represented what is respectively profane, as is evident from the signification of that number. *Two* signifies not only a marriage—in which case, supposing the marriage to be celestial, it is a holy number—but also the same as *six*, having the same relation to *three* that *six* days of labor have to the seventh of rest, or the holy day. For this reason, and also in consequence of the Lord's resurrection on the *third* day, that day in the Word is taken for the *seventh*, and has nearly the same signification; hence the Lord's coming into the world, and to glory, and also every advent of his, is described both by *the seventh* and by the *third day*, in consequence of which the two preceding days are not holy, but respectively profane. Thus we read in Hosea: "Come, and let us return unto Jehovah, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After *two days* will he revive us, in the *third day* he will raise us up, and we shall live in his sight," (vi. 1, 2.) In Zechariah: "It shall come to pass in all the land, saith Jehovah, *two* parts therein shall be cut off and die, but the *third* shall be left therein, and I will bring the *third* part through the fire, and will refine them as silver is refined," (xiii. 8, 9.) That *silver was most pure when purified seven times*, appears from Psalm xii. 6. Hence then it is evident that as by *sevens* are not meant that number, but what is holy, so by *twos* are not meant merely *twos*, but things respectively profane; thus it is by no means to be understood here that the unclean beasts, or man's evil affections, were so few in comparison of the clean beasts, or good affections, as to be only in the proportion of *two* to *seven*, since evils in man are more numerous than goods.

721. By *husband and wife* are signified falses in conjunction with evils, as appears from what has been just remarked; for in the present passage the names *husband and wife* are predicated of unclean beasts, as they were before of clean beasts, wherefore in the previous verse they denoted truths conjoined with goods, but in the present falses coupled with evils, the specific meaning of the words employed necessarily varying with the subject.

722. Verse 3. *Of the fowl also of the heavens by sevens, the male and the female, to make seed alive upon the faces of all the earth.* By *the fowl of the heavens* intellectual things are signified; by *sevens*, such as are holy; and by *male and female*, truths and goods. *To make seed alive upon the faces of all the earth*, signifies the truths of faith.

723. Having previously shown that *the fowl of the heavens* represent things intellectual, it is unnecessary to dwell any longer on this point.

724. We have also seen that *sevens* denote what is holy, and, in the present instance, truths which are holy in consequence of originating in good; for no truth is holy unless it proceed from good. A man may utter from memory many truths of the Word, but unless they are produced by love or charity, holiness cannot be predicated of them; but if so produced, they are at the same time acknowledged and believed in, and thus spoken from the heart. Just so it is with faith, which is so frequently represented as being alone able to save, unless it originate in love or charity, it is no faith at all, since these alone can sanctify it. The Lord is in love and charity, and not like man, in whom is nothing undefiled, in a faith separate from these. When faith is disjoined from love, the desire of his own praise or gain rules in man's heart, and moves him to speak. This every one may ascertain experimentally; for if he says to another that he loves him, has a particular respect for him, gives him the preference above the rest of mankind, or the like compliments, and yet thinks otherwise in his heart, how plain is it to see that these are only lip-professions, which he denies, yea, possibly laughs at in his heart! Thus also it is with respect to faith, of which I have been convinced by much experience in the other world; for those who in the life of the body have preached the Lord and faith with such eloquence, and at the same time such an appearance of devotion, as to beget astonishment in their hearers, but yet did it not from the heart, are in another life such as bear the greatest hatred towards the Lord, and are most bitter in persecuting the faithful.

725. *The male and the female* denote truths and goods, as is plain from its having been said and shown above that husband and male signify truth, and wife and female good. The terms male and female are, however, predicated of things intellectual, and the words *husband and wife* of those belonging to the will, in consequence of *husband and wife* representing marriage, but not so male and female; for truth cannot spontaneously enter into a marriage with good, although good may with truth, because there is never any truth given which is not produced from, and thus coupled with, good; if you abstract good from truth, there remain nothing but empty sounds.

726. *To make seed alive upon the faces of all the earth* has reference to the truths of faith, as is evident from this consideration, that by this church *seed was vivified, or made alive*, and that by *seed* is meant faith. The rest of the posterity of the Most Ancient Church destroyed celestial and spiritual seed in themselves by their filthy lusts and direful persuasions; but to prevent the entire destruction of the celestial seed, those who are called Noah were regenerated, and their regeneration was effected by means of spiritual seed, which is what is signified in the present passage. Those are said to be *vivified*, who receive

life from the Lord, because there is life only in those things which are of the Lord, as must be evident to every one who reflects that there is no vitality in any thing unconnected with eternal life, or which does not regard eternal life. The life which is not eternal is not life, but in a little while perishes; nor can ESSE* be predicated of those things which cease to be, but only of those which always continue to exist, consequently, to live; and ESSE, only reside in what is of the Lord, or Jehovah, because all ESSE and eternal life are his. By eternal life is meant eternal happiness, concerning which see what was said and shown above, n. 290.

727. Verse 4. *For as yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance which I have made from off the faces of the ground.* For *as yet seven days* signifies to the commencement of the temptation denoted by *to rain*, of which *forty days and forty nights* express the duration. By *I will destroy every substance which I have made from off the faces of the ground*, the abolition of man's *proprium* is signified, which is, as it were, *destroyed* when he becomes regenerate, and it also signifies the death of those members of the Most Ancient Church who destroyed themselves.

728. *For as yet seven days* signifies here to the commencement of the temptation, as is manifest from the internal sense of every expression in this verse, the subject treated of being the temptation of the man denominated Noah. In a general sense this passage relates both to the temptation of that man, and to the total vastation of those of the Most Ancient Church who were reduced to this state; wherefore *for as yet seven days* means not only the beginning of the temptation, but also the end of the vastation. The reason of this signification is, that *seven* is a holy number, as was said and shown above, (verse 2 of the present chapter, and chap. iv. 15, 24; also n. 84—87,) and has reference both to the Lord's advent into the world, and to his coming to glory, meaning specifically every advent of the Lord. Now every advent of the Lord is, at the same time, the beginning to those who are regenerated, and the end to those who are vastated. Thus to the man of this church his coming was the commencement of temptation; for when man is tempted, then he begins to be made new, or to be regenerated; and also the end of those members of the Most Ancient Church, who had acquired such a quality that they could not but inevitably perish; which was also the case with those who lived when the Lord came into the world, for then the church was in its last state of vastation, and then also it was made new. That this is the signification of *seven days* is evident from Daniel: "*Seventy weeks* are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to

* *Esse*, literally to BE, is employed by the author, to express that which exists from itself.

make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy of holies. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the prince, shall be *seven weeks*," (ix. 24, 25.) These words, *seventy weeks* and *seven weeks*, mean the same as *seven days*, the coming of the Lord; but, inasmuch as they are a plain prophecy, the times are marked more holily and certainly by numbers compounded of *seven*; whence it is evident that *seven*, thus applied to times, signifies not only the coming of the Lord, but also the commencement of a new church at that time, as is intimated by its being said that the *holy of holies should be anointed, and Jerusalem restored and rebuilt*. It also denotes the last vastation, alluded to by the words, *seventy weeks are determined upon the holy city, to finish the transgression, and to make an end of sin*. It bears also the like sense in other parts of the Word, as in Ezekiel, where, speaking of himself, he says, "I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them *seven days*. And it came to pass at the end of *seven days* that the word of Jehovah came unto me," (iii. 15, 16;) where *seven days* evidently signify the beginning of visitation; for after *seven days, while he was sitting with those who were in captivity*, the word of Jehovah came to him. Again, in the same prophet: "They shall bury Gog—*seven months*,—that they may cleanse the land. After the end of *seven months* shall they search," (xxxix. 12, 14;) alluding also to the last term of vastation, and the first of visitation. In Daniel, speaking of Nebuchadnezzar: "Let his heart be changed from man's, and a beast's heart be given unto him; and let *seven times* pass over him," (iv. 16; also 25, 32;) denoting in like manner the end of vastation, and the beginning of the new man. Similar, likewise, was the representation of the *seventy years* of the Babylonish captivity; for whether it be *seventy* or *seven*, and indeed whether it be *seven days*, or *seven years*, or *seven ages*, which make *seventy years*, the same thing is implied; and vastation was represented by the years of the captivity, and the beginning of a new church by the deliverance and rebuilding of the temple. Similar things were also represented by Jacob's serving Laban, where it is written: "I will serve thee *seven years* for Rachel.—And Jacob served *seven years*.—And Laban said,—Fulfil her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years*. And Jacob did so, and fulfilled her *week*," (Gen. xxix. 18, 20, 27.) Here the *service of seven years* has a like signification, and also the marriage and liberty which succeeded it: the period of these *seven years*, both here and in Daniel, was called *a week*. The command given to the

children of Israel to go about the wall of Jericho *seven times*, that it might fall, and its being said that "on the *seventh day* they arose early, about the dawning of the day, and compassed the city after the same manner *seven times*.—And it came to pass at the *seventh time*, when the *seven* priests blew with the *seven* trumpets,—the wall fell," (Joshua vi. 10—20,) was also significative, or it would never have been commanded that they should go *round the city seven times*, and that there should be *seven priests and seven trumpets*. From these and many other passages, (as Job ii. 13; Rev. xv. 1, 6, 7, 8; xxi. 9,) it may appear that the words *for as yet seven days* denote the commencement of a new church, and the end of the old one; and, as it here treats both of the man of the church denominated Noah, of his temptation, and of the last posterity of the Most Ancient Church who destroyed themselves, by this expression nothing else can be signified than the beginning of Noah's temptation, and the end or final devastation and termination of the Most Ancient Church.

729. By *raining* is signified temptation, as is evident from its having been said and shown at the beginning of the present chapter that a flood or inundation of waters, which is the same as raining in this place, represent both temptation and vastation: it will also be further confirmed by what remains to be stated in the following pages concerning the flood.

730. *Forty days and nights* denote the duration of temptation, as is demonstrable from the Word of the Lord, the reason of this signification being grounded in his suffering himself to be tempted during *forty days*, as related in Matt. iv. 1, 2; Mark i. 13; and Luke iv. 2. Now as each and every thing instituted in the Jewish and in the other representative churches before the Lord's coming, was typical of him, so also were *the forty days and nights*, which represented and signified temptation in general, and specifically every period of temptation; and since during temptation man is vastated as to every thing corporeal, and which appertains to his *proprium*, (for whatever belongs to the *proprium*, or is corporeal, must necessarily be destroyed by combats and temptations before man is born again, or becomes spiritual and celestial,) therefore also *forty days and nights* denote the duration of vastation. The same meaning is here implied, the subject treated being both the temptation of the man of the new church called Noah, and the devastation of the antediluvians. That the number *forty* signifies the duration as well of temptation as of vastation, whether it be longer or shorter, appears from Ezekiel: "Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty days*: I have appointed thee each day for a year," (iv. 6;) alluding to the duration of the vastation of the Jewish church, and also representing the Lord's temptation, for it is said that

he should *bear the iniquity of the house of Judah*. Again, in the same prophet: "I will make the land of Egypt utterly waste and desolate.—No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited *forty years*; and I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate *forty years*," (xxix. 10, 11, 12;) denoting also the duration of vastation and desolation, *forty*, in the internal sense, not being *forty years*, but only the desolation of faith in general, whether within a longer or a shorter time. In John: "The court which is without the temple leave out, and measure it not, because it is given unto the Gentiles, and the holy city shall they tread under foot *forty and two months*," (Rev. xi. 2.) And again: "There was given unto him [the beast] a mouth speaking great things, and blasphemies; and power was given unto him to continue *forty and two months*," (Rev. xiii. 5,) in reference to the duration of vastation; for it must be evident to every one that it cannot mean the exact time of *forty and two months*. It is here said *forty and two*, which means the same as *forty*, in consequence of *seven days* denoting the end of vastation and a new beginning, and *six* denoting labor, from the *six days* of labor or combat, which being multiplied together produce *forty-two*, which is representative both of the period of vastation and of that of temptation, or the labor and combat of the man to be regenerated, and is also a holy number; the round number *forty* is however used instead of the irregular number *forty-two*, as appears from the above passages from the Apocalypse. The journeyings of the Israelites *forty years* in the wilderness, before they were introduced into the land of Canaan, represented and signified in like manner the duration of temptation, since they were afterwards introduced into the holy land; and that of vastation, inasmuch as all who were above twenty years old at their departure from Egypt died in the wilderness, except Joshua and Caleb. Their temptations were typified by the events at which they so often murmured, and their vastations by the plagues and destructions they so frequently met with, as will be shown, by the divine mercy of the Lord, when we come to treat particularly of them. They are thus alluded to in Moses: "Thou shalt remember all the way which Jehovah thy God led thee these *forty years* in the wilderness, to humble thee and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or no." (Deut. viii. 2; see also 3, 16.) Moses being *forty days and forty nights* on Mount Sinai, also typified the duration of the Lord's temptation, as is evident where he speaks of being "on Mount Sinai *forty days and forty nights*, neither eating bread nor drinking water," and praying for the people lest they should be destroyed,

(Deut. x. 18 ; see also 11 ; and ix. 9, 11, 18, and 25.) The reason why by *forty days* is signified the duration of temptation is, as has been stated, because the Lord suffered himself to be tempted by the devil *forty days* ; and, since all things [in the Word] were representative of him, when the angels had an idea of temptation, it became represented in the world of spirits by such things as are in the world, according to the common law respecting angelic ideas, which during their descent into the world of spirits are fixed and exhibited representatively, and consequently by the number *forty*, because the Lord was tempted *forty days*. The present and the future are one with the Lord, and from him in the angelic heaven, for what is to come is present, as if it had already happened ; hence the number *forty* came to typify temptations and vastations, in the representative Church. These are facts which cannot, however, as yet be clearly comprehended, in consequence of the nature of the influx of the angelic heaven into the world of spirits being unknown.

731. By *I will destroy every substance which I have made from off the faces of the ground*, is signified the abolition of man's *proprium*, which takes place as it were when it becomes vivified, as is evident from our previous observations respecting the *proprium*. The human *proprium* is altogether evil and false, and so long as it continues active, man is in a state of death, but when he undergoes temptations it becomes dispersed, or, in other words, loosened and attempered by truths and goods from the Lord, and thus is vivified, and appears as if it were not present. Its ceasing to manifest itself, and being no longer injurious, are denoted by the words, *I will destroy*, although it is never in reality *destroyed*, but remains quiescent. In this respect, the *proprium* may be compared to black and white, which being variously modified by the rays of light are changed into beautiful colors, as blue, yellow, purple, &c., by which, according to their arrangement, as in flowers for example, divers forms of beauty and loveliness are exhibited, which still, however, retain a relation to their fundamental constituents. As the final vastation of those who belonged to the Most Ancient Church is also here treated of, therefore *I will destroy every substance which I have made from off the faces of the ground*, has reference to those who perished, as also in the following verse (23). *The substance which I have made*, is every man, or every receptacle of celestial seed, or every member of the church ; wherefore also, both in this and in the 23d verse, the term *ground* is employed, as representing a man of the church, in whom good and truth are sown. In those who are called Noah, these successively grew up, on the separation of evils and falses, as has been observed, but became suffocated by tares amongst the antediluvians who perished.

732. Verse 5. *And Noah did according unto all that Jehovah commanded him*, signifies, as before, that it was so done. In the preceding chapter, as may be seen at verse 22, it is *twice said that Noah did what was commanded*, whilst this is here only stated once; the name *God* is also there used, but here the name *Jehovah*; and the cause of this is, that it there treated of intellectual things, but here of such as belong to the will. Intellectual things regard those of the will as other and distinct from themselves; whilst the voluntary things regard those belonging to the understanding as united to or as one with themselves, for the understanding is from the will; and this is the reason of its being there *twice said that Noah did as he was commanded*, but here only *once*, and also why the Lord is there called *God*, but here *Jehovah*.

733. Verse 6. *And Noah was a son of six hundred years, and a flood of waters was caused upon the earth*. By *Noah's being a son of six hundred years*, is denoted his first state of temptation; and by *a flood of waters being caused upon the earth*, the commencement of that temptation.

734. Intellectual truths, in which the man of the church denominated Noah was instructed by the Lord before his regeneration, constituted the subject of the previous chapter, from verse 13 to the end, whilst that of the present chapter, from verse 1 to 5, is the good appertaining to the will, with which he was gifted by the Lord, and this double reference to both intellectual and voluntary things looks like a repetition. The subject now treated of, however, from verse 6 to 11, is his temptation, and that indeed in its first state, thus at its commencement; and, as every one may perceive, there again occurs a repetition, it being said that *Noah was a son of six hundred years when the flood was caused upon the earth*, and in verse 11, that this event occurred in the *six hundredth year of his life, in the second month, and on the seventeenth day of the month*. It is also written both in the 7th and 13th verses, that *Noah entered into the ark with his sons and their wives*, and in the 8th and 9th verses, as well as from the 14th to the 16th, that *beasts entered into the ark to Noah*; whence it is again evident that the same words are repeated. He who abides in the literal sense only must regard these as reiterated statements of certain historical facts; whilst, since it is the Word of the Lord, there cannot be a single superfluous or unnecessary expression, and thus no repetition without a difference of signification. The present passage, as has been previously remarked, describes his first temptation, or that of the understanding, and afterwards his temptation as to what appertains to the will, these succeeding each other in the regenerate man. To be tempted as to things intellectual is utterly different from being so as to the will, the

former being a comparatively light, whilst the latter is a very serious affair.

735. The reason why temptation as to the understanding, or as to the fables in which man is principled, is light, is because every human mind is influenced by the fallacies of the senses, which, as they necessarily obtain admission, must therefore also admit of being easily dispersed. Thus all who take the Word literally where it is spoken according to man's apprehension, and consequently according to the fallacies of his senses, notwithstanding their errors, readily suffer themselves to be instructed, if they have believed them in simplicity, and because they are so stated in the Word of the Lord. Thus, for example, he who believes that the Lord is angry, and that he punishes and brings evil upon the wicked, is, in consequence of his belief being grounded in the letter of the Word, easily instructed in the real truth. In like manner, he who believes in simplicity that he is able to do good of himself, and that he will receive a reward in another life if he is good from himself, easily admits of being taught that the good which he does is from the Lord, and that he, out of mercy, freely dispenses reward. Hence when such persons enter into temptation as to things intellectual, or as to these fallacies, they can only be mildly tempted, and this, which is the first temptation, and indeed scarcely appears like one, is the subject now treated of. It is, however, otherwise with those who do not believe the Word in simplicity of heart, but confirm themselves in fallacies and fables in consequence of these favoring their lusts, and who, impelled by this cause, collect together various reasonings grounded in themselves and their scientifics, and afterwards confirm these by the Word, and thus persuade and impress themselves with the idea that what is false is true.

736. Now *Noah*, or the man of this new church, was of such a quality, that he believed in simplicity what had been handed down from the Most Ancient Church, which was a collection of doctrinal truths reduced into a certain methodical form by those denominated *Enoch*. *Noah's* disposition was altogether different from that of the antediluvians who perished, and who were called *Nephilim*, for these immersed the doctrinals of faith in their filthy lusts, and thereby conceived direful persuasions from which they were unwilling to recede, even when instructed by others, and shown demonstratively, the falsity of their notions. There are also persons in the present day of these two kinds of genius or disposition, of whom the former can be readily regenerated, but the latter only with extreme difficulty.

737. *Noah's being a son of six hundred years* signifies his first state of temptation, as is plain from this consideration, that from the present chapter down to the account of *Heber*, (chap. xi.) by the numbers, ages, and names mentioned, events

are exclusively signified, as we also saw to be the case with the ages and names of all the persons mentioned in the fifth chapter. That *six hundred years* here denote the first state of temptation, is proved by its constituent numbers being *ten* and *six*, of which the latter is twice multiplied by the former, for numbers thus produced, though greater, do not differ in signification from the smaller from which they arise. With respect to the number *ten*, it was shown above (vi. 3) to denote *remains*; and that the number *six* has reference to labor and combat, appears from various parts of the Word. In the preceding verse, Noah's preparation for temptation, by his being instructed by the Lord in intellectual truths, and in the goods appertaining to the will, was the subject treated of; for these truths and goods are *remains*, which are not produced, so as to be acknowledged, before man's regeneration. With those who by undergoing temptations become regenerated, *remains* are necessary, that the attendant angels may thence bring forth what is required for their defence against the evil spirits, who assault man by exciting his fables. Now as *remains* are signified by *ten*, and combat by *six*, mention is here made of *six hundred years*,—in which the ruling numbers are *ten* and *six*,—to signify a state of temptation. That the number *six* has an especial reference to combat, is demonstrable from the first chapter of Genesis, where the *six days* in which man is regenerated, before he becomes celestial, are spoken of; for during these there is continual combat, but on the *seventh* day rest; and hence the *six days of labor* were ordained, and on the *seventh* the *sabbath*, which signifies *rest*. For the same reason also a Hebrew servant served *six years*, and on the *seventh* was made free, (Exod. xxi. 2; Deut. xv. 12; Jerem. xxxiv. 14;) and they sowed the land *six years*, and gathered its produce, but on the *seventh* allowed it to rest, and in like manner with the vineyard, (Exod. xxiii. 10, 11;) and on the *seventh year* there was a *sabbath of rest* for the land, a *sabbath of Jehovah*, (Levit. xxv. 3, 4.) As the number *six* denotes labor and combat, so does it also the dispersion of what is false; as in Ezekiel: "Behold, *six* men came from the way of the higher gate, which lieth towards the north, and every man *an instrument of his dispersion* in his hand," (ix. 2.) The same prophet, prophesying against Gog, says, "And I will turn thee back, and will leave but the *sixth* part of thee, and will cause thee to come up from the north parts," (xxxix. 2.) In these passages, *six* and a *sixth part* represent dispersion; *the north*, fables; and *Gog*, those who form doctrinals from external observances, by which they destroy internal worship. So in Job: "He shall deliver thee in *six* troubles, yea, in the *seventh* there shall no evil touch thee," (v. 19,) alluding to the combat of temptations. In some instances, where the number *six* occurs in the Word, it does not signify labor, combat, or the

dispersion of what is false, but the holy principle of faith, in consequence of its relation to the number *twelve*, which represents faith, and every thing belonging to it in the complex, and to that of *three*, which denotes what is holy. Hence also the genuine derivation of the number *six*, as employed by Ezekiel, (xl. 5,) where he relates that the man's reed, with which he measured the holy city of Israel, was *six* cubits and a hand's breadth; and so in other passages. The reason of this derivation is, that in the combat of temptation, the holy principle of faith is present, and also that the *six days of labor and combat look forward to the holy seventh*.

738. Noah is here called *a son* of six hundred years, because, as we have previously seen, *a son* signifies intellectual truth. He is not, however, denominated *a son* in the 11th verse, the subject there treated of being his temptation as to the things of the will.

739. By *a flood of waters* is signified the commencement of temptation, as is evident from the present passage relating to a temptation as to things intellectual, which always precedes, and is comparatively slight, as has been just observed. Hence it is called *a flood of waters*, and not simply *a flood*, as in the 17th verse; for *waters* primarily signify the spiritual things of man, or the intellectual things of faith, and also their opposites, or falses, as might be confirmed by numerous citations from the Word. That *a flood of waters* or *an inundation*, represents temptation, appears from what was stated at the beginning of the chapter, and also from Ezekiel: "Thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an *overflowing* shower in mine anger, and great *hailstones* in my fury to consume it: So will I break down the wall which ye have daubed with untempered mortar," (xiii. 13, 14.) Here *a stormy wind* and *an overflowing shower* signify the desolation of what is false, and *a wall daubed with untempered [mortar]* a fiction bearing the semblance of truth. So in Isaiah: "Thou [Jehovah] hast been a refuge from the *inundation*, a shadow from the heat, when the blast of the terrible ones is as *an inundation* against the wall," (xxv. 4;) in which passage *an inundation* denotes temptation as to intellectual things, and it is distinguished from temptation as to what belongs to the will, which is called heat. Again, in the same prophet: "Behold, the Lord hath a mighty and strong one, as *an inundation* of hail, a destroying storm, *a flood of mighty waters overflowing*," (xxviii. 2;) where the degrees of temptation are described. Again: "When thou passest through the *waters*, I will be with thee; and through the *rivers*, they shall not *overflow* thee: when thou goest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," (xliii. 2;) where *waters and rivers* represent falses and phantasies, and *fire and flame*, evils and

lusts. In David: "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the *inundations of many waters*, they shall not come nigh unto him," (Psalm xxxii. 6;) where *inundation of waters* indicates temptation, which is also called simply *a flood* in the same prophet: "Jehovah sitteth upon the *flood*; yea, Jehovah sitteth king for ever," (Psalm xxix. 10.) From these passages, and from what was premised in the early part of this chapter, it is evident that *the flood* or *inundation of waters*, here described historically, according to the custom of the most ancient people, means neither more nor less than temptations and vastations.

740. Verse 7. *And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.* By *Noah's entering into the ark from before the waters of the flood*, is signified that he was protected in temptation: *sons* are, as before, truths; *wife*, goods; and *sons' wives*, truths conjoined with goods.

741. *Noah's entering into the ark from before the waters of the flood*, denotes his being protected, as may be made to appear plainly to every one. Temptations are the combats of evil spirits with the angels attendant upon man; for evil spirits excite all the depraved inclinations and thoughts which a man has had from infancy, thus both his evils and falses, and condemn him, nothing being more delightful to them than this; indeed, the very essential delight of their life consists herein; but the Lord, by his angels, protects man, and restrains the evil spirits from transgressing their limits, and inundating him with a more powerful influence than he is capable of sustaining.

742. *Sons* are truths, *a wife* goods, and *sons' wives* truths conjoined with goods, as was demonstrated at verse 18 of the preceding chapter, where the same words occur. By truths and goods then, notwithstanding they are here called *sons and wives*, are signified those possessed by the man named Noah, and by which he was protected; for such is the most ancient style of the Word, that, although it is connected as an historical relation, it contains within its bosom celestial arcana.

743. Verses 8, 9. *Of the clean beast, and of the beast which was not clean, and of the fowl, and of every thing which creepeth upon the ground; two by two, entered in to Noah into the ark, male and female; as God commanded Noah.* By *clean beasts*, as before, good affections are represented; by *beasts which were not clean*, lusts; by *the fowl*, thoughts in general; and by *every thing which creepeth upon the ground*, the sensual principle and all voluptuousness. *Two by two*, signify what correspond to each other; *entering into the ark*, that they were protected; *male and female*, as above, truth and good; and *as God commanded Noah*, that it was done accordingly.

744. By *clean beasts* are signified good affections, as has

been previously asserted and proved. when the second verse of the present chapter was explained, wherefore it is unnecessary to dwell longer on that point. It was also shown in the same place, that *unclean beasts* denote lusts, or evil affections.

745. *The fowl* signify thoughts in general, as is evident from what has been repeatedly stated, of their signifying intellectual or rational things. Above, they were called *the fowls of the heavens*, but here simply the *fowl*, and hence in this passage thoughts in general are meant; for *fowls* are of various kinds, both *clean* and *unclean*, and in the 14th verse, they are distinguished into *fowl* or *bird*, *the flying thing* and *the winged thing*. Of these the *clean* denote true, and the *unclean* false thoughts; but we shall, by the divine mercy of the Lord, enter upon this subject more fully hereafter.

746. By *every thing which creepeth upon the ground* is signified the sensual principle and voluptuousness, was also said and shown above. The most ancient people compared and likened the sensual desires and gratifications of man to *reptiles and creeping things*, and even conferred upon them these appellations, because they constitute the extremes of his life, *creeping* as it were upon the surface, and not being permitted to elevate themselves higher.

747. *Two by two* are things corresponding, as may be seen by every one, from this consideration, that *two* constitute a *pair*, and no *pair* can exist unless one corresponds with the other, as truths to goods, evils to falses; for there is in all things a kind of marriage, or coupling, like that just mentioned, derived from the marriage of the understanding with the will, or of intellectual with voluntary things; indeed this consociation exists universally, for without it nothing could subsist.

748. By *entering into the ark* is meant that they were protected, as was shown in the preceding verse (7th), when speaking of *Noah, and his sons, and the wives*.

749. *Male and female* denote truth and goodness, as is evident from what was stated above when explaining chap. vi. 19, where *male and female* is predicated of *birds*, but *husband and wife of beasts*. The reason also of this was there mentioned, as being in consequence of the marriage of voluntary and intellectual things, but not so of things intellectual considered abstractedly with those of the will, for in the former case they are as *husband and wife*, but in the latter, as *male and female*. Now as the subject here first treated of is the temptation of the man of this church as to intellectual things, they are here, therefore, as has been observed, denominated *male and female*, combat or temptation as to the understanding being thereby represented.

750. By *as God commanded Noah*, is signified that it was

done accordingly, as was shown above, both in the foregoing chapter, verse 22d, and also in verse 5th of the present chapter.

751. As the temptation of the man of the new church called Noah is the subject here considered, and as the nature of temptation is known to few, if any, because so few in the present day undergo temptations, and those who do so know no other than that there is something inherent in themselves which thus suffers, I am permitted briefly to explain the matter. On such occasions wicked spirits excite the remembrance of all the falses and evils which a man has thought or done from infancy, and this in an indescribably cunning and malicious manner. The angels, however, who are attendant upon man, bring forth his goods and truths, and thereby defend him; but opposition being felt and recognized by man, occasions remorse and the pangs of conscience. Temptation is of two kinds,—one as to the understanding, and the other as to the will. When man is tempted as to the things of the understanding, then wicked spirits excite the evil actions of which he has been guilty, here signified by the *unclean beasts*, and thus accuse and condemn him; and at the same time they call forth his good actions, represented by the *clean beasts*, which they pervert by a thousand devices, and also whatever has been the subject of his thoughts, denoted by the *fowl*, and all that is here typified by *every thing which creepeth upon the ground*. This temptation is slight, and is perceived only by the recollection of these things, and by a certain anxiety thence proceeding; but when man is tempted as to things of the will, then what he has done and thought is not so much excited, but evil genii, for by that name may the evil spirits of this kind be called, inflame him with such of their own desires and filthy lusts as he is tainted with, and thus carry on the combat by man's very cupidity itself. This they effect in so malicious and clandestine a manner that it is impossible to suppose them its agents, for they infuse themselves into the life of his impure affections, and in the same instant turn and bend the affection for good and truth into the love of evil and the false, so that man cannot possibly know any other but that it is done of himself, and thus flows in of its own accord. This temptation, of which more will be said hereafter, is most grievous, and is perceived as internal agony and tormenting fire. Multiplied experience has assured me of the correctness of this description, and has also informed me of the period when this influx, or inundation from the evil spirits or genii, takes place, as well as of its origin, nature, and mode of operation; but these we shall, by the divine mercy of the Lord, subsequently detail at length.

752. Verse 10. *And it was till seven days, and the waters of the flood were upon the earth.* By these words, as before, the commencement of temptation is signified.

753. *Seven days* denote the commencement of temptation, as was shown at the fourth verse, for the present passage has relation to that which precedes, and this temptation, which was one as to the understanding, being the beginning, or primary temptation, is therefore thus expressed. In consequence also of its being a temptation as to the understanding, it is here typified, as at verse 7, by *the waters of a flood*, called, verse 6, *a flood of waters*, this properly representing such a temptation, as was there demonstrated.

754. Verse 11. *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great abyss disrupted, and the cataracts of heaven were opened.* By *the six hundredth year, the second month, and the seventeenth day of the month*, another state of temptation is signified; by *all the fountains of the great abyss being disrupted*, the extreme of temptation as to the will; and by *the cataracts of heaven being opened*, the extreme of temptation as to intellectual things.

755. *The six hundredth year, second month, and seventeenth day*, signifies another state of temptation as follows from what has been previously stated, for, from the 6th to the present verse, the subject treated of was the primary temptation, in reference to the understanding, whereas now it is concerning another, or that appertaining to the will: hence *Noah's age is twice mentioned*, formerly, as a *son of six hundred years*, and here, that he was in *the six hundredth year, the second month, and the seventeenth day of his life*, when the flood happened. It must needs be inconceivable to every one that by *the years of Noah's age*, and particularly when both the *years, months, and days* are given, is meant a state of temptation as to things appertaining to the will; but, as was above observed, such was the manner of speaking and writing amongst the most ancient people, they being especially delighted in thus marking out times and names, and thence framing a semblance of true history, since herein their wisdom consisted. That *six hundred years* are nothing but the first state of temptation, was shown above, (verse 6th;) and the meaning of the *six hundredth year* in the present place is similar. In order, however, to denote another state of temptation, *months and days* are added, and a particular *number of months*, which was *two*, or *the second*, *two* having reference to combat, as may appear from the signification of that number spoken of in verse 2d of this chapter, where it was seen to signify the same as *six*, that is, labor and combat, and also dispersion. The number *seventeen*, however, typifies both the beginning and the end of temptation, by reason of its being composed of the numbers *seven* and *ten*. When the number *seven* denotes the commencement of temptation, it implies *till seven days*, or *a week composed of seven days*, and that it then

has this representation was shown at the 4th verse of the present chapter; but when it means the end of temptation, (as at verse 4th of chap. viii. which follows,) then *seven* is a holy number, to which *ten*, as representative of *remains*, is added, since without *remains* man is incapable of regeneration. That the number *seventeen* signifies the beginning of temptation, appears from Jeremiah's being commanded to buy a field in Anathoth, of Hanameel, his uncle's son, when "he weighed him the money, even *seventeen shekels of silver*," (xxxii. 9.) It is here used in reference to the Babylonish captivity, whereby is represented the temptation of the faithful, and the devastation of unbelievers, and indeed both the beginning of temptation and its termination, or the period of deliverance, as is evident from the subsequent verses of the same chapter, the captivity being spoken of at the 36th, and the deliverance at the 37th verse. Such a number would never have occurred in the prophet, unless, like every thing else mentioned, it had involved some arcanum. That *seventeen* typifies the commencement of temptation, is proved also by Joseph's age being *seventeen years* when he was sent to his brethren, and sold into Egypt, (Gen. xxxvii. 2, &c.) That *his being sold into Egypt* had a similar representation, will be shown, by the divine mercy of the Lord, in the explication of that passage, for the historical circumstances there related are representative events, although they really occurred as they are described; but this is a history framed merely for the sake of its signification, which never took place in the manner related in the literal sense: still those events involve heavenly arcana, even in each particular expression, just as these do. That such should be the case must necessarily appear singular, since, wherever either true history or the semblance of true history occurs, the mind being detained in the letter, cannot abstract itself, and hence believes in no ulterior signification or representation. There is however an internal sense, and the life of the Word resides in it, and not in the letter, which independently of it is dead, as must be manifest to every intelligent person: for without the internal sense, what difference is there between the historical relations in the Word, and those to be met with in any profane writer? Consequently, what use would there be in knowing *the year of Noah's life*, and *the month and the day* when the deluge took place, unless some heavenly arcanum was therein involved? And who cannot see, that *all the fountains of the great abyss being disrupted, and the cataracts of heaven opened*, is language agreeable to the prophetic style of speaking? Not to mention other considerations of a similar kind.

756. By *all the fountains of the great abyss being disrupted*, the extreme of temptation as to the will is signified, as may appear from what was just now said of temptations, being of

two kinds, one relating to intellectual and the other to voluntary things, and that the latter are the more grievous, as well as from the consideration that hitherto the subject treated of has been intellectual temptation. It is also confirmed by the signification of *an abyss*, which denotes lusts and the falses thence originating, as mentioned above, n. 18, and by the following passages of the Word: "Thus saith the Lord Jehovih, when I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the *abyss* upon thee, and *many waters* shall cover thee," (Ezek. xxvi. 19;) *the abyss* and *many waters* signify the extremity of temptation. In Jonah: "The *waters* compassed me about even to the soul, the *abyss* closed me round about," (ii. 5;) where *waters* and *the abyss* have a similar meaning. In David: "*Abyss* calleth to *abyss* at the voice of thy *water-spouts*; all thy *waves* and thy *billows* are gone over me," (Psalm xlii. 7,) manifestly denoting the extreme of temptation. Again: "He rebuked the Red sea also, and it was dried up, so he called them through the *abyss* as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the *waters covered their enemies*," (Psalm cvi. 9—11;) where *the abyss* is distinctly compared to the temptations in the wilderness. By *the abyss*, in ancient times, was signified hell; and phantasies and false persuasions were likened to *waters and streams*, and also to the *vapor* proceeding from them. Some of the hells also, of which, by the divine mercy of the Lord, more will be said hereafter, appear as *abysses* and *seas*; thence come the evil spirits who devastate and tempt man, and the phantasies which they infuse and the desires with which they inflame him are like *inundations* and *exhalations* issuing thence: for, as has been observed, man through the medium of evil spirits has conjunction with hell, and through that of angels with heaven. Such then is the representation of *all the fountains of the great abyss being broken up*. That hell is called *an abyss*, and the filthy things thence issuing *streams*, is plain from Ezekiel: "Thus saith the Lord Jehovih; In the day when he went down to hell I caused him to mourn; I covered the *abyss* above him, and I restrained the *streams* thereof, and the *great waters* were shut up," (xxx. 15.) Hell is also denominated *an abyss* in John, (Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3.)

757. By *the cataracts of heaven being opened* is denoted the extreme of temptation as to the understanding, as is evident from the fact that temptation as to the affections of the will or desires can never be separated from temptation as to things intellectual; for if they were, they would no longer be tempted, but *inundated* like those who live in the fire of lusts, in which, like infernal spirits, they perceive the delights of their life. They are called *the cataracts of heaven* from being an *inundation*

of falses or reasonings, which are similarly typified in Isaiah: "He who fleeth from the noise of the fear shall fall into the pit, and he that cometh out of the midst of the pit shall be taken in the snare; for the *cataracts from on high are opened*, and the foundations of the earth do shake," (xxiv. 18.)

758. Verse 12. *And the rain was upon the earth forty days and forty nights*, signifies the continuance of this temptation, *rain* denoting temptation; *and forty days and nights*, its duration.

759. Such is the meaning of *rain* here, as is clear from what has been said and shown above concerning *floods* and *inundations*, and the *fountains of the great abyss being broken up*, and the *cataracts of heaven opened*, as significative of temptations.

760. *Forty days and forty nights* denote duration, as was illustrated when explaining the 4th verse. *Forty*, as was there stated, signifies every duration of temptation, whether it be longer or shorter, and indeed a grievous temptation, such as is that of the affections of the will; for man has procured to himself, by continual pleasures, and by self-love and the love of the world, thus by cupidities, which are continuations of those loves, a life entirely made up of such feelings. Now this life can by no means agree with heavenly life, since no one can love worldly and heavenly things at the same time; for to love what is worldly is to look downward, and to love what is heavenly is to look upward; and it is still less possible at once to love self and the neighbor; and most difficult of all to love self and the Lord. He who loves himself hates all who are not subservient to himself, and is thus at a tremendous distance from heavenly love and charity, which consist in man's loving the neighbor more than himself, and the Lord above all things. How remote man's life is from heavenly life, is then evident; and hence he needs to be regenerated of the Lord by temptations, that his life may be bent into accordance with it. This is the reason why this species of temptation is so grievous, for it approaches, assaults, destroys, and changes the very life of man; whence it is so aptly described by *the fountains of the abyss being disrupted, and the cataracts of heaven opened*.

761. Spiritual temptation in man is a combat of evil spirits with attendant angels, and this combat is generally felt in his conscience, as has been previously stated and confirmed. Of this warfare it may be further observed, that the angels continually defend man, and avert the injuries which evil spirits intend him; nay, they even defend what is false and evil in him, knowing full well that these falses and evils come from evil spirits and genii; for man never of himself produces any false or evil, these proceeding from the evil spirits attendant upon him, who, however, so great is their malignity, at the same

time make him believe that they originate in himself; and what is more horrible still, in the very instant of infusing their evils and falses, and causing man to believe them his own, they also accuse and condemn him, as I can testify from repeated experience. The man who is not principled in faith towards the Lord cannot be enlightened, but supposes that evil is from himself, and thus appropriates it to himself, and becomes like the evil spirits who attend him. Such is the condition of man; and as the angels are acquainted with his state, in the temptations of regeneration they even defend his falses and evils; for otherwise he would sink under them in consequence of being nothing but evil and the false thence originating, these constituting as it were the whole of his nature.

762. Spiritual temptations, however, are at this day little known, not being permitted in the manner they formerly were, because man is not in the truth of faith, and thus would fall under them. Instead, then, of temptations, other circumstances, such as misfortunes, sorrows, and anxieties, which arise from natural and corporeal causes, and bodily pains and distempers, serve to subdue and break in some degree the life of his pleasures and cupidities, and determine, and elevate the thoughts to interior and pious subjects. These, however, are not spiritual temptations, such being experienced only by those who have received a conscience of truth and good from the Lord;—conscience being the plane on which temptations operate.

763. Hitherto temptations have been treated of: what follows is the end of temptation, which was effected preparatory to the founding of a new church.

764. Verse 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* By *entering into the ark* is signified here, as before, that they were saved. *Noah* is that which constituted the church; *Shem, Ham, and Japheth*, what was of the churches thence derived; *the sons of Noah* are doctrinals; and *the three wives of his sons with them*, the churches themselves thence originating.

765. Hitherto it has treated of the temptation of the man of the church denominated *Noah*; first, his temptation as to intellectual things,—which are the truths of faith, from verse 6 to 10; and afterwards his temptation as to the things of the will,—which are the goods of charity, verses 11, 12. The end of these temptations was, that the man of the church, or a new church, might thence arise, the Most Ancient Church having perished. This new church, as we have previously observed, was of a different genius from the Most Ancient Church, inasmuch as it was spiritual, and the characteristic of a spiritual church consists in man's being regenerated by the doctrinals of

faith, for these being implanted, conscience is insinuated into him to prevent his acting contrary to the truth and good of faith, and thus he becomes endowed with charity, which governs his conscience, and under the influence of which he begins to act. Hence it is evident that a spiritual man is not one who supposes faith to be saving without charity, but one who makes charity the essential of faith, and acts accordingly. The end of the temptations here described was the existence of such a man or church, and the subject now under consideration is this very church. That the church is still treated of may also appear from there being a repetition as it were of the same thing, for it is here said, *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark*; and to the same purport at verse 7, but in different words: "*And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark.*" As, however, the church is here treated of, therefore *his sons, Shem, Ham, and Japheth*, are mentioned, and when this is the case they signify the man of the church; but when they are merely spoken of as *sons*, without their names being given, they represent the truths of faith. There is also a further repetition of what was said above at verses 8, 9, respecting the *beasts and fowls entering into the ark*, at the 14th, 15th, and 16th verses; but this is done with an appropriate variety, here applicable to the state of the church.

767. To enter into the ark signifies the salvation of the man of the church called Noah, and of the other churches mentioned, which descended or were derived from him, as is manifest from what has been previously said of *entering into the ark*.

768. By *Noah* is meant what was of the church, and by *Shem, Ham, and Japheth*, what was of the churches thence derived, as appears from the circumstance of their not being here called *his sons*, as before (verse 7), but they are themselves mentioned by name, and when thus spoken of they signify the man of the church. The man of the church is not only the church itself, but every thing belonging to it; it being a general expression for whatever is of the church, as was before remarked in reference to the Most Ancient Church being denominated Man, and the other churches mentioned by name. Thus by *Noah*, and by *Shem, Ham, and Japheth*, is signified whatever appertains to this church, and to the churches derived from it in one complex. Such is the style and mode of speaking adopted in the Word; and hence when *Judah* is named in the prophets, the celestial church, or whatever is of that church, is generally understood; when *Israel* is mentioned, most commonly the spiritual church, or whatever is of that church, is signified; and when *Jacob* is spoken of, by him is denoted the external church. With every particular man of the church

there is both the internal and the external of the church ; where the true church exists there is the internal, for the external is what is thence derived, denominated *Jacob*. The case is otherwise when they are not mentioned by name, in consequence of *Judah, Israel, and Jacob*, there referring to the kingdom of the Lord representatively. The Lord alone is man, and the all of his kingdom ; and as the church is the Lord's kingdom upon earth, the Lord alone is the all of the church. The all of the church is love or charity ; wherefore man, or what is the same thing, any one mentioned by name [in the Word] signifies love or charity, that is, the all of the church, and then wife denotes simply the church thence derived, as in the present instance. In regard to the nature of the churches represented by *Shem, Ham, and Japheth*, more will be said, by the divine mercy of the Lord, in the following pages.

769. By *the sons of Noah* are meant doctrinals, as is evident from the signification of *sons* spoken of above ; for a church cannot exist without doctrinals ; hence they are here not only mentioned by name, but also said to be *his sons*.

770. *Noah's wife* signifies the church itself, and *the three wives of his sons with them*, the churches thence derived, as is plain from what was just now observed, namely, that when the *man* of the church is named, thereby is signified the all of the church, or, as it is called, the head of the church, and then *wife* denotes the church itself, (see also n. 252, 253.) It is otherwise, when *husband and wife, male and female* are mentioned in the Word ; for then by *husband* [vir] and *male* are meant things intellectual, or the truths of faith, and by *wife* or *female*, what appertains to the will, or the goods of faith.

771. Now as every particular expression in the Word is from the Lord, and consequently contains a divine principle, it is evident that there cannot be a *single word or iota* in it which does not signify and involve something spiritual. This is true in the verse under consideration, in reference to the expressions *three wives*, and also of *the wives of his sons*, and likewise of *entering with them* ; but as it would be tedious to explain the particulars implied in each expression, suffice it to give a general idea of the commonest significations.

772. Verses 14, 15. *They, and every wild beast according to his species ; and every beast according to his species ; and every reptile creeping upon the earth according to his species ; and every bird according to his species, every flying thing, every winged thing. And they entered in unto Noah into the ark ; two by two, of all flesh in which was the breath of lives.* By *they* is meant the man of the church in general ; by *every wild beast according to his species*, is signified all spiritual good ; by *every beast according to his species*, natural good ; by *every reptile creeping upon the earth according to his species*, all sensual and

corporeal good ; by *every bird according to his species*, is represented all spiritual truth ; by *flying thing*, natural truth ; and by *winged thing*, sensual truth. By *they entered in unto Noah into the ark*, is signified, as above, that they were saved ; *two by two* are, as before, pairs ; *of all flesh in which is the breath of lives*, signifies a new creature, or that they received new life from the Lord.

773. By *they* is meant, in general, the man of the church, or every thing belonging to this church, as is manifest from the consideration that it refers to those who have been just before mentioned,—*Noah, Shem, Ham, and Japheth* ; who, although they are four, still constitute a one. In *Noah*, by whom in general is meant the Ancient Church, are contained as in a parent, or seed, the churches thence derived. Hence by the word *they* is signified the Ancient Church ; all those churches denominated *Shem, Ham, and Japheth*, constituting together with it a church called the Ancient Church.

774. By *every wild beast according to his species* is denoted all spiritual good, by *every beast according to his species*, every variety of natural good, and by *every reptile creeping upon the earth*, all sensual and corporeal good, as was said and shown above, n. 45, 46, 142, 143, and 246. That the *wild beast* represents spiritual good, may, at first sight, indeed appear improbable ; but that this is its true signification is plain from the series of the relation, mention being first made of *they*, or of the man of the church, then of the *wild beast* ; afterwards, of the *beast* ; and lastly, of the *reptile*. That *wild beast* implies something more worthy and excellent than *beast* is owing to that word, in the Hebrew tongue, also meaning an animal wherein is a living soul ; in which sense it is to be taken in the present passage, the original expression being the same. By *animals, beasts, and reptiles creeping upon the earth*, are signified what appertains to the will, as has been previously asserted and demonstrated, and as will be further shown when we come to treat of the signification of *birds*.

775. Inasmuch as there are genera and species of all things, of spiritual goods as well as of natural goods, and also of the sensual and corporeal goods thence derived, therefore it is here said of each, *according to his species*. There are so many genera of spiritual goods, and also of spiritual truths, that it is impossible to enumerate them, and still less can we mention their species. In heaven, all goods and truths, both celestial and spiritual, are so accurately arranged into genera, and these again into species, that there is not one which is not carefully distinguished, and they are so innumerable that the specific differences may be said to be indefinite. Hence may appear the poverty and almost nothingness of human wisdom, which is well-nigh utterly ignorant of the existence of spiritual good

and truth, and is entirely so of their real quality. From celestial and spiritual goods, and the truths thence derived, exist and descend natural goods and truths; for there is not a single natural good or truth which does not exist and subsist from spiritual good, and this from celestial. Were what is spiritual to be separated from what is natural, that which is natural would be annihilated. All things derive their origin in this mode. Every thing, both in general and in particular, is from the Lord. From him is the celestial principle; by the celestial from him exists the spiritual principle; by the spiritual, the natural; and by the natural, the corporeal and sensual; and as each thus exists from the Lord, so also does it subsist, for, as is acknowledged, subsistence is perpetual existence. Those who conceive otherwise of the existence and origin of all things, as the worshippers of nature, who derive them all from her, have adopted such fatal principles that the phantasies of the beasts of the forest may be said to possess more of truth; yet there are many such persons who seem to themselves to excel the rest of mankind in wisdom.

776. By *every bird according to his species*, is signified all spiritual truth; by *flying thing*, natural truth; and by *winged thing*, sensual truth, as is evident from what has been previously stated concerning birds, n. 40. The most ancient people likened the thoughts of man to *birds*, because the things of the understanding in respect to those of the will are as *birds* compared with beasts. As mention is here made of *birds* and *flying thing*, and *winged thing*, and these succeed each other, as intellectual, rational, and sensual truths in man, to remove all doubt of their having such a signification, it may be expedient to adduce some additional passages from the Word in proof thereof, from which it will also be evident that *beasts* denote what we have stated. David says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the *beasts* of the field, the *birds* of the air, and the *fish* of the sea," (Psalm viii. 6—8;) speaking of the Lord, whose dominion over man and what belongs to him is thus described; for how in any other sense could he be said to have dominion over *beasts* and *birds*? Again: "Praise the Lord, ye—fruitful trees, and all cedars, *wild beasts*, and all *cattle*, the *reptile*, and *flying fowl*," (Psalm cxlviii. 7, 9, 10.) *Fruitful trees* signify the celestial man; *cedars*, the spiritual man; *wild beasts*, all *cattle*, and the *reptile*, are their goods, and *flying fowl*, their truths, by which the name of Jehovah can be glorified, but not by *wild beasts*, *cattle*, *reptiles*, and *flying things*. In profane writers, indeed, such remarks may be made hyperbolically, but in the Word of the Lord there is nothing hyperbolic, but every thing is significative and representative. So in Ezekiel: "The *fishes* of the sea, and the *fowls*

of the heaven, and the *wild beast* of the field, and every *reptile creeping* upon the earth, and all the men that are upon the face of the earth, shall shake at my presence," (xxxviii. 20.) That *wild beasts* and *fowls* in this passage have a spiritual signification, is very evident; for what glory would it be to Jehovah that *fishes*, *fowls*, and *beasts*, should tremble? or can any one suppose that such expressions could be holy, unless they involved what is holy? Again, in Jeremiah: "I beheld, and, lo, there was no *man*, and all the *birds* of the heavens were fled," (iv. 25;) denoting the extinction of all good and truth, for here also *man* signifies the good of love. Again, in the same prophet: "They are burned up, so that none can pass through them; neither can *men* hear the voice of the *cattle*; both the *fowl* of the heavens and the *beast* are fled; they are gone," (ix. 10;) denoting in like manner the departure of all truth and goodness. Again: "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the *beasts* are consumed, and the *birds*; because they said, He shall not see our last end," (xii. 4.) The *beasts* are the goods, and the *birds* the truths which perished. In Zephaniah: "I will consume *man* and *beast*; I will consume the *fowls* of the heaven, and the *fishes* of the sea, and the stumbling-blocks with the wicked; and I will cut off *man* from off the land," (i. 3.) Here *man* and *beast* represent the things appertaining to love and the goodness thence derived; *the fowls of the heavens and the fishes of the sea*, what belong to the understanding, and consequently truths, which are called stumbling-blocks, because goods and truths are so to the wicked; but this cannot be said of *beasts* and *birds*. That these are things appertaining to man is also plainly declared. Again, in David: "The trees of Jehovah are full [of sap,] the cedars of Lebanon which he hath planted, where the *flying things* make their nests," (Psalm civ. 16, 17.) *The trees of Jehovah and the cedars of Lebanon* signify the spiritual man; and *flying things*, his rational or natural truths, which *build* as it were *nests*. It was moreover a common saying, by which were typified truths, that *birds* would make nests in the branches of trees; as in Ezekiel: "In the mountain height of Israel will I plant it, and it shall bring forth a branch and bear fruit, and be a goodly cedar, and under it shall dwell *every fowl of every wing*, in the shadow of the branches thereof shall they dwell," (xvii. 23;) speaking of the church of the Gentiles, which was spiritual, and was denoted by the *goodly cedar*; *fowls of every wing* signify truths of every kind. Again, in the same prophet: "All the *fowls* of heaven made their nests in his boughs, and under his branches did all the *wild beasts* of the field bring forth their young, and under his shadow dwelt all great nations," (xxxi. 6;) speaking of *Ashur*, which is the spiritual church, and is called

a cedar; the fowls of heaven are its truths, and the beasts of the field its goods. So in Daniel: "The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beast of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof," (iv. 12;) where the *beasts* signify goods, and the *fowls of heaven* truths, as may be clear to every one; for otherwise what could be intended by saying that *fowls and beasts* dwelt therein? Similar also is the meaning where the Lord says, "The kingdom of God—is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and waxed a great tree; and the fowls of heaven lodged in the branches of it." (Luke xiii. 18, 19; Matt. xiii. 31; Mark iv. 30.)

777. It is hence manifest that the bird signifies truth, the *flying thing* natural truth, and the *winged thing* sensual truth, and also that thus are truths divided. Sensual truths, such as are acquired by the senses of sight and hearing, are denominated *winged things*, because they are of the lowest kind, and this signification of *wings* obtains in all other instances.

778. As the *fowls of heaven* denote intellectual truths, and consequently thoughts, they also typify their opposites, as phantasies and falses, which are likewise called *birds*, in consequence of belonging to the thinking principle in man; as where it is said, "The carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth," (Jerem. vii. 33; xvi. 4; xix. 7; xxxiv. 20; Isaiah xviii. 6; Ezek. xxix. 5; xxxix. 4.) The Lord also compares phantasies and false persuasions to *fowls*, where he says, the "seed which fell by the way side—the fowls came and devoured," (Matt. xiii. 4; Luke viii. 5; Mark iv. 4, 15.)

779. By *they entered in unto Noah into the ark*, is meant that they were saved, as was said and shown above. *Two by two* signify pairs, as may be seen in the preceding chapter, verse 19, where also is demonstrated what is meant by *pairs*.

780. *Of all flesh in which is the breath of lives*, signifies a new creature, or that they received new life from the Lord, as may appear from the signification of *flesh*, which represents man in general, and specifically the corporeal man, as we have previously seen. Hence *flesh in which is the breath of lives*, signifies one who is regenerated; for in his *proprium* there is the Lord's life, which is the life of charity and faith. Every man is mere *flesh*, until the life of charity and faith is breathed into him by the Lord, when the *flesh becomes vivified*, and he is made spiritual and celestial, and, by reason of his being created anew, is called a new creature, (see Mark xvi. 15.)

781. Verse 16. *And they that entered in, entered in male and female, of all flesh, as God commanded him: and Jehovah shut after him. They that entered in*, signify the spiritual pos

sessions of the man of the church; and their being *male and female of all flesh*, that he had truths and goods of every kind. *As God commanded*, signifies his preparation for their reception; and *Jehovah's shutting him in*, that he had no longer such communication with heaven, as the celestial man of the church enjoyed.

782. The subject hitherto treated of, from verse 11, has been the church as preserved amongst those who are called Noah; and what now follows is a description of its *state*, which is indeed here first explained. The quality of the state of that church is afterwards described; every single verse, yea, every single expression, involving some peculiar state. As moreover the state of the church is now about to be described, what was just before said is here repeated; and, indeed, it is so twice: *they that entered in, entered in male and female, of all flesh*, which, in the verse immediately preceding, was thus expressed: *And they entered in unto Noah into the ark, two by two, of all flesh*. Now this repetition in the Word indicates that another state is treated of; for otherwise, as must be obvious to every one, it would be altogether unnecessary.

783. Hence it appears, that by those *which entered in* are signified the things that were with the man of the church; and also, that their *being male and female, of all flesh*, denotes his possessing truths and goods of every kind; for male and female represent truths and goods, as was said and shown above. *As God commanded*, signifies his preparation to receive what has been here spoken of, as was also previously demonstrated; for *to command*, with the Lord is to prepare and do.

784. *Jehovah shut him in*, signifies that man no longer had such communication with heaven as was enjoyed by the man of the celestial church, which becomes evident when it is known that in the Most Ancient Church they enjoyed internal communication with heaven, and thus through heaven with the Lord;—they were principled in love towards the Lord—and all who are in love towards the Lord are as angels, only with this difference, that they are clothed with a material body,—and their interiors were opened, and continued open even from the Lord. It was, however, otherwise with this new church, which was not in love towards the Lord, but in faith, and by faith in charity towards the neighbor; hence they could not, like the most ancient people, enjoy internal communication with heaven, but only external. As it would require a lengthened detail to describe the particular nature of both these modes of communication, we will content ourselves with observing, that every man, yea, even the wicked, has communication with heaven, by means of attendant angels, with a difference, however, as to degrees, as to proximity, and remoteness; since otherwise man could not possibly exist. The degrees of communication

are indefinite; the spiritual man not being able to bear that of the celestial man, because the Lord dwells in love rather than in faith. This then is what is signified by *Jehovah's shutting him in*. Since those days, heaven has never been open as it was to the man of the Most Ancient Church; for although many in succeeding times have conversed with spirits and angels, as Moses, Aaron, and others, yet it has been in a mode differing altogether from that which prevailed in the primeval ages, as will be shown, by the divine mercy of the Lord, in a future part of this work. The reason why heaven was shut up involves a great arcanum; and also why at this day it is so closed, that man does not know that he is attended by spirits, much less by angels, but supposes himself to be altogether alone when he is separate from worldly company and in meditation with himself, when nevertheless he is continually in consort with spirits, who observe and perceive what he thinks, intends, and devises, as clearly and openly as if it were exposed to the view of the whole world. Man is altogether ignorant of this, although it is a certain truth, and thus heaven is closed in respect to him, in consequence of his not being principled in faith, and still less in the truth of faith, and least of all in charity; for were heaven open to him he would be exposed to the greatest danger. This was also signified by Jehovah God casting out the man, and causing cherubim to dwell on the east of the garden of Eden, and the flame of a sword turning itself, to keep the way of the tree of lives, as above, chap. iii. 24; see also n. 301, 302, 303.

785. Verses 17, 18. *And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters.* By *forty days* the duration of the church denominated Noah is signified, and by *the flood* the falses which still overflowed it. By *the waters increased, and bare up the ark, and it was lifted up above the earth*, is signified its fluctuation; and by *the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters*, that its fluctuations thus increased.

786. *Forty days* signify the duration of the church called Noah, as was shown above, verse 4. Here *forty days* are spoken of, there, *forty days and forty nights*, because the duration of temptation was there signified, in which *nights* denote anxieties.

787. Hence it follows that by *the flood*, are signified the falses which still overflowed it; for there can be no *flood or inundation* but that of falses. It has been previously shown, at verse 6, that *a flood of waters* denotes temptation, this being also an *inundation* of falses excited by the evil spirits who are

at such times present with man ; and the meaning of the present passage is similar, except that there is now no temptation denoted, and therefore it is here simply called *the flood*, and not a *flood of waters*.

788. By *the waters increased, and bare up the ark, and it was lifted up above the earth*, the nature of its fluctuation is denoted, and by *the waters were strengthened, and were greatly increased upon the earth, and the ark went upon the faces of the waters*, is meant that its fluctuations thus increased, cannot be seen unless the state of this church, called Noah, be first shown. Noah was not the Ancient Church itself, but, as it were, its parent or seed, as was before observed ; Noah, with Shem, Ham, and Japheth, constituting the Ancient Church, which immediately succeeded the Most Ancient. Every man of the church denominated Noah, was of the posterity of the Most Ancient Church, and consequently in a similar state as to hereditary evil with those who perished ; and all who were in such a state could not be regenerated and made spiritual, like those who have not the same kind of hereditary condition. The quality of this hereditary condition was shown above, n. 310, but in order to give a clearer idea of this subject, it may be expedient to offer the following observations. Those who are of the seed of Jacob—as the Jews, cannot be regenerated like the Gentiles ; there being inherent in them a principle contrary to faith, not only in consequence of principles received from infancy and afterwards confirmed, but also in consequence of hereditary disposition. The fact of this may appear, in some degree, from the consideration, that they are of a different genius, yea, of different manners and features, from all other people, from whom they may easily be distinguished, all which they derive hereditarily. This is also true as to their interiors, of which external manners and features are the types ; wherefore, also, converted Jews fluctuate more than any other people between what is true and what is false. This was the case with the first men of the church, who are called Noah, because they were of the stock and seed of the Most Ancient people. These are the fluctuations which are described here, and afterwards in the further account of Noah, where it is said that he was *a man of the ground, and he planted a vineyard, and drank of the wine and was drunken, so that he lay uncovered in the midst of his tent,*” (chap. ix. 20, 21.) That the men denominated Noah were few in number, was evident to me from the circumstance of the man of that church being represented in the world of spirits as a tall and slender person, clothed in white, in a confined chamber. These were, however, the persons who possessed and preserved amongst them the doctrinals of faith.

789. The fluctuations of the man of this church are described here : first, by *the waters*—that is, the falses—*increased* ;

next, and bare up the ark; then, and it was lifted up above the earth; afterwards, and the waters were strengthened, and were greatly increased upon the earth; and lastly, and the ark went upon the faces of the waters. To describe the particular degrees of each fluctuation, would be both tedious and superfluous; suffice it to know, therefore, that they are here described. It may, however, be expedient to declare what is signified by *the ark's being lifted up above the earth, and going upon the faces of the waters*, which cannot be known to any one, unless he be first instructed how man is detained from evils and falses; and as this is an arcanum, we will devote a few words to its elucidation. Such is the depravity of man in general, that did not the Lord keep back even the regenerate from evils and falses, he would cast himself headlong into hell; indeed, the very instant he is left entirely to himself, he does rush thither impetuously, as has been made known to me by much experience, and as was also represented by the horse spoken of above, n. 187, 188. This detention from evils and falses consists in man's elevation, by which he is enabled to look down upon them, they being perceived to be beneath. Of this elevation, by the divine mercy of the Lord, more will be said hereafter; but suffice here to observe that it is this which is denoted by *the ark's being lifted up above the earth, and going upon the faces of the waters*.

790. *Waters*, both here and in the following verses, signify falses, as may be seen from the passages of the Word quoted in the introduction to the present chapter, and also at the 6th verse, where mention is made of a *flood or inundation of waters*. It was there shown that *inundations of waters* denote desolations and temptations, which imply the presence of falses, since desolations and temptations are nothing else than *inundations of falses* excited by evil spirits. The reason why such *waters* signify falses, is, because in a general sense *waters* in the Word signify what is spiritual, that is, what is intellectual, rational, and scientific; and hence they represent their contraries, for every falsity is a species of scientific, and resembles what is rational and intellectual, because it is the subject of thought. That *waters* denote spiritual things, is evident from very many passages of the Word; but that they also signify falses, may be confirmed from the following, in addition to those we have before adduced. "This people refuseth the *waters* of Shiloah which go softly;—therefore, behold, the Lord bringeth up upon them the *waters of the river, strong and many*;—and he shall come up over all his channels, and go over all his banks," (Isaiah viii. 6, 7.) Here, *waters going softly*, signify spiritual truths; and *waters strong and many*, falses. Again, in the same prophet: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia [Cush]; that sendeth ambas-

sadors by the sea, even in vessels of bulrushes upon the *faces of the waters*; [saying] go ye swift messengers to a nation scattered and peeled—whose land the *rivers* have spoiled,” (xviii. 1, 2;) speaking of the falses existing in *the land shadowing with wings*. Again: “When thou passest through the *waters*, I will be with thee, and through the *rivers*, they shall not overflow thee,” (xliii. 2;) where *waters* and *rivers* signify difficulties, as well as falses. So in Jeremiah: “What hast thou to do in the way of Egypt, to drink the *waters* of Sihor? or what hast thou to do in the way of Assyria, to drink the *waters of the river*?” (ii. 18;) where *waters* signify falses originating in reasonings. Again, in the same prophet: “Who is this that cometh up as a *flood*, whose *waters* are moved as the *rivers*? Egypt riseth up like a *flood*, and [his] *waters* are moved like the *rivers*, and he saith, I will go up, and will *cover the earth*, I will destroy the city, and the inhabitants thereof,” (xlvi. 7, 8;) where also *waters* denote falses derived from reasonings. In Ezekiel: “Thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the *abyss* upon thee, and *great waters shall cover thee*; when I shall bring thee down with them that descend into the pit,” (xxvi. 19, 20;) *waters* signify evils and the falses thence derived. In Habakkuk: “Thou didst walk through the *sea* with thy horses, the mud of *great waters*,” (iii. 15;) *waters* represent falses. In John: “The serpent cast out of his mouth *water as a flood*, that he might cause her to be *carried away of the flood*,” (Rev. xii. 15;) where *waters* mean both falses and lies. Also in David: “Send thy hand from above, rid me, and deliver me out of *many waters*, from the hand of strange children, whose mouth speaketh a *lie*, and their right hand is a right hand of *falsehood*,” (Psalm cxliv. 7, 8;) where *many waters* evidently signify falses, as do likewise *strange children*.

791. Hitherto it has treated of Noah, or the regenerate denominated Noah, who were in the ark elevated above the waters; what now follows relates to the posterity of the Most Ancient Church, who were *under the waters*, or who were submerged *in the waters*.

792. Verses 19, 20. *And the waters were strengthened very greatly upon the earth, and all the high mountains were covered which were under the whole heaven. Fifteen cubits upward did the waters prevail, and covered the mountains.* By the *waters were strengthened very greatly upon the earth*, are signified the false persuasions, which thus continued to increase; by *all the high mountains were covered which were under the whole heaven*, that all the goods of charity were extinguished. *Fifteen cubits upward did the waters prevail, and covered the mountains*, signifies that nothing of charity remained; *fifteen* signify so few as scarcely to amount to any.

793. The antediluvians who perished constitute the subject of the remainder of the present chapter, as may appear from every particular of the description. Those who are in the internal sense of the Word can, even from a single expression, immediately discover the matter under consideration, and still more readily can they discern it from several expressions associated together. When a new subject is taken up, either other words are immediately employed, or the same words are connected in a different mode. The reason of this is, that some expressions are peculiar to spiritual, and others to celestial things; or what amounts to the same, some are exclusively employed in reference to the understanding, and others to the will. The word *desolation*, for example, belongs to spiritual, and *vastation* to celestial things: *city* has relation to spiritual, and *mountains* to celestial things; and so in all other instances. The like is true in regard to the connecting together of expressions; and what must needs appear surprising to every one, in the Hebrew tongue these are often distinguishable by the sound; for in whatever appertains to the class of spiritual things, the first three vowels commonly prevail, whilst in those relating to the celestial class, the two last are most frequently met with. Hence it is known that in the present verse a different subject is entered upon, as is indeed evident from the repetition spoken of above, it being here again said, *and the waters were strengthened very greatly upon the earth*, although the same remark had been made in the preceding verse. What follows corroborates this statement.

794. *By the waters were strengthened very greatly upon the earth*, is signified the increase of false persuasions, as is clear from what has been previously asserted and demonstrated of the *waters of a flood* or *inundation* signifying falses, and still more from its being said in the present passage that *the waters were strengthened exceeding exceedingly*, this being the superlative form of the original tongue. Falses are the principles of what is false and the persuasions of what is false; and that these increased immensely amongst the antediluvians is evident from what has been said above concerning them. Persuasions of what is false increase immensely when men immerse truths in their lusts, or cause them to favor self-love and the love of the world; for they thus pervert truths, and by a thousand methods force them to agreement with their desires; and hence how common it is for him who imbibes or frames to himself a false principle to confirm it by many a scientific of which he is in possession, nay, even by the Holy Word itself! Is there a single heresy which has not originated in its authors imbibing the principles of what is false, and in this manner confirming them, forcing into agreement whatever does not favor their principles, and by various strained explanations compelling the

most discordant facts into assent? For example; where it is a received principle that faith saves without the goods of charity, do we not find that the abettors of such a tenet can compose an entire system of doctrine from the Word in favor thereof, without ever regarding, or even attending to, or so much as seeing, what the Lord has said, that *the tree is known by its fruit, and whatsoever tree doth not bring forth good fruit is cut down and cast into the fire?* (Matt. vii. 16—20; xii. 33.) What is more pleasing than for a man to live according to the flesh, and yet be saved, if so be he only knows what is true, although he does not at all practise what is good? Every desire which a man favors forms the life of his will, and every principle or persuasion of what is false forms the life of his understanding, and these lives make a one when the truths or doctrinals of faith are immersed in lust. Every man thus forms to himself, as it were, his own soul, and his life after death is fixed accordingly. Wherefore nothing is of more importance to man than to know what is true; for when he has obtained this knowledge in such a manner that it cannot be perverted, then it will never be so immersed in lusts as to produce these deadly effects. What ought to be more dear to man than his life to eternity? If he destroy his soul during the life of the body, does he not destroy it for ever?

795. By *all the high mountains were covered which were under the whole heaven*, is meant that all the goods of charity were extinguished, as is evident from the signification of *mountains* amongst the most ancient people. *Mountains* with them represented the Lord, in consequence of their worshipping him upon *mountains*, because these are the highest parts of the earth. On this account *mountains* denoted celestial affections, which they also regarded as the highest, consequently love and charity, and thus the goods of love and charity, which are celestial. In an opposite sense, those who are high-minded are called *mountains* in the Word, and thus a *mountain* denotes self-love itself. The Most Ancient Church is also signified in the Word by *mountains*, in consequence of their elevation above the earth, and being, as it were, nearer to heaven. That *mountains* represent the Lord, and all celestial things thence derived, or the goods of love and charity, is manifest from the following passages of the Word, from which also their particular signification may be recognized, since all the expressions of the Word, both general and particular, have a sense according to the subject to which they are applied. Thus we read in David: "The *mountains* shall bring peace—and the *hills* in righteousness," (Psalm lxxii. 3;) where *mountains* denote love towards the Lord, and *hills* neighborly love, such as prevailed in the Most Ancient Church, which, in consequence of being principled in such love and charity, is therefore represented in the Word by *mountains* and *hills*. So

in Ezekiel: "In the *mountain* of my holiness, in the *mountain of the height of Israel*, saith the Lord Jehovah,—there shall all the house of Israel, all of them in the land, serve me," (xx. 40;) where the *mountain of holiness*, signifies love towards the Lord, and the *mountain of the height of Israel*, charity towards the neighbor. Also in Isaiah: "It shall come to pass in the last days, that the *mountain of the house of Jehovah* shall be established in the top of the *mountains*, and shall be exalted above the *hills*," (ii. 2,) referring to the Lord, and hence to every thing celestial. Again, in the same prophet: "In this *mountain* shall Jehovah of hosts make unto all people a feast of fat things,—and he will destroy in this *mountain* the faces of the covering," (xxv. 6, 7;) where *mountain* is put for the Lord, and hence for every thing celestial. Again: "There shall be upon every *high mountain*, and upon every *high hill*, rivers and streams of waters," (xxx. 25;) *mountains* here are the goods of love, and *hills* the goods of charity, whence come the truths of faith, typified by *rivers and streams of waters*. Again: "Ye shall have a song as in the night, when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe, to come into the *mountain of Jehovah*, to the *rock of Israel*," (xxx. 29.) *The mountain of Jehovah* is the Lord with respect to the goods of love, and *the rock of Israel* the Lord with respect to the goods of charity. Again: "Jehovah of hosts shall come down to fight upon *mount Zion*, and upon the *hill* thereof," (xxxi. 4.) In this passage, as in many others in the Word, *mount Zion* signifies the Lord, and hence every thing celestial, which is of love; and *hills* the inferior celestial principle, which is charity. Again: "O *Zion*, that preachest good tidings, ascend into the *high mountain*; O *Jerusalem*, that preachest good tidings, lift up thy voice with strength," (xl. 9.) *To ascend into a high mountain, and preach good tidings*, is to worship the Lord from a principle of love and charity, these being inmost things, and therefore called *highest*, for whatever is inmost is denominated *highest*. Again: "Let the inhabitants of the *rock* sing, let them shout from the *top of the mountains*," (xlii. 11.) *The inhabitants of the rock* are those who are in charity, and *to shout from the top of the mountain* is to worship the Lord from love. Again, in the same prophet: "How beautiful upon the *mountains* are the feet of him that *preacheth* good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation," (lii. 7.) *To evangelize upon the mountains*, signifies in like manner to preach the Lord from the doctrine of love and charity, and to worship him from the same principles. Again: "The *mountains* and the *hills* shall break forth before you into singing, and all the trees of the field shall clap their hands," (lv. 12;) denoting to worship the Lord from the principles of love and charity, represented by *mountains and*

hills, and from the faith thence derived, or *the trees of the field*. Again: "I will make all my *mountains* a way, and my pathways shall be *exalted*," (xlix. 11;) where *mountains* signify love and charity; and *way and pathway* the truths of faith thence originating; which are said to be *exalted* when derived from love and charity, which are inmost. Again: "He that putteth his trust in me shall possess the land, and shall inherit the *mountain of my holiness*, (lvii. 13;) referring to the kingdom of the Lord, where is nothing but love and charity. Again: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my *mountains*, and mine elect shall inherit it," (lxv. 9;) *mountains* represent the kingdom of the Lord and celestial goods, and Judah the celestial church. Again: "Thus saith the *high and lofty* One that inhabiteth eternity, whose name is Holy, I dwell in the *high and holy* [plae], (lvii. 15.) *Altitude* denotes holiness, and hence *mountains from their height above the earth* represent the Lord and his holy celestial things; on which account also the Lord published the law from *mount Sinai*. The Lord also refers to love and charity by the term *mountains*, where, speaking of the consummation of the age, he says, "Let those who are in Judea flee into the *mountains*," (Matt. xxiv. 16; Luke xxi. 21; Mark xiii. 14;) *Judea* there is the vastated church.

796. Inasmuch as the Most Ancient Church performed the sacred rights of worship upon *mountains*, therefore both this church and all the representative churches of that time, even amongst the Gentiles, adopted the custom of sacrificing on *mountains*, and of building *high places*. This was the case with Abraham, (Gen. xii. 8; xxii. 2,) also with the Jews before the temple was built, (Deut. xxvii. 4—7; Josh. viii. 30; 1 Sam. ix. 12—14, and 19; x. 5; 1 Kings iii. 2—4;) with the Gentiles, (Deut. xii. 2; 2 Kings xvii. 9—11;) and with the idolatrous Jews, (Isaiah lvii. 7; 1 Kings xi. 7; xiv. 23; xxii. 43; 2 Kings xii. 3; xiv. 4; xv. 4 and 35; xvi. 4; xvii. 9—11; xxi. 3; xxiii. 5, 8, 9, 13, 15.)

797. Hence then it is plain, that by *the waters covering the mountains*, is signified that false persuasions had extinguished all the good of charity.

798. *Fifteen cubits upward did the waters prevail, and covered the mountains*, signifies that nothing of charity was left; for that *fifteen* mean so few as to be scarcely any, is evident from the signification of the number *five* previously spoken of, (chap. vi. 15,) where it is shown that *five*, in the style according to which the Word is written, or in the internal sense, represent few; and as the number *fifteen* is composed of *five*, which are few, and of *ten* or remains, as was before demonstrated, (chap. vi. 3,) this number *fifteen* means that with them there were scarcely any *remains*; the persuasions of the false being so great as to extinguish all goodness. As we have pre-

vionsly stated, false principles, and more especially false persuasions, such as prevailed amongst these antediluvians, so totally closed up and secluded *remains*, that it was impossible they should be brought forth, and had they been so, they would instantly have become falsified; for, such is the nature of persuasions, that they not only reject all truth, and imbibe whatever is false, but also pervert the truth which gains admission.

799. Verses 21, 22. *And all flesh expired that creepeth upon the earth, as to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth; and every man. Every thing in whose nostrils was the breath of the spirit of lives, of all that was in the dry [land] died.* By *all flesh expired that creepeth upon the earth*, is signified that the last posterity of the Most Ancient Church became extinct. *As to fowl, and as to beast, and as to wild beast, and as to every reptile creeping upon the earth*, refers to their persuasions; *fowl* being the affection of the false; *beasts*, lusts; *wild beast*, pleasures; and *the reptile*, whatever is corporeal and terrestrial, which in one complex are called *every man*. Every thing in whose nostrils was the breath of the spirit of lives, denotes those members of the Most Ancient Church, who had *in their nostrils the breath of the spirit of lives*, that is, the life of love and of faith thence derived; *all that was in the dry [land]*, are those in whom nothing of this life remained; and *died* signifies that they expired.

800. *All flesh expired that creepeth upon the earth*, signifies the utter extinction of the last posterity of the Most Ancient Church, as is evident from what follows, where they are described as to their persuasions and lusts. They are here first called *flesh that creepeth upon the earth*, in consequence of having become altogether sensual and corporeal; sensual and corporeal things being, as has been previously observed, likened by the most ancient people to *reptiles*; wherefore when flesh is said to *creep* on the earth, thereby is signified a man who has become merely sensual and corporeal. That flesh means every man in general, and specifically the corporeal man, was said and shown above.

801. From the description of these antediluvians the style of writing amongst the most ancient people, and hence the prophetic style, may be demonstrated. They are here described even to the termination of the present chapter; in this verse as to their *persuasions*, and in the following (23) as to their lusts; that is, as to their state, both in reference to the understanding and to the will: for although, correctly speaking, they had neither voluntary nor intellectual things, still their contraries must be so named. Thus persuasions of the false, as belonging to thought and ratiocination, are to be ascribed to the understanding, although they are entirely opposed to it; and cupidi-

ties in like manner may be said to appertain to the will, although they are not proper to it. These people are described, then, first as to the persuasions of the false, and next as to their lusts, which is the cause of the repetitions,—although in a different order,—in this and in a subsequent verse (21 and 23.) Such also is the prophetic style. The reason of this peculiar construction is, that there are two perfectly distinct lives in man, one of intellectual and the other of voluntary things. Man lives from both; and, although they are separated at the present day in the human mind, still one enters by influx into the other, and, so far as is possible, they unite together; and both the fact of their union and the mode in which it takes place, might be proved and illustrated by many considerations. Since, then, man consists of these two faculties, the understanding and the will, and one enters by influx into the other, when he is described in the Word he is so separately, as to each faculty, this being the cause of repetitions, since without them the description would be imperfect. The same rule applies to every thing else; for all things are regulated by the subjects to which they absolutely belong, for they are of the subjects because they are from the subjects. Things separated from their subjects or substances are nothings, which is the reason why they are also similarly described in the Word as to each constituent part; the description being thus rendered full and complete.

802. The subject here is *persuasions*, and in verse 23, cupidities, as is known from the circumstance of *fowl* being first mentioned, and afterwards *beast*; *fowl* denoting all that belongs to the intellectual or rational principle, and *beast*, those which appertain to the will. But when *lusts* are described, as in the following verse, *beast* is first spoken of, and then *fowl*; the reason being, as we have before observed, because there is a reciprocal influx of one thing into another, the description of which is hereby rendered full and complete.

803. *As to fowl, as to beast, and as to wild beast, and as to every reptile creeping upon the earth*, signifies their persuasions; *fowl* denoting affections of the false; *beast*, lusts; *wild beast*, pleasures; and *the reptile creeping upon the earth*, corporeal and earthly things, as is clear from what was stated above respecting the signification of *fowls*, n. 40, 776—778, and of *beasts*, n. 40, 45, 46, 142, 143, 246, 776. Now as *fowls* represent what is intellectual, rational, and scientific, they also denote their contraries,—as perverted reasonings, falses, and affections of the false. The persuasions of the antediluvians are here fully described, as containing in them the love of the false, lusts, pleasures, and corporeal and earthly affections, all of which are included in false persuasions, notwithstanding man ignorantly supposes the false principle or persuasion to be something simple and uncompounded. He is, however, much de-

ceived, the contrary being the fact; for every distinct human affection derives its existence and nature from the understanding and will conjointly; so that the whole man, as to every thing of his understanding and every thing of his will, is included in each particular affection, yea, in all its minutest constituent parts, as has been demonstrated to me by a variety of circumstances. Of these let it suffice to mention only this, that in another life the quality of a spirit may be known from a single idea of his thought; yea, the angels possess a faculty derived from the Lord, by which, on barely looking at any one, they know instantly his nature;—and they are never mistaken. Hence it appears that every distinct idea of man, and every particular affection, even as to its minutest fraction, is an image and effigy of him, that is, that there is something therein which partakes, in a nearer or more remote degree, of all his intellect and of all his will. Thus then are described the direful persuasions of the antediluvians, consisting of affections of the false, affections of evil or lusts, pleasures, and things corporeal and terrestrial. All these dwell in such persuasions, not only in a general way, but also in their most particular or smallest divisions, if they are under the dominion of corporeal and earthly loves. Did man but know the extent of evil contained in every false principle or persuasion, he would be perfectly horrified; for it is in a degree an image of hell; if, however, he imbibe falses ignorantly and innocently they are easily removed.

804. It is added *every man*, for the purpose of denoting that these representative types refer to man, this being a general concluding clause, which comprehends all that has been previously stated. Such clauses occur frequently in the Word.

805. *Every thing in whose nostrils was the air of the breath of lives*, means those who were of the Most Ancient Church, and had possessed the *breath of lives in their nostrils*, or the life of love and of faith originating therein, as is evident from what was said above, n. 94—97. Life was understood amongst the most ancient people by *air in the nostrils*, or respiration, this being the life of the body corresponding to spiritual things, as the motion of the heart is that life corresponding to what is celestial. As it here treats of those antediluvians who derived hereditarily from their parents seed of a celestial origin, which they extinguished or suffocated, therefore it is here said, *every thing in whose nostrils was the air of the breath of lives*. In these words also there lies concealed something still more exalted, as was hinted at above, n. 97; which is, that the man of the Most Ancient Church had internal respiration, consequently respiration which accorded with and resembled that of angels; but of this, by the divine mercy of the Lord, more will be said in the following pages. This respiration was varied according to all the states of their internal man; but in process of time,

it became so changed amongst succeeding generations, that this last posterity, in whom every thing angelic perished, could no longer respire with the angelic heaven: this was the genuine cause of their extinction; and hence it is here said that *every thing in whose nostrils was the air of the breath of lives died*. After this period internal respiration ceased, and at the same time communication with heaven, and, consequently, heavenly perception and external respiration succeeded; but when the communication with heaven ceased, the men of the ancient, or new church, could no longer remain celestial men, like the most ancient people, but they became spiritual. Of these, however, we shall, by the divine mercy of the Lord, subsequently treat more at large.

806. Hence it now follows, that by *all that was in the dry [land]*, are signified those in whom nothing of such life any longer remained; and their *expiring* meant that they *died*: the word *dry* is here adopted to express that all the life of love and faith was extinguished. *To be dry* indicates the absence of water, and represents a state in which there is no longer any thing spiritual, much less what is celestial. The persuasion of the false extinguishes, and, as it were, suffocates all that is spiritual and celestial, as any one may know by his own experience, if he but attend to it. Those who have once conceived opinions, be they never so false, abide in them so obstinately, that they are unwilling even to hear any thing contradictory to them, and thus they never suffer themselves to be instructed, even supposing the truth to be set before their eyes. This especially occurs whilst any one is devoted to an erroneous opinion from a notion of its sanctity; for such persons reject all truth, perverting what they admit, and thus immersing themselves in phantasies. These are they who are here represented by *dry [land]*, on which there is neither water nor grass; and also in Ezekiel: "I will make the rivers *dry*, and sell the land into the hands of the wicked, and I will make the land waste, and all that is therein," (xxx. 12:) *to make the rivers dry*, denotes the removal of whatever is spiritual. And in Jeremiah: "Your land is become *dry*," (xlv. 22:) denoting its being desolate and vastated, so that there was no longer any truth and goodness remaining.

807. Verse 23. *And he destroyed every substance which was upon the faces of the ground, from man even to beast, even to the reptile, and even to the bird of the heavens; and they were destroyed from the earth; and Noah only remained, and what was with him in the ark.* *He destroyed every substance*, signifies the lusts which originate in self-love; *which was upon the faces of the ground*, signifies the posterity of the Most Ancient Church; *from man even to beast, even to the reptile, and even to the bird of the heavens*, signifies the nature of their evils, *man*

being that nature itself; *the beast*, the lusts; *the reptile*, pleasures; and *the bird of the heavens*, the falses thence derived. *And they were destroyed from the earth*, is the conclusion, the Most Ancient Church having expired; and *Noah only remained*, and *what was with him in the ark*, signifies the preservation of those who constituted the new church; *what was with him in the ark*, typifying every thing appertaining to the new church.

808. *He destroyed every substance*, signifies the lusts originating in self-love, as is manifest from these being subsequently described by representatives. Substance is predicated of whatever belongs to the will, because all things arise, or exist, and subsist in man from the will, this being his very essential substance, or the man himself. The cupidities of the antediluvians had their ground in self-love. The most universal lusts are two in number; one grounded in self-love, and the other in the love of the world, for as man desires nothing but what he loves, therefore all cupidities are grounded in love. With these antediluvians self-love was prevalent, and consequently its lusts: for they so loved themselves as to suppose themselves gods, being so persuaded of this as to acknowledge no God superior to themselves.

809. *Which was upon the faces of the ground*, denotes the posterity of the Most Ancient Church, as is evident from the signification of ground given above, where it was shown to be the church, and consequently whatever belongs to the church; and as it is here said that *every substance was destroyed which was upon the faces of the ground*, it means that all of the Most Ancient Church who were of such a character were destroyed. It is here called *ground*, instead of *earth*, as in the preceding verse (21), in consequence of the church never being predicated of the intellect, but invariably of the will; for the scientific or rational principle of faith by no means constitutes the church, or the man of the church, these being framed by charity, which belongs to the will, from which is derived all that is essential. Thus neither do doctrinals constitute the church, unless both generally and particularly they have relation to charity; for in such case charity is the end, and from the end the nature of the doctrinals is determined as to whether they be of the church or not. The church of the Lord, like the kingdom of the Lord in the heavens, has its ground solely in love and charity.

810. *From man even to beast, even to the reptile, and even to the bird of the heavens*, signifies the nature of their evils; *man* denoting that nature itself; *beast*, lusts; *the reptile*, pleasures; and *the bird of the heavens*, the falses thence derived, as is evident from the signification of all those expressions previously given, wherefore we shall not dwell longer on this subject.

811. *And they were destroyed from the earth*, is the conclusion, the Most Ancient Church having expired; and *Noah only*,

remained, and what was with him in the ark, signifies the preservation of those who constituted the new church; *what was with him in the ark*, being all things appertaining to that church, as is so self-evident that it needs no further explication.

812. Verse 24. *And the waters were strengthened upon the earth a hundred and fifty days.* This is the last term of the Most Ancient Church, *a hundred and fifty* meaning both a final and a commencing term.

813. That these words signify the last term of the Most Ancient Church, and *a hundred and fifty*, a limit which is both last and first, cannot indeed be so well confirmed by citations from the Word, as the more simple numbers which frequently occur. It is, however, deducible from the signification of the number *fifteen*,—spoken of above, verse 21,—being so few as scarcely to amount to any, and still more from the number *a hundred and fifty*, being compounded of that number multiplied by *ten*, which denotes *remains*. The multiplication of a few, as that of a *half*, a *fourth*, or a *tenth* part, diminishes the amount of the product, so that at length it is next to nothing, and consequently represents the end or last term. This number occurs with a similar meaning in the following chapter (viii. 3), where it is said, *After the end of the hundred and fifty days, the waters were abated.* Numbers in the Word are to be understood altogether abstractedly from the sense of the letter, being—as we have previously asserted and demonstrated—inserted only to carry on the historical series which is in the literal sense. Thus, where the number *seven* occurs, it denotes what is holy, altogether irrespective of the times and measures to which it happens to be joined; for the angels who perceive the internal sense of the Word, do not know any thing of time and measure, and still less of the *number* by which it is expressed, and yet they fully understand the word when read by man: wherefore, when any *number* occurs, they form no idea of it as a *number*, but perceive instead all that it represents. Thus in the present instance, they recognize in *the number a hundred and fifty* the last term of the Most Ancient Church, and in the following chapter (verse 3), the first commencement of the ancient or new church.

CONTINUATION RESPECTING THE HELLS.

OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN HATRED, REVENGE,
AND CRUELTY.

814. *THOSE who have indulged in mortal hatred, and in consequence thereof breathe vengeance, and seek the life of another,*

are confined in a very deep cadaverous hell, filled with a horrible stench, similar to that which arises from dead bodies; and, wonderful to relate, they are so delighted with the fetor as to prefer it to the most delicious odors. This is owing to their direful natures, and to the phantasies thence derived; for, from this hell such a stench actually exhales, as that when it is opened, which is seldom done, and then only for a little while, no spirits can remain in its vicinity, in consequence of the fetor. Some genii, or rather furies, being let out thence, that I might become acquainted with their quality, so infected the surrounding sphere with a poisonous and pestilential exhalation, that the spirits about me could not remain, and my stomach became at the same time so much affected as to occasion vomiting. On manifesting themselves, an infant was first seen, having a not unhandsome countenance, and carrying a concealed dagger, and him they sent to me, bearing in his hand a vessel: from these representatives I became aware that their purpose was to commit murder, either by dagger or poison, under an appearance of innocence. Their bodies were bare, and of the blackest hue, and they were presently sent back into their cadaverous hell, when I had an opportunity of observing the mode in which they descended. They proceeded towards the left, in the plane of the left temple, and this to a considerable distance, before sinking down; and, when they began to fall, they first entered into a fire which now presented itself, then into a fiery smoke, resembling that of a furnace, and presently beneath that furnace, and towards its front, to a place where there were several very dark caverns tending downward. In the way they were continually meditating and contriving mischiefs, without any provocation, and especially against the innocent: during their descent through the fire, they uttered many lamentations. To distinguish them when sent forth, that it may be known whence they come, and what is their nature, they have a kind of ring, to which are affixed what appear sharp brazen points, which they press with their hands, and twist about. This mark denotes their quality, and is a token of their being bound.

815. Those who are so delighted with hatred and revenge, as not to be content with killing the body merely, but who also desire to destroy that soul which the Lord has redeemed, are let down through an exceedingly dark and narrow passage towards the lowest parts of the earth, to a depth proportioned to the degree of their hatred and revenge, and then they are struck with grievous alarm and horror, and being kept at the same time in the lust of vengeance, they descend more and more profoundly as this becomes increased. Afterwards they are sent to a place beneath Gehennah,* where appear terrible serpents, of monstrous size, with large bellies, by whose bites they are tormented. Both the appearance

* See this place more particularly spoken of n. 825.

of these serpents and the pain they produce are as sensibly perceived as if they were real, for such things are exquisitely felt by spirits, being as much suited to their life as corporeal things are to those in the body. In the mean time they live in direful phantasies, and continue so for ages, until they no longer know that they were men; for otherwise the life which they have contracted by repeated indulgence in hatred and revenge cannot be extinguished.

816. Since there are innumerable genera, and still more numerous species of hatred and revenge, and as no two kinds have precisely a similar hell, it is impossible to give a regular account of each, and I will therefore speak only of those which I have seen, as in clear day-light, yea, in light still clearer than that of day, but before the internal sight, because, by the divine mercy of the Lord, it is granted me to be present with spirits. A certain person came to me, who appeared of noble rank: at his first approach he intimated, by feigned gestures, that he had many things which he was desirous to communicate, asking me whether I was a Christian; to which I answered in the affirmative: he said that he was of the same religion, and wished to be alone with me, because he had something to say, which others must not hear; but I replied, that in a spiritual state of existence, people cannot be alone, as men suppose themselves to be in the world, and that many spirits were then present. He, however, came nearer and took his station behind me, towards the back part of the head, when I immediately perceived him to be an assassin; and whilst he was in that situation, I felt, as it were, a stroke through the heart, and soon after another in the brain, such as would have easily killed a man; but being protected by the Lord, I feared nothing. What art he made use of I do not know. He, supposing that I was dead, said to some other spirits who were present, that he was just come from a man whom he had murdered, by thus giving him a mortal wound from behind, boasting that he had the art of striking so dexterously, that no one could be aware of it till he fell down dead, and that none would imagine but that he was innocent. From this I became aware that he was lately dead, and had been an assassin in the natural world. The punishment of such persons is dreadful; for after enduring infernal torments for a succession of ages, they at length acquire a most detestable and monstrous countenance, of a ghastly appearance, and more like lurid tow than a face. Thus they put off every thing human, until all who see them become so horrified that they are obliged to wander about like wild beasts in dark places.

817. A certain spirit came from an infernal den towards the left, and entering into conversation with me, I was enabled to perceive that he was a villain. The wickedness he had been guilty of in the world was discovered in the following manner. He was let down into the lower earth, in a direction a little forward, and towards the left, to a considerable depth, and there began to

dig a hole in the ground, similar to a grave for the interring of a corpse: hence a suspicion arose that he had committed some act of murder during his life in the body. Immediately afterwards there appeared a bier covered with black cloth, and presently one rising from the bier came to me, and in an affecting tone informed me that he was dead, and was of opinion he had been poisoned by that man, adding that he thought this at the hour of death, but was still ignorant whether or not his suspicion was well grounded. The wicked spirit, on hearing this, confessed that he was guilty of the murder. After confession followed punishment. He was twice rolled in the dirty hole which he had dug, until both his face and body were made as black as an Egyptian mummy, and thus he was carried on high and presented to the view of spirits and angels, whilst this cry was uttered, "What a devil!" His whole frame then became frigid, and he was in this state cast into hell amongst the cold infernals.

818. *Beneath the back parts [sub natibus] there is a dreadful hell, where the inhabitants seem to strike at each other with knives, aiming them, like furies, at each other's breasts; but at the instant of giving the blow, the knife is always taken away from them. These are those who have borne such violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened, to the end that I might see the nature of mortal hatred, but only in a small degree, on account of their dreadful cruelties.*

819. *There is a capacious stagnant lake towards the left in a plane with the lower parts of the body, whose length is greater than its breadth. About its front bank there appear to the neighboring inhabitants monsters of serpents such as frequent stagnant lakes, breathing a pestilent exhalation. On the left bank, a little farther, are those who eat human flesh, and devour each other, [and who are seen] with their teeth sticking in one another's shoulders. Still towards the left, but at a greater distance, there are seen great fishes and large sea-monsters, which devour men and then vomit them up again. And yet more remotely, or on the opposite bank, there appear some horribly deformed faces, particularly those of old women, running to and fro like mad persons, so monstrous that it is impossible to describe them. On the right bank dwell those who endeavor to kill each other with frightful instruments of various kinds, according to the terrible animosities of their hearts: the midst of the lake is everywhere black like a bog or morass. Sometimes I have seen spirits brought to this lake, and on expressing my surprise, have been informed by some who came from thence, that those spirits were such as had indulged in deadly hatred against their neighbor, which burst forth as often as occasion offered, and that in this they perceived their greatest delight, nothing being more agreeable to them than to accuse their*

neighbor of crimes, to bring upon him the penalties of the law, and even to take away his life, if undeterred by the fear of punishment. Into such forms are men's dispositions to hatred and cruelty changed after the life of the body, the phantasies originating in them having all the vividness of reality.

820. Those who during their life in the world have practised robbery, and such as have been pirates, are delighted with fetid and stinking urine above all other liquids, and they appear to themselves to have their habitations in the midst of them, and likewise in stagnant lakes of a disagreeable odor. A certain robber approached me, gnashing his teeth, the noise of which was as plainly heard as if it had proceeded from a man, an astonishing circumstance, since those spirits have no teeth. He confessed that he would much rather live in filthy urinous places, than amongst the clearest and most limpid waters, for that the smell of urine was his chief delight, and added that he was particularly pleased to pass his time amidst tubs of this liquid, and there to have his abode.

821. There are some spirits who present outwardly a fair aspect, and upright life, so that none would suspect their integrity. They study by every method to put on such an appearance, for the sake of being advanced to honors, and of enriching themselves without the loss of reputation. Wherefore, what they do, they do covertly, using others as instruments for obtaining, by deceitful artifices, the property of their neighbors, without any regard to the distress of the families whom they hereby reduce to indigence. They would themselves be personal agents in this villany, without any remorse of conscience, could they only escape public notice, and are, of course, equally guilty as if they were so. These are secret robbers, and the kind of hatred peculiar to them is conjoined with haughtiness, greediness of gain, unmercifulness, and deceit. Such persons are in another life desirous of being deemed guiltless, insisting that they have done no evil, because it had never been discovered; and in order to clear themselves from every imputation of guilt, they strip off their clothes, and show themselves naked, thus testifying their innocence. During their examination, it is clearly evident, both from their every expression, and every idea of thought, what sort of spirits they are, although this is unknown to themselves. These spirits are, in the other life, ready to destroy such of their companions as offend them, without the slightest remorse; they carry moreover in their hands an axe and a hammer, and seem to have another spirit with them, whom they strike as he stoops down, but they are cautious of shedding blood, because they are fearful of death. It is not in their power to cast these instruments out of their hands, although they attempt it with all their might, to prevent the barbarity of their dispositions from being apparent to spirits and angels. They reside at an intermediate distance between the two feet in front.

822. *There is one kind of hatred towards the neighbor, which finds its delight in doing injuries, and in annoying every one, and the more mischief it occasions the better is it pleased. Many of the lowest of the people are of this character; but there are also persons of higher rank, whose disposition is similar, although they are outwardly better behaved, in consequence of the superiority of their education, and the apprehension they entertain of legal punishment. After death, the upper part of the body of these spirits appears naked, and their hair dishevelled: they annoy one another by rushing forward and placing the palms of their hands on each other's shoulders, when leaping over their heads, they quickly return to the assault and beat one another grievously. Those who are better behaved, of whom we were last speaking, act in a similar manner, but to save appearances, they first salute each other, and then going round, make their assault behind, striking with their fists; when, however, they see each other in front, they again proffer their salutations, and passing round again make their assault behind: they are seen at some distance to the left, in a middle altitude.*

823. *Whatever a man has done, or even thought, in the life of the body, returns successively in the other life. When feelings of enmity, hatred, and deceit recur, the persons against whom they have been indulged, and whose injury has been clandestinely contrived, are also presented, and that immediately, as will, by the divine mercy of the Lord, be more fully described hereafter. It is, in consequence of a perception of the thoughts of all being communicated in the other life, that those entertained against others appear openly, the most lamentable states being induced when the hidden feelings of enmity burst forth.*

With the wicked, all their evil deeds and thoughts thus vividly return; but with the good, it is not so, all their states of goodness, friendship, and love, recurring with the greatest possible delight and happiness.

GENESIS.

CHAPTER THE EIGHTH.

CONTINUATION RESPECTING THE HELLS.

OF THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS, AND, ALSO, OF THE HELLS OF THE DECEITFUL, AND OF CRAFTY WOMEN.

824. *UNDER the heel* of the right foot is the hell inhabited by those who have taken delight both in cruelty and in adulteries, therein perceiving the greatest satisfaction of their lives. It is a surprising circumstance that such as have been cruel, during their life in the body, have also been adulterers above all others; they have their abode in that hell, where they exercise cruelties by the most wicked contrivances. They form to themselves, by their phantasies, vessels and instruments, like pestles and mortars, such as are employed in bruising herbs, with which they bruise and torture whomsoever they can. They also construct broad axes, similar to those used by executioners, and a sort of awl, or auger, with which they cruelly torment each other, not to mention several other direful practices. In that hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this day that hell increases, owing its increase especially to those of the Christian world so called, who have placed their chief delight in adulteries, these for the most part being also cruel. Sometimes their delight is changed into the stench of human excrement, which, on opening the hell, exhales very abundantly, and when perceived in the world of spirits, instantly brings on faintness, as I have experienced. This excrementitious stench by turns prevails and ceases in the hells; for it is their delight arising from adulteries which becomes changed into this smell. In process of time, when they have passed their appointed period under such circumstances, they are left solitary, and sit in torment, becoming like deformed skeletons, although still continuing to live.*

825. *In the plane of the soles of the feet, at some distance anteriorly, there is a hell, called Gehennah, inhabited by immodest women, who have placed their whole delight in adulteries, and who considering them not only lawful, but also reputable, have inveigled the guiltless and innocent to such practices under various assumed appearances of character and credit. There is*

* The reader is requested to observe, that the author is speaking of the situation of these societies according to their respective correspondence to the human frame.

visible in that hell a kind of fiery appearance, such as is often seen shining in the air from a great fire; and it is attended also with heat, which it was given me to feel by the warmth thence communicated to my face; and a stench exhales thence similar to that arising from burnt bones and hair. This hell is sometimes changed into dreadful serpents, which bite the inhabitants, who desire death, but cannot die. Some of the women being liberated thence, mentioned, on coming to me, that it is burning hot there, but that when they are allowed to approach any society of good spirits, their heat becomes changed into intense cold, and at such times they experience in themselves an alternation of heat and cold, passing from one extreme to the other, and being thereby miserably tortured. Nevertheless there are intervals during which they are in the excitement of their fiery lust; but their states become changed in the manner described.

826. There have been some persons of both sexes from that part of the world called Christendom, who, during their life in the body have regarded adulteries as not only lawful, but even holy, thus considering what they have impiously denominated community of wives as sacred. I observed that these were sent to Gehennah, but when they came thither, a change took place; the fiery appearance of Gehennah, which is of a reddish cast, becoming on their arrival whitish, and it was perceived that they could not agree together. That wicked band was therefore separated, and conveyed to the region behind, thus, as it were, into another world, where they had to be immersed in stagnant lakes, and thence passed to a new Gehennah appointed for them. There was heard in Gehennah an indescribable kind of hissing, the hissing or murmur of Gehennah being duller than that of the spirits who had defiled holiness by adulteries.

827. Those who ensnare by pretending a regard for conjugal love, and for love towards children, behaving themselves in such a manner that a husband has no suspicion but that they are chaste, innocent, and friendly, and who, under these and various other pretences, commit adultery with the greater security, are in a hell beneath the back-parts [sub natibus], amongst the filthiest excrements, and, because they rank with the treacherous, become vastated to such a degree as to be like mere bones. Such persons do not even know what conscience is. I have conversed with them, and they are surprised that any one should have a conscience, and should say that adulteries are contrary to it. They were informed that it is as impossible for such unconscientious adulterers to come into heaven as for a fish to live in air, or a bird in ether, because on the instant of their approach, they would feel, as it were, suffocated, their adulterous delight becoming changed into a most offensive stench; and further, that they must needs be thrust down into hell, and become finally like bony substances, possessing scarcely any vitality, because they have acquired to themselves

a life so wicked, that, on losing it, there remains almost nothing of life truly human.

828. *Such as desire nothing more than to deflower virgins, or those who find their greatest delight in the spoils of virginity, without regard to marriage or issue, and who, after securing the objects of their lusts, conceive an aversion towards them, and then leave them to prostitution, suffer the most grievous punishment in the other world. For their life here has been opposed to all order, natural, spiritual, and celestial; and not only is it contrary to conjugal love, which in heaven is accounted most holy, but also to innocence, which they wound and destroy, by seducing innocent beings into a course of prostitution, who might have been initiated into conjugal love; for, as is well known, the first delights of love introduce virgins to chaste conjugal love, and conjoin the minds of the married partners; and since the sanctity of heaven is founded on conjugal love, and on innocence, the destroyers of such love must necessarily be interiorly homicides. These persons appear to themselves to be seated on a furious horse, who throws them on high, so that they, to their great terror, fall down seemingly at the peril of their lives. Afterwards they appear to themselves to be under the belly of a furious horse, and presently to enter through his posteriors into his belly, and then they suddenly fancy that they are in the belly of a filthy harlot, who becomes changed into a great dragon, and there they remain covered up in torment. This punishment returns many times within a hundred and a thousand years, until they become touched with horror at these lusts. I have been informed that the offspring of such parents are worse than other children, in consequence of deriving an hereditary constitution from the father, partaking of his nature; wherefore children are seldom born from similar connections, or if they be born, do not remain long in this life.*

829. *Those who indulge in lascivious thoughts during the life of the body, giving a lascivious turn to what others converse about, even when the subject is holy, and continue these practices in middle and old age, when they have no natural lasciviousness to plead in excuse, do not desist from such thoughts and conversation in another life. Now as in that life their thoughts are communicated, and sometimes are turned before other spirits into obscene representations, whereby offence is given, they are punished by being laid in a horizontal position, in the presence of the spirits whom they have offended, and are turned round like a roll with a quick motion from left to right, then transversely in another position, and afterwards in a third, naked, or half naked, according to the quality of their lasciviousness, until they thus become affected with shame. They are subsequently rolled about by the head and feet transversely, like a hinge, by which resistance and, at the same time, pain are occasioned; for two forces are then in action, one tending roundways and the other backwards, and*

this is attended with a painful sense of tearing asunder. When this is completed, they have permission granted them to withdraw from the sight of spirits, and then a sense of shame is instilled into them; nevertheless they are still not without temptations to continue the same evil practices, but, so long as they are in a state of shame and grief, they are careful of yielding to them. This punishment was seen at some distance towards the front.

There are also boys, youths, and young men, who, in consequence of the impetuosity of youth, have conceived wicked and pernicious principles, supposing that wives, and especially such as are young and beautiful, ought not to be confined to their husbands, but to be free to themselves and their like, the husband remaining only as the head of the family, and the educator of the children. These are distinguished in the other life by their boyish tone of voice, and reside at some height backwards. Such amongst them as have confirmed themselves in these principles, and in a practice conformable thereto, are miserably tormented in another world, by having their joints put out and in alternately, which is effected by spirits, who have the art to excite in others a phantasy as if they were still in the body, and at the same time a sense of bodily pain. By these contortions and retortions, and the struggles they make in opposition to them, they are so lacerated as to seem to themselves torn into minute fragments, with exceeding great pain; and this punishment is repeated, until being struck with horror at their principles, they desist from such thoughts.

830. *Those who deceive others by artful dissimulation, making a show of friendliness in the countenance and discourse, whilst they conceal inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in a hell more terrible than that of others, and indeed more terrible than the hell of murderers. They appear to themselves to be living amongst serpents, and the more pernicious their stratagems have been, so much the more dreadful, poisonous, and numerous do the serpents, which encompass and torment them, appear. They know no other than that these serpents are real, inasmuch as they occasion similar pains and torments, which possibly few will believe, although it is a certain fact. These are they who purposely or with premeditation exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each. In general they are not tolerated in societies, but are expelled; for whatever any spirit thinks is immediately known and perceived by neighboring spirits, and consequently every species of deceit is recognized. Hence at length such deceitful spirits sit down in solitude, being expelled from all society, and then they appear with their faces dilated, so as to be four or five times the breadth of an ordinary face, with a broad fleshy cap, of a whitish color, upon their heads, like images of*

death sitting in torment. There are others who are by nature deceitful, but not with premeditation, nor clandestinely, under a feigned countenance. These are immediately known, and their thoughts manifestly perceived, when they boast of wishing to appear wiser than others: they have not such a hell as the former. More, however, will, by the divine mercy of the Lord, be said of the deceitful in a future part of this work.

831. There are some of the female sex, who have lived in the indulgence of their inclinations, regarding only themselves and the world, and making the all of life and its delight to consist in external decorum, in consequence of which they have been particularly esteemed in polished society. They have thus, by practice, acquired the talent of insinuating themselves into the good graces of others, by specious pretences and a fair exterior; for the purpose of gaining an ascendancy over them; and hence their life has been one of simulation and deceit. They used to frequent churches like other people, but for no other end than to appear upright and pious; being moreover destitute of conscience, and exceedingly prone to wickedness and adulteries, when able to conceal them. Such persons in another life think as they did here, knowing not what conscience is, and making a mock of those who speak of it; they enter into the affections of others by a pretended honesty, piety, compassion, and innocence, which with them are the means of deceiving; and whenever external restraints are removed, they plunge into the most wicked and obscene practices. These are they who, in the other world, become enchantresses or sorceresses, of whom there are some denominated sirens, who become expert in arts unknown on earth; and are like sponges, imbibing all wicked artifices, from being of such a genius as readily to practise them. The artifices unknown here, which they learn in the spiritual world, are these. They can speak as if, from a different place to that in which they are, the voice being heard as if proceeding from good spirits elsewhere. They can be, as it were, present with several persons at the same time, thus persuading others that they are present everywhere, and they speak like several together, and in various places at the same moment. They have the power of averting the influx from good spirits, yea, even that of angelic spirits, perverting it instantly by various methods in favor of themselves. They can assume another's likeness by ideas which they conceive and fashion to themselves; and can inspire every one with an affection for them, by insinuating themselves into the real state of another's affection. They can suddenly withdraw themselves out of sight, and become invisible. They have the power of representing to the view of spirits a bright flame encompassing the head, and this, which is an angelic token, to several at the same moment. They can feign innocence by various methods, even by representing infants whom they kiss; they also excite others, whom they hate, to murder them, because

they are conscious of being themselves immortal, and afterwards they accuse them as murderers, and divulge their crime. From my own experience, I may state that they have stirred up in my memory whatever evils I have thought and done, and this by the most cunning contrivances; and whilst I have been asleep, they have discoursed with others altogether as from me, on subjects false and obscene, so that the spirits who heard it were persuaded it was from me; not to mention many other things of a similar kind. Their nature is so persuasive, that no one suspects them, and hence their ideas are not communicated like those of other spirits, for they have eyes resembling those ascribed to serpents, seeing every way at once, and having their thoughts present everywhere. These sorceresses or sirens are punished grievously, some in Gehennah, others in a kind of court amongst snakes; some by being, as it were, torn asunder, and subjected to various collisions, attended with the utmost pain and torture. In process of time they are separated from all society, and become like skeletons from head to foot. A continuation of this subject is annexed to the end of the chapter.

CHAPTER VIII.

1. AND God remembered Noah, and every wild beast, and every beast which was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

2. The fountains also of the abyss, and the cataracts of heaven were stopped, and the rain from heaven was restrained.

3. And the waters receded from off the earth, in going and returning; and after the end of the hundred and fifty days the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day, upon the mountains of Ararat.

5. And the waters were in going and decreasing until the tenth month; in the tenth [month], on the first of the month, the tops of the mountains appeared.

6. And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made:

7. And he sent forth a raven, and it went forth going to and fro, until the waters were dried up from off the earth.

8. And he sent forth a dove from himself, to see if the waters were abated from off the faces of the ground.

9. And the dove found no rest for the sole of her foot; and she returned to him into the ark, because the waters were on

the faces of the whole earth: and he put forth his hand, and took her, and pulled her in unto himself into the ark.

10. And he stayed yet other seven days; and he continued to send forth the dove out of the ark;

11. And the dove returned to him in the evening time; and, lo, in her mouth was an olive-leaf plucked off; and Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the beginning, in the first of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and he saw, and, behold, the faces of the ground were dry.

14. In the second month, on the seven and twentieth day of the month, was the earth dried.

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every wild beast that is with thee, of all flesh, both of fowl, and of beast, and of every reptile creeping upon the earth; that they may diffuse themselves over the earth, and be fruitful, and be multiplied upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every wild beast, every reptile, and every bird, every thing creeping upon the earth, according to their families, went forth out of the ark.

20. And Noah builded an altar to Jehovah; and took of every clean beast, and of every clean bird, and offered whole burnt-offerings upon the altar.

21. And Jehovah smelled an odor of rest; and Jehovah said in his heart, I will not again curse the ground any more for man's sake; for the fashion of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22. For during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

THE CONTENTS.

832. THE subject in regular order, is the man of the new church, who is called Noah; and specifically his state after temptation, even to his regeneration, &c.

833. His first state after temptation, and his fluctuation between the true and the false, until truths begin to appear, is treated of, from verse 1 to 5.

834. His second state is tripartite; first, when the truths of faith are not as yet; afterwards when they are conjoined with charity; and the last, when the goods of charity shine forth, verse 6 to 14.

835. His third state, when he begins to act and think from charity, which is the first state of the regenerate, verse 15 to 19.

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate, verses 20, 21.

837. Lastly, the new church, raised up in the place of the former, is described, verses 21, 22.

THE INTERNAL SENSE.

838. IN the two preceding chapters, the new church called *Noah*, or the man of that church, was treated of; first, as to his preparation to receive faith, and by faith, charity; next, as to his temptation; and afterwards as to his protection, when the Most Ancient Church perished. The subject of what here follows, is his state after temptation, which is described exactly in the order in which it was effected, both with him and with all who become regenerate; for the Word of the Lord is so written, that wherever it speaks of one person, it treats of all men, and of every individual, with a difference according to the disposition of each; this being the universal sense of the Word.

839. Verse 1. *And God remembered Noah, and every wild beast, and every beast, which was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.* By *God remembered*, is signified the end of temptation, and the commencement of renovation; and by *Noah*, is meant, as before, the man of the Ancient Church. *Every wild beast, and every beast which was with him in the ark*, signifies all that he had; and *God made a wind to pass over the earth, and the waters assuaged*, represents the disposal of all things into their order.

840. By *God remembered* is signified the end of temptation and the beginning of renovation, as is evident from what pre

cedes and follows. *God's remembering*, denotes specifically that he is merciful, for *his remembrance* is mercy; and this is especially seen after temptation, because new light then shines forth. So long as temptation continues, man supposes the Lord to be absent, because being disturbed by evil genii, to such a degree as sometimes to be reduced to a state of despair, he can scarcely believe that any God exists, although the Lord is then more intimately present than he can ever conceive. When, however, temptation ceases, then he receives consolation, and begins to believe that the Lord is present; and this being the case here, *God is said to remember*, to denote the end of his temptation, and the beginning of his renovation. The word *God* is here used, and not *Jehovah*, because as yet man was in a state antecedent to that of regeneration; but when he becomes regenerate, then mention is made of *Jehovah*, as at the end of this chapter, verses 20, 21. The reason of this is, because faith was not yet conjoined with charity, for man is first said to be regenerate when he acts from charity. In charity *Jehovah* is present, but not so in faith prior to its conjunction with charity. Charity is the very *esse* and life of man in the other world; and as it is *Jehovah* who is *esse* itself and life itself, so before man is, and lives, *Jehovah* cannot be said to be with him, but God.

841. By *Noah* is signified, as before, the man of the Ancient Church; and by *every wild beast, and every beast which was with him in the ark*, every thing which belonged to him, as is demonstrated from what was previously stated respecting *Noah*, and the signification of *wild beast, and beast*. The term *wild beast* is taken in a two-fold sense in the Word, denoting both those things in man which are alive, and those which are dead. It denotes what is alive, because its correlative in the Hebrew tongue signifies a living thing; and in consequence of the most ancient people, in their humiliation, acknowledging themselves to be as *wild beasts*, this word became also a type of what is dead in man. In the present passage, by *wild beasts* are represented both what is alive and what is dead in one complex; for, as is customary with man after temptation, the living and the dead, or the things of the Lord, and those of man's *proprium*, appear so confused that he scarcely knows what is true and good; the Lord then, however, reduces and disposes all things in order, as will be subsequently shown. That a *wild beast* signifies what is alive in man, may be seen in the preceding chapter (vii.), verse 14, and in the present chapter, verses 17 and 19; that they also represent things which are dead in man, is evident from what was observed above respecting *wild beasts and beasts*, n. 45, 46, 142, 143, 246.

842. By *God made a wind to pass over the earth, and the waters assuaged*, is signified the disposal of all things into their

order, as is evident from the signification of *wind* in the Word. All spirits, both good and bad, are compared and likened to *wind*, and in the original tongue both spirits and *winds* are expressed by the same word. In temptations—which are here *the waters that assuaged*, as was shown above—evil spirits cause an inundation, in consequence of entering by influx in great multitudes with their phantasies, and exciting similar phantasies in man; and when these spirits or their phantasies are dispersed, it is said in the Word to be done by a *wind*, and indeed by an *east wind*. Every man individually is similarly circumstanced during temptation and when the commotions or waters of temptation cease, as man in general, as has been given me to know by repeated experience; for evil spirits in the world of spirits sometimes associate themselves in troops, and thereby excite disturbances until they are dispersed by other bands of spirits generally coming from the right, consequently from the eastern quarter, who strike such fear and terror into them, that they think of nothing but how they can escape. Thus those who had associated themselves are dispersed into all quarters, and thereby the societies of spirits formed for evil purposes are dissolved. The troops of spirits who disperse them are called the *east wind*; and there are also innumerable other methods of dispersion, denominated *east winds*, of which, by the divine mercy of the Lord, more will be said hereafter. When evil spirits are thus dispersed, the state of commotion and turbulence is succeeded by serenity, or silence, as is also the case with man when tempted; for during that state he is in the midst of such a band of spirits, but when they are driven away or dispersed, there follows, as it were a calm, which is the commencement of the disposal of all things into order. Before reducing any thing into a state of order, it is most usual to bring the whole into a kind of confused mass, or chaos as it were, for the purpose of disjoining what do not well cohere together, and when they are disunited, then the Lord disposes them into order. This process may be compared with what is observable in nature, where all things, both in general and particular, are first reduced to a kind of confused mass before being disposed or arranged regularly. Thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would be rendered pestiferous by the accumulation of unwholesome vapors. So in like manner in the human body, unless every part of the blood, as well what is heterogeneous as what is homogeneous, did continuously and successively flow together into one heart, to be there commingled, there would ensue a fatal coagulation of the liquids, which would render it impossible for the particular component parts to be distinctly disposed to their respective uses. Thus also it is with man in the course of his

regeneration. That *wind*, and especially that the *east wind*, signifies the dispersion of falses and evils, or, what is the same, of evil spirits and genii, and afterwards an arranging into order, is evident from the Word; as from Isaiah: "Thou shalt disperse them, and the *wind* shall carry them away, and the *whirlwind* shall dissipate them, and thou shalt rejoice in Jehovah, and glory in the Holy One of Israel," (xli. 16.) Here, *to disperse with wind*, and *to dissipate*, as having relation to evils, is used in connection with *whirlwind*, when it is said of the regenerate, they *shall rejoice in Jehovah*. In David: "Lo the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an *east wind*," (Psalm xlvi. 4—7.) In this passage is described the terror and confusion occasioned by an *east wind*, the description being taken from what passes in the world of spirits, which is involved in the internal sense of the Word. In Jeremiah: "He will make their land astonished. I will scatter them as an *east wind*, before the enemy; I will regard them with the neck, and not with the faces in the day of their calamity," (xviii. 16, 17:) here in like manner *the east wind* denotes the dispersion of falses. Similar also was the representation of *the east wind* by which the Red Sea was dried up, that the children of Israel might pass over, as described in Exodus: "Jehovah caused the Red Sea to go back, by a strong *east wind* all that night, and made the sea dry, and the waters were divided," (xiv. 21.) The signification of the *waters of the Red Sea* was similar to that of the waters of the flood in the present passage, as is evident from this consideration, that the Egyptians, by whom are represented the wicked, were drowned therein, whilst the children of Israel, who are typical of the regenerate, as *Noah* is here, passed over. By *the Red Sea*, as by the flood, is denoted condemnation also, and temptation; consequently by *the east wind* is signified the dissipation of the waters or evils of condemnation, or temptation, as is evident from the song of Moses after they had passed over, (Exod. xv. 1—19;) and from Isaiah: "Jehovah shall utterly destroy the tongue of the Egyptian sea, and with his mighty *wind* shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the *remnant* of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt," (xi. 15, 16.) Here *a highway for the remnant of the people left from Assyria* denotes a disposing into order.

843. Verse 2. *The fountains also of the abyss and the cataracts of heaven were stopped, and the rain from heaven was restrained.* These words signify the cessation of temptation; *the*

fountains of the abyss denoting evils of the will; *the cataracts of the heaven*, falses of the understanding; and *rain*, temptation in general.

844. From this to the sixth verse it treats of the first state of the man of this church subsequent to temptation; and what is said in the present verse signifies the cessation of temptation. His temptation, both as to the things of the will and as to those of the understanding, has been previously spoken of; and its termination as to voluntary things is here meant by *the fountains of the abyss being stopped*; and its cessation as to the understanding, by *the cataracts of heaven being stopped*. That these expressions have such a signification, was asserted and demonstrated in the preceding chapter, verse 11; and that *rain* denotes temptation itself was also shown, verse 12, of the same chapter, wherefore there is no need to dwell longer on the subject.

845. The reason why *the fountains of the abyss* signify temptation as to the things of the will, and *the cataracts of heaven* temptation in reference to those of the understanding, is, that it is the will of man which is influenced by hell, and not the intellectual principle, unless it be immersed in lusts which are of the will. Evils, which belong to the will, are what condemn man and sink him down to hell, and falses only so far as they become conjoined with evils, when one follows the other. This may be proved by numerous instances of those who, being in falses, are yet saved: as is the case with many amongst the gentiles, who have lived in natural charity and in mercy, and with numbers of Christians who have believed in simplicity of heart. Their ignorance and simplicity are their excuse, because in them there may be innocence; but it is otherwise with those who have confirmed themselves in falses, and have thus contracted such a life of the false, as to refuse and oppose all truth, since this life must necessarily be vastated before any thing of truth and thereby of good can be inseminated. It is, however, still worse with those who from cupidity have confirmed themselves in falses, so that falses and lusts constitute one life; for these are they who sink themselves down into hell. This is the cause of temptation as to voluntary things being signified by *the fountains of the abyss*, which are the hells, and temptation as to intellectual things by *the cataracts of heaven*, which are the clouds, from which comes rain.

846. Verse 3. *And the waters receded from off the earth, in going and returning; and after the end of the hundred and fifty days the waters were abated.* By *the waters receded from off the earth, in going and returning*, are signified fluctuations between the true and the false; and by *the waters abating after the end of the hundred and fifty days*, the cessation of temptations. *A hundred and fifty days* signify here, as above, a terminus

847. By *the waters receded from off the earth*, are signified *fluctuations between the true and the false*, as is evident from the previous statement that the waters of the flood, or inundations, with respect to Noah, denote temptations; for as it here treats of the first state after temptation, *the waters receding in going and returning* can represent nothing else than fluctuation between truths and falses. The nature of this fluctuation, however, can only be known after man becomes acquainted with the nature of temptation, for such as the temptation is, such is the fluctuation succeeding to it. When the temptation is celestial, then the fluctuation is between good and evil; when it is spiritual, between the true and the false; and when it is natural, the fluctuation is between what agrees with and what is contrary to his natural desires [cupiditates]. There are several kinds of temptations, which in general may be divided into the celestial, spiritual, and natural, and these ought never to be confounded with each other. Celestial temptations can have no place except with those who are principled in love towards the Lord; and spiritual with those only who are in charity towards their neighbor. Natural temptations are altogether distinct from these, and are not indeed truly temptations, but merely anxieties arising from the assault of natural loves, in consequence of misfortunes, diseases, or a depraved condition of the blood and other fluids of the body. From this short account it may, in some degree, be seen that temptation is anguish and anxiety occasioned by whatever opposes or resists any particular kind of love. Thus with those who are in love towards the Lord, whatever assaults this love produces an inmost torture, which is celestial temptation; also with such as are in love towards the neighbor, or charity, whatever assaults this love occasions torment of conscience, and this is spiritual temptation. With those who are merely natural, what they frequently call temptations, and the pangs of conscience, are not truly so, but only anxieties arising from the assault of their loves, as when they foresee and are sensible of the loss of honor, the good things of the world, reputation, pleasures, bodily life, and the like; nevertheless these troubles are wont to be productive of some good. Temptations are moreover experienced by such as are principled in natural charity, and consequently by all kinds of heretics, gentiles, and idolaters, arising from every assault on the life of the faith which they cherish. These straitnesses, however, bear only a faint resemblance to spiritual temptations.

848. When temptation is finished, there is, as it were, a fluctuation, and if the temptation was spiritual, it is a fluctuation between the true and the false. The necessity of this may appear sufficiently evident from the consideration, that temptation is the beginning of regeneration; and, as all regenera-

tion has for its end, that man may receive *new life*, or rather that he may receive *life*, and from being no man, may become a man, or from *dead* be made *living*, therefore when his former life, which is merely animal, is destroyed by temptations, he cannot but fluctuate between the true and the false. Truth is of the *new life*, falsity of the old; and unless the former life be destroyed, and this fluctuation take place, it is impossible for any spiritual seed to be sown, because there is no ground. When, however, all this is effected, man scarcely knows what is true and good, and indeed hardly whether there be such a thing as truth in existence. Thus, for example, when reflecting about the goods of charity, or, as they are commonly called, good works, he considers whether he can do them from himself or not, and that in whatever he does from himself there is merit, then he is in such obscurity and darkness, that when informed no one can do good from himself or from *proprium*, and still less can any one possess merit, but that all good is from the Lord, and all merit is his alone, he can do nothing but express his astonishment. He is also similarly circumstanced with respect to all the other truths of faith; but however great the obscurity and darkness of his mind, it becomes sensibly, although gradually enlightened. Regeneration is accurately represented by man's birth as an infant. His life is then of the most obscure kind; he knows almost nothing, and therefore at first receives only general impressions from the various objects around him. These impressions, however, by degrees become more distinct as particular ideas are conveyed, which in their turn become the mediums of those which are still more specific. Thus general notions become illustrated by individual ones, and thus man becomes not only acquainted with the existence of things, but also with their nature and quality. So it is with every one who emerges out of temptation; and the state of those in another life, who having been in falses, become vastated, is also similar. This state is denominated *fluctuation*, and is here described by *the waters receding in going and returning*.

849. Hence then it plainly follows, that by *the waters abated at the end of a hundred and fifty days* is denoted the cessation of temptations. That *a hundred and fifty days* signify a terminus, is manifest from what was said of this number in the foregoing chapter, verse 24, consequently it is here the terminus of fluctuation and of a new life.

850. Verse 4. *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.* The *ark's resting* signifies regeneration; *the seventh month* what is holy; *the seventeenth day of the month* what is new; and *the mountains of Ararat* light [lumen].

851. *The ark's resting* signifies regeneration, as is evident from the fact of the ark representing the man of this church

and all that it contained, whatever appertained to him, as has been before repeatedly demonstrated; when, therefore, *the ark is said to rest* it signifies the regeneration of this man. The series of the literal sense indeed may seem to imply that the *ark's resting* denotes the cessation of the fluctuations succeeding to temptation, spoken of in the preceding verse; but fluctuations which are doubts and obscurities concerning what is true and good, do not cease, but continue for a long time, as will be seen from what follows. Hence it is evident, that there is a continual change of circumstances in the internal sense, and as they are areana, it may be expedient, for their clearer exposition, to observe, that the spiritual, like the celestial man, after enduring temptations, becomes *the rest of the Lord*, and further, that he also becomes *the seventh*, not indeed *the seventh day*, as the celestial man, but *the seventh month*; concerning the celestial man as being *the Lord's rest*, or *the Sabbath*, and *the seventh day*, see above, n. 84—88. As, however, there is a difference between the celestial and the spiritual man, *the rest* of the former is expressed in the original by a word which means *the Sabbath*, whilst that of the latter is expressed by another term, from which the name *Noah*, which properly means *rest*, is derived.

852. The *seventh month* represents what is holy, as is abundantly evident from what has been previously stated, n. 84—87, 395, 716. This holiness corresponds to that spoken of the celestial man, (chap. ii. 3,) where it is written that *the seventh day was sanctified, because God rested thereon*.

853. The *seventeenth day* signifies what is new, as is plain from what was asserted and proved respecting the same number in the preceding chapter, (vii. 11.) n. 755, where it signifies a beginning, and all beginning is new.

854. The mountains of Ararat signify light [lumen], as is demonstrable from the signification of a *mountain*, which is the good of love and charity, (n. 795,) and from that of *Ararat*, which is *light*, and, indeed, the *light* of a regenerate person. *New light*, or the *first light* of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are like rays of *light*, love or charity being like flame; and the *light* of him who is being regenerated does not arise from the truths of faith, but from charity, the truths of faith being the rays of *light* thence emitted. Thus it is manifest that *the mountains of Ararat* signify such *light*. This is the first *light* perceived after temptation, and being the first, it is obscure, and is called *lumen*, not *lux*.*

855. Hence, then, this verse, in the internal sense, evidently signifies, *that the spiritual man is a holy rest, in conse*

* *Lux* is employed by the author to denote the light of the spiritual man.

quence of being endowed with new intellectual light derived from charity. These truths are perceived by the angels in a variety so wonderful, and an order so delightful, that could man but obtain a single such idea, it would open to him thousands and thousands of others in an increasing ratio, of so exalted a character, as to be utterly indescribable. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be an unpolished historical relation; as when it is here said, that *the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.*

856. Verse 5. *And the waters were in going and decreasing until the tenth month; in the tenth [month], on the first of the month, the tops of the mountains appeared.* By the *waters decreasing* is signified that falses began to disappear. *The tenth month* signifies the truths of *remains*; and *the tops of the mountains appearing on the first of the month*, the truths of faith which then became visible.

857. By *the waters were in going and decreasing* is signified that falses began to disappear, as is evident from the words themselves, as well as from what is shown above (verse 3), where it is said, that *the waters receded in going and returning.* Here, however, it is said, that *the waters were in going and decreasing*, and by this, as by the former phrase, is denoted fluctuation between the true and the false, although, in the present instance, *the decrease* of those fluctuations is represented. Fluctuations exist after temptation, as was observed, in consequence of man's ignorance of what is true, but in proportion as they cease, so the light [*lux*] of truth appears. The reason of this is, that so long as man continues in such a state, the internal man, that is, the Lord by the internal man, cannot operate upon the external. In the internal man are *remains*, or the affections of the good and the true spoken of above; in the external are lusts and the falses thence derived; and so long as these latter continue unsubdued and unextinguished, the way for goods and truths *from* the internal, or more correctly, *through* the internal from the Lord is closed. Temptations therefore have for their end the subjugation of what is external in man, that they may be thereby rendered obedient to what is internal: as may appear to any one who reflects, that so soon as man's loves are assaulted and broken,—as during misfortunes, sickness, and grief of mind,—his lusts begin to subside, and he at the same time begins to talk piously; but as soon as he returns to his former state, the external man gets the dominion, and he scarcely thinks at all on such subjects. The like happens at the hour of death, when corporeal things begin to be extinguished; and hence every one may see what the internal man is, and what the external; and also the nature of *remains*, and the mode in which cupidities and pleasures, which are of the external man, hinder

the Lord's operation by the internal. Hence, likewise, the effect of temptations, or of the internal pains denominated the stings of conscience, in rendering the external man obedient to the internal, is evident to all. The obedience of the external man consists solely in this, that the affections of the good and the true are not hindered, resisted, and suffocated by cupidities and the falsities thence originating. The domination of lusts and falsities is here described by *the waters which were in going and decreasing*.

858. *The tenth month* signifies the truths of *remains*, as is manifest from the signification of the number *ten*, which is *remains* (n. 576), taken in connection with what was said above concerning *remains* in the internal man.

859. *By the tops of the mountains appearing on the first of the month*, are signified the truths of faith, which then begin to be seen, as is proved by the signification of *mountains* (n. 795), which denote the goods of love and charity. *Their summits begin to be visible* when man is regenerated, and gifted with conscience, and thereby with charity; and he who supposes that he sees *the tops of the mountains*, or the truths of faith, from any other ground than from the goods of love and charity, is altogether deceived; since without these, Jews and profane Gentiles behold them alike. *The tops of the mountains* are the first dawns of light [*lux*] which appear.

860. Hence also it may be seen, that all regeneration proceeds from evening to morning, as is stated six times over in the first chapter of Genesis, where the regeneration of man is treated of. Evening is here described at verses 2, 3; and morning at verses 4, 5; in the present verse the first dawning of light, or the morning of this state, is described by *the tops of the mountains appearing*.

861. Verse 6. *And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made*. By *coming to pass at the end of forty days*, the duration of a former state and the beginning of a subsequent one are represented. *Noah's opening the window of the ark which he had made*, signifies another state, when the truths of faith appeared to him.

862. *By it came to pass at the end of forty days*, is signified the duration of a former state, and the commencement of a subsequent one, as is evident from the signification of *forty*, given at n. 730, where the subject being temptation, mention is made both of *forty days* and *forty nights*, to denote its duration; and as it here treats of the state following temptation, *forty days* are named, but not *forty nights*. The reason is because charity, which in the Word is compared to and called *day*, now begins to appear; and as faith which precedes is not as yet so conjoined with charity, it is compared to and deno-

minated *night*, as at chap. i. 16, and in other parts of the Word. Faith is also called *night* in the Word, from the fact of its receiving its light [*lux*] from charity, as the moon does from the sun; and hence faith is compared to and called the moon, and love or charity is likened to and denominated the sun. *Forty days*, or the duration which they signify, have respect both to what precedes and to what follows, wherefore it is said, *at the end of forty days*: thus they denote the duration of the former state, and the beginning of that now treated of. Here then commences the description of the second state of the man of this church after temptation.

863. *Noah's opening the window of the ark which he had made*, signifies another state, when the truths of faith appeared to him, as is evident from the last words of the preceding verse, the tops of the mountains appeared, and from their signification, as well as that of a *window*, spoken of above, n. 655, as denoting the intellectual principle, or the truth of faith, which is the same thing; and likewise from this being the first dawning of light. Concerning the intellectual principle, or the truth of faith, signified by a *window*, it may be observed here as above, that no truth of faith can possibly exist except it spring from the good of love or charity, as there can be nothing truly intellectual, unless it be grounded in the will-principle. If the will be removed, there is no intellectual principle, as has been occasionally shown before; and thus if you remove charity there is no faith; but since the will of man is mere cupidity, to prevent the immersion of his intellectual principle, or the truth of faith, in his lust, the Lord miraculously provided that the understanding should be separated from the will of man, by a certain medium, which is conscience, and in this he implanted charity. Without this miraculous providence no person could have been saved.

864. Verse 7. *And he sent forth a raven, and it went forth, going to and fro, until the waters were dried up from off the earth.* By *sending forth a raven*, and *its going to and fro*, is signified that falsities still occasioned disturbance; for *by a raven* is meant falsities, and by *going to and fro*, that such was their state. *Until the waters were dried up from off the earth*, denotes the apparent dissipation of falsities.

865. By *sending forth a raven, and it went forth, going to and fro*, is denoted that falsities still occasioned disturbance, as is manifest from the signification of *a raven*, and *of going forth to and fro*, of which more will be said hereafter. In this passage is described the second state of the regenerating man after temptation, when the truths of faith, like the first dawning of light, began to appear. Such is the nature of this state, that falsities are continually occasioning disturbance, so that it resembles the morning twilight, whilst somewhat of the obscurity

of night, here signified by *a raven*, still remains. Falsities, with the spiritual man, and especially before his regeneration, are like the dense spots of a cloud. The reason is, because he can know nothing of the truth of faith, except by what is revealed in the Word, where every thing is stated in a general way; and general truths are but as the spots of a cloud, for every single general truth comprehends in it thousands and thousands of particulars, and each particular thousands and thousands of individual truths, all general truths being illustrated by the individual facts which constitute particulars. These specific truths are never therefore revealed to man, because they are both indescribable and inconceivable, and consequently can neither be acknowledged nor believed in, as being contrary to the fallacies of the senses in which man is born, and which he does not easily permit to be destroyed. It is, however, altogether otherwise with the celestial man, who possesses *perception* from the Lord; for in him particular truths, and the individual facts of which they are composed, are capable of being insinuated. For example, a true marriage is that of one man with one wife; this is representative of the celestial marriage, and is consequently admmissive of heavenly happiness, which a marriage of one man with several wives is not. Now the spiritual man, who knows this to be true from the Word of the Lord, acquiesces in it, and hence admits as a point of conscience, that marriage with more wives than one is a sin, but he knows no more; whilst the celestial man perceives a thousand particular truths, confirming the general truth, so that marriage with several wives excites his abhorrence. As the spiritual man is only acquainted with general truths, and has his conscience formed from these, and as the general truths of the Word are accommodated to the fallacies of the senses, it is evident that innumerable falsities, which cannot be dispersed, will adjoin and insinuate themselves into them;—it is these falsities which are here signified by *the raven which went forth going to and fro*.

866. *A raven* signifies falsities, as is demonstrable from what was said and shown above concerning *birds* in general, as denoting intellectual, rational, and scientific truths, and also their opposites, which are reasonings and falses. Both these are described in the Word by various species of *birds*; intellectual truths by those which are gentle, beautiful, and clean, and falses by the ravenous, ugly, and unclean, varying according to the specific truth or falsity. Gross and dense falsities are typified by *owls* and *ravens*; by *owls*, because they live in the darkness of night, and by *ravens*, because they are of a black color; as in Isaiah: "The *owl* also, and the *raven* shall dwell in it," (xxxiv. 11;) speaking of the Jewish Church as being the habitation of mere falsities, represented by the *owl* and the *raven*.

867. *Going to and fro* denotes that such was their state, as is evident from the nature of the falsities with man, when in his first and second state after temptation, for they then fly about as it were, so as to *go forth and return*. This is for the reason mentioned above, man at that time being necessarily only in the knowledge of the most general truths, into which there is an influx of the phantasies arising from corporeal, sensual, and worldly ideas, which are opposed to the truths of faith.

868. *The drying up of the waters from off the faces of the earth*, signifies the apparent dissipation of falsities, as is manifest from the state of man when regenerated. It is universally believed in the present day that evils and falsities in man are entirely separated and abolished during regeneration, so that when he becomes regenerate, nothing of the evil or falsity remains, but that he is clean and righteous, like one washed and purified with water. This notion is, however, utterly erroneous; for not a single evil or falsity can be so shaken off as to be abolished; but whatever has been hereditarily derived in infancy, or acquired by man's own act and deed, remains; so that man, notwithstanding his being regenerate, is altogether evil and false, as is vividly perceived by souls after death. The truth of this fact may appear sufficiently evident from the consideration, that there is nothing good and true in man except from the Lord, and that all evil and falsity are from *proprium*, hence that every man, and every spirit, yea, and every angel, if left for a single moment to himself, would rush spontaneously into hell; wherefore also it is said, in the Word, that *the heavens are not pure*. This the angels acknowledge, and whosoever refuses to acknowledge it cannot dwell with them, for it is the mercy of the Lord alone which delivers them; yea, which draws and keeps them out of hell, lest they should precipitate themselves thither of their own accord. The angels perceive manifestly that they are thus kept by the Lord from falling into hell, and it is also evident in some degree to good spirits; but evil spirits, like evil men, do not believe it, although it has been often proved to them experimentally, as will be shown, by the divine mercy of the Lord, in a future part of this work. Since therefore the state of man is such, that not a single evil or falsity can be so entirely separated as to be completely abolished, because his proper life consists in the evil and the false, the Lord, out of his divine mercy, whilst regenerating man, so overcomes his evils and falses by temptations, that they appear as it were dead, although they are not really so, being only subdued, to prevent their resisting the goods and truths which are from the Lord. At the same time also, the Lord, by means of temptations, confers on man a new faculty of receiving goods and truths, by gifting him with ideas and affec-

tions of the good and the true, to which evils and falses may be bended or turned; and by insinuating into his general knowledges, particulars, and into these single truths, which had been stored up in him, and of which he is altogether ignorant, in consequence of their being interior to the sphere of his capacity and perception. These truths nevertheless are of such a nature that they serve as receptacles or vessels into which charity may be insinuated by the Lord, and by charity, innocence; and by their admirable arrangement in men, spirits, and angels, they may be made to represent a kind of rainbow, wherefore the rainbow became the sign of the covenant, (chap. ix. 12—16,) of which, by the divine mercy of the Lord, we shall speak more particularly in the explanation of that chapter. When man is thus formed, he is said to be regenerate, all his evils and falses still remaining, as well as all his goods and truths. He who is evil, experiences in another life a return of all his evils and falses, altogether as he was in them during the life of the body, and they are then turned into infernal phantasies and punishments; but he who is good enjoys the reproduction of all his states of goodness and truth, as friendship, charity, and innocence, with their delights and happiness immensely increased and multiplied. This then is what is signified by *the drying up of the waters*, which is the apparent dissipation of falsities.

869. Verse 8. *And he sent forth a dove from himself to see if the waters were abated from off the faces of the ground.* By a dove, the truths and goods of faith in one about to be regenerated are denoted. *Sending forth a dove from himself to see*, represents a state of reception as to the truths and goods of faith; *if the waters were abated*, refers to opposing falses; *the faces of the ground*, are the possessions of the man of the church, the word *ground* being used because this is the first state when man becomes the church.

870. By a dove are meant the truths and goods of faith in one about to be regenerated, as is evident from its signification in the Word, and especially from that of *the dove* which alighted upon Jesus when he was baptized, of which it is thus written in Matthew; “Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him,” (iii. 16; also Mark i. 9, 10; Luke iii. 21, 22; John i. 32.) There *the dove* signifies the holy principle of faith, and *baptism*, regeneration; hence the truth and good of the faith in the new church about to be established, and which were to be received by regeneration from the Lord. The like was represented and implied by the *young pigeons or turtle-doves* offered in sacrifice, and as burnt-offerings, in the Jewish church, (Levit. i. 14, to the end; chap. v. 7—13; xii. 6; xiv. 22, 23; xv. 14, 29, 30; Numb. vi. 10, 11; Luke ii. 22—24;) as may

be seen from each of those passages. That they had some such signification must be obvious to every one from this consideration alone, that unless they were representative, every injunction respecting them would be void of meaning, and in no respect divine; for the external of the church is of itself inanimate, but it derives life from what is internal, and what is internal lives from the Lord. A *dove* in general signifies the intellectuals of faith, as is evident also from the prophets; as in Hosea: "Ephraim also is like a *silly dove* without heart; they call to Egypt, they go to Assyria," (vii. 11.) Again: Ephraim "shall tremble as a *bird* out of Egypt, and as a *dove* out of the land of Assyria," (xi. 11;) where *Ephraim* represents the intelligent; *Egypt*, such as are skilled in the sciences; *Assyria*, those who are rational; and a *dove*, all that appertains to the intellectuals of faith: it here also treats of the regeneration of the spiritual church. So in David: "O deliver not the soul of thy *turtle-dove* to the wild beast," (Psalm lxxiv. 19:) the *wild beast* signifies those who have no charity, and *the soul of the turtle-dove*, the life of faith. See also what was said and shown above, n. 40 and 776, of birds, as denoting intellectual things, the gentle, beautiful, and clean, being intellectual truths and goods, and the ravenous, deformed, unclean, and useless, their opposite falses, like *the raven*, which is here opposed to *the dove*.

871. *His sending forth a dove from himself to see*, signifies a state of reception as to the truths and goods of faith, as is evident from the order of the events related, and also from what follows when treating of the three states of man's regeneration subsequent to temptation, denoted by *his sending the dove out three times*. The present passage proximately implies his exploration: for it is said that *he sent forth a dove from himself to see if the waters were abated*, that is, whether falsities were still so abundant as to hinder the goods and truths of faith from being received. But the Lord never explores, because he knows all and every thing; hence in the internal sense these expressions do not typify exploration, but a certain state, and here the first state, whilst falses still opposed, as is represented by the words *if the waters were abated*.

872. *The faces of the ground* represent whatever is with the man of the church, and *ground* is here mentioned because this is the primary state of man when he becomes a church, as appears from the signification of *ground* given above, which is the man of the church, who is called *ground* when the goods and truths of faith are capable of being sown in him. Before that time he is denominated *earth*, as in the first chapter of Genesis, where *earth* is predicated of the man before he becomes celestial; but when this takes place, as in the second chapter, then *ground* and *field* are predicated of him; and so it is also in the

present chapter. From the words *earth* and *ground* alone, their signification in the internal sense may be seen, not only here, but in all other parts of the Word. By *ground*, in a universal sense, is meant the church, and hence, as a consequence, the man of the church also; for, as has been previously stated, every individual man of the church is himself a church.

873. Verse 9. *And the dove found no rest for the sole of her foot; and she returned to him into the ark, because the waters were on the faces of the whole earth: and he put forth his hand and took her and pulled her in unto himself into the ark.* By *the dove's finding no rest for the sole of her foot*, is signified that nothing of the good and truth of faith could as yet take root; and by *her returning to him into the ark*, the appearance of goodness and truth as the offspring of faith with him. *Because the waters were on the faces of the whole earth*, signifies that falsities still overflowed; *his putting forth his hand* represents his own ability; and *his taking her, and pulling her in unto himself into the ark*, that he did what was good and thought what was true of himself.

874. Here is described the first state of regeneration of the man of this church after temptation, one which is common to all who become regenerate, in which they imagine they do good and think what is true from themselves, the Lord permitting them so to believe in consequence of the extreme obscurity of their perceptions. In reality, however, all the good they do, and all the truth they think, whilst influenced by such a false idea, is not the good and truth of faith; for whatsoever a man brings forth from himself cannot be good, since it proceeds from an impure and unclean fountain, whence no good can ever emanate. In such a state men think of their own merit and righteousness, and some are even led to despise others in comparison with themselves, as the Lord teaches (Luke xviii. 9—14), whilst others fall into other errors and evils; for, in this state, a man's own lists commingle themselves with what he thinks and does, which thus appears outwardly as if it were good, when yet within it is defiled; wherefore the good which he then does is not the good of faith. It is similar with regard to the truth which he thinks; so that although it may be most true, whilst he remains in *proprium*, being in itself indeed a truth of faith, still the good of faith is not in it; and all truth, in order that it may be the truth of faith, ought to have in it the good of faith from the Lord, when it first becomes both good and true.

875. By *the dove's finding no rest for the sole of her foot*, is meant that nothing of the good and truth of faith could as yet take root, as is evident from *a dove's* signifying the truth of faith, and from *rest for the sole of the foot*, meaning to take root. The reason why the truth of faith could not take root is subsequently given, and it was because falsities continued to

overflow ; but, how this happened cannot be known, unless the mode in which the regeneration of the spiritual man is effected be first understood. With this man the knowledges of faith collected from the Word of the Lord, or from doctrinals thence derived—which the Ancient Church had from what was revealed to the Most Ancient Church—required to be implanted in the memory, that by them his intellectual mind might be instructed. Now, so long as falsities overflow, it is impossible for truths of faith to be inrooted, however they may be sown ; for they remain on the surface, or in the memory only, nor can *the ground* be fitted to receive them until, as was before observed, the falsities are so entirely dissipated that they cease to appear. Real *ground* is prepared in the intellectual mind of this man, and when so prepared, the good of charity is insinuated therein by the Lord ; whence comes the conscience, from which he afterwards acts, or rather from which the Lord produces the good and truth of faith. Thus the Lord distinguishes the intellectual things of this man from what appertain to his will, so that they are in nowise united ; for, were they united, he must necessarily perish for ever. With the man of the Most Ancient Church, as with the celestial angels, voluntary and intellectual things made a one ; but neither with the man of this church, nor with the spiritual man, are they united, although it seems as if the good of charity which he does were from his will,—but this is only an appearance and a fallacy. All the good of charity which he does is of the Lord alone, not by the will, but by conscience ; for were the Lord to leave him to act from his own will in the least degree, instead of good he would do evil from motives of hatred, revenge, and cruelty. So it is also with respect to the truth which the spiritual man thinks and speaks ; for were it not from conscience, and thus from the good of the Lord, he could no more think and speak what is true, than the diabolical crew when they feign themselves angels of light, as is most clearly seen in the other life. Hence the mode in which regeneration is effected, and the nature of the regeneration of the spiritual man, which consists in a separation of the intellectual from the will principle, by means of conscience, which is formed of the Lord in the understanding, and by virtue of which, whatever he does seems to proceed from his will, notwithstanding it is in reality from the Lord.

876. By *returning to him in the ark*, is represented the appearance of goodness and truth, as the offspring of faith with him, as is evident from what has been already said, as well as from what is subsequently stated. To *return to the ark*, does not, in the internal sense, signify freedom, but to be sent out from the ark, and not to return, as is manifest from what follows, verse 12, where it is said, that *he sent forth the dove, and she returned not again unto him any more* ; also from verses 15 and

16, in which it is stated, that, *Noah was commanded to go forth of the ark*; and from verse 18, where it is said, that *he went forth*. *The ark* signifies his state before regeneration; and, whilst in that state, he was in captivity and prison, blocked up on all sides by evils and falses, or by the waters of the flood: wherefore by *the dove's returning to him into the ark*, is signified that goodness and truth, understood by *the dove* came back again to him. Whatever good a man supposes he does of himself, this *returns to him*, because he regards himself, or does it that it may be seen before the world, or in the sight of angels, or that he may merit heaven, or be the greatest in heaven, such motives being in the *proprium* and in every idea thereof, although it appears in its external form to be the good and truth of faith. The genuine good and truth of faith is inwardly good and true, entering by influx from the inmost, that is, through the most interior principles of man from the Lord; but when it is grounded in *proprium*, or, merit, then the interiors are defiled and the exteriors appear clean; like a filthy harlot, with a beautiful countenance; or an Ethiopian, or rather, an Egyptian mummy, clad in a white garment.

877. *Waters on the faces of the earth* signify falsities were still overflowing, as is manifest from the signification of *the waters of a flood*, being falsities, as was shown above; and consequently from the very words themselves.

878. *To put forth his hand* represents his own ability, and *taking her, and pulling her in to himself into the ark*, that he did what was good, and thought what was true, from himself, as is demonstrated from the signification of the hand, as denoting power, consequently here, his own proper power; for *to put forth the hand, take the dove, and pull her in unto himself*, is to apply and attribute to himself the truth, understood by *the dove*. By *the hand* is signified ability, power, and confidence, as is demonstrable from many passages in the Word; as from Isaiah: "I will punish the fruit of the stout heart of the king of Assyria,—for he saith, by *the strength of my hand* I have done it, and by my wisdom, for I am prudent," (x. 12, 13;) where *hand* manifestly denotes man's proper power, to which he attributes what he thinks and does, and which is the cause of his being punished. Again, in the same prophet: "He [Moab] shall spread forth his *hands* in the midst of them, as he that swimmeth spreadeth forth [*his hands*] to swim; and he shall bring down their pride, together with the spoils of their *hands*," (xxv. 11;) where *the hand* is self-ability, grounded in inordinate self-consequence, thus in pride. Again, "Their inhabitants were *short of hand*, they were dismayed and confounded," (xxxvii. 27;) to *be short of hand* is to be powerless. Again: "Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no *hands*?" (xlv. 9;) to have *no hands* signifies to have no ability.

So in Ezekiel: "The king shall mourn, and the prince shall be clothed with desolation, and the *hands* of the people of the land shall be troubled," (vii. 27;) where *hands* denote powers. In Micah: "Woe to them that devise iniquity, and work evil upon their beds; when the morning is light they practise it, because their *hand* is their god," (ii. 1;) *the hand* here represents self-ability, in which they confide as in their god. So in Zechariah: "Woe to the idol shepherd that forsaketh the flock! the sword shall be upon his *arm*, and upon the eye of his *right hand*; his *arm* shall be clean dried up, and the eye of his *right hand* shall be utterly darkened," (xi. 17.) Since *hands* typify power, therefore man's evils and falses are in all parts of the Word called *works of their hands*; evils being from the *proprium* of his will, and falses from that of his understanding. That they actually proceed thence, is sufficiently evident from man's *proprium* being nothing but evil and the false, as may be seen above, n. 39, 41, 141, 150, 154, 210, 215. As in a general sense *hands* denote power, therefore they are often in the Word attributed to Jehovah or the Lord; and in that case by *hands*, in the internal sense, is understood omnipotence; as in Isaiah: "Jehovah, *thy hand* is lifted up," (xxvi. 11;) referring to the divine ability. Again, in the same prophet: "Jehovah shall stretch out *his hand*, all are consumed," (xxxii. 3;) speaking of the divine power. Again: "Concerning the work of *my hands* command ye me;—*my hands* have stretched out the heavens, and all their host have I commanded," (xlv. 11, 12;) signifying divine power. The regenerate are frequently called, in the Word, "the work of the *hands* of Jehovah." Again: "My *hand* hath laid the foundation of the earth, and my *right hand* hath spanned the heavens," (xlviii. 13;) where *hand* and *right hand* denote omnipotence. Again: "Is my *hand* shortened at all that it cannot redeem, or have I no power to deliver?" (i. 2;) alluding to the divine power. So in Jeremiah: "Thou hast brought forth thy people Israel out of the land of Egypt with signs and with wonders, and with a *strong hand*, and with a *stretched-out arm*," (xxxii. 21;) signifying divine power, which, at verse 17, is called *power*, although in this verse *hand*. It is frequently said, that by "a *strong hand*, and a *stretched-out arm*," the people of Israel were brought forth out of Egypt. In Ezekiel: "Thus saith the Lord Jehovah: In the day when I chose Israel, and *lifted up my hand* unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt; when—*I lifted up my hand* unto them to bring them forth out of the land of Egypt," (xx. 5, 6, 23.) In Moses also: "Israel saw that *great hand* which Jehovah did upon the Egyptians," (Exod. xiv. 31.) Hence then it is plain that by *hand* is denoted power; yea, so perfectly is it significative of power, that it was even made a representative. as appears from the miracles which were

done in Egypt, where Moses was commanded to stretch out his *rod* or his *hand*. Thus, for example: "Moses *stretched forth his rod*, and the Lord rained hail upon the land of Egypt," (Exod. ix. 22.) "Moses *stretched forth his hand*—and there was a thick darkness," (Exod. x. 22.) "Moses *stretched out his hand* over the [Red] sea, and the Lord—made the sea dry," (Exod. xiv. 21.) "And Moses *stretched forth his hand*—and the sea returned," (27.) No one who is at all disposed to think aright, can possibly suppose that there was any power in the *hand* or *rod* of Moses; but as the raising up and extending the *hand* represented divine power, so it was even made a representative in the Jewish Church. Similar was the representation of Joshua's *stretching out his spear*, concerning which it is written, "Jehovah said unto Joshua, *Stretch out the spear that is in thy hand* toward Ai, for I will give it into thy *hand*. And [when] Joshua *stretched out the spear that was in his hand*—they entered into the city and took it—and Joshua drew not his *hand* back wherewith he *stretched out the spear*, until he had utterly destroyed all the inhabitants of Ai," (Joshua viii. 18, 19, 26.) Hence also the nature of the representatives, which constituted the externals of the Jewish Church, is manifest; and hence it may be seen that the Word contains statements which do not, in their external sense, seem to be representative of the Lord and of his kingdom, as what is here said of *stretching out the hand*, and all other circumstances of a similar kind, the true meaning of which cannot be comprehended whilst the mind dwells only in the historical relations of the letter. It appears likewise from this fact, how completely the Jews departed from the true understanding of the Word and of the rites of their Church, when they placed all worship in externals, and attributed power to the *rod of Moses*, and the *spear of Joshua*, which yet possessed no more virtue than any other wood; but as they represented the Lord's Omnipotence, and this was understood in heaven, when by command they *stretched out the hand or the rod*, therefore signs and miracles were effected by them. The same is true in reference to what is written of Moses, that when he was on the top of the hill, and lifted up his *hands*, Joshua prevailed, but when he let them down the enemy prevailed, and therefore that "they stayed up his *hands*," (Exod. xvii. 9, 11, 12.) It is true also of the laying on of *hands* to consecrate, as was done to the Levites by the people, (Numb. viii. 9, 10, 12,) and when Moses appointed Joshua to be his successor, (Numb. xxvii. 18, 23,) that thus power was conferred; and hence the ceremonies in the present day of inauguration and benediction by the *imposition of hands*. The extent to which the *hand* signified and represented power, may appear from what is written in the Word respecting Uzzah and Jeroboam. Of Uzzah it is said that he "*put forth* to the ark of God, and took hold of

it," on which account "he died," (2 Sam. vi. 6, 7.) The *ark* represented the Lord, consequently whatever is holy and celestial; *Uzzah's laying hold of the ark* represented self-derived power, or man's *proprium*; and because this is profane, the word *hand* is not mentioned, although it is understood, lest it should be perceived by the angels that so profane a thing had touched what was holy. Concerning Jeroboam, we read: "It came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he *put forth his hand* from the altar, saying, Lay hold on him. And his *hand* which he *put forth* against him dried up, so that he could not pull it in again to him.—And he said unto the man of God, Entreat now the faces of Jehovah thy God, and pray for me that my *hand* may be restored me again. And the man of God entreated the faces of Jehovah, and the king's *hand* was restored him again, and became as before," (1 Kings xiii. 4, 6.) Here likewise, by *putting forth the hand* is signified self-ability, or the *proprium*, which is profane. Because he was desirous of violating what was holy, by *putting forth his hand against the man of God*, therefore it became *dried up*; but as he was an idolater, and consequently incapable of profanation, as was before observed, his *hand* was restored to him. That the *hand* signifies and represents power, is evident from the representatives in the world of spirits, where a certain *naked arm* is sometimes presented to view, which is so strong, that it appears capable of crushing bones and bruising as it were to nothing their inmost marrow. Hence it excites so much alarm, that all who see it are ready to melt at heart, for it actually possesses this strength.

879. Verses 10, 11. *And he stayed yet other seven days, and he continued to send forth the dove out of the ark. And the dove returned to him in the evening time, and lo, in her mouth was an olive-leaf plucked off; and Noah knew that the waters were abated from off the earth. By he stayed yet other seven days*, is signified the commencement of the second state of regeneration; for *seven days* here denote what is holy, because charity is now treated of. *By he continued to send forth the dove out of the ark*, is represented a state of reception as to the goods and truths of faith. *By the dove's returning to him in the evening time*, is meant that the goods and truths of faith began to appear in a very slight degree; for *the evening-time* is, as it were, the time of shade previous to the morning. *The olive-leaf plucked off in her mouth*, denotes a very little of the truth of faith, a *leaf* being truth, *the olive* the good of charity; *plucked off*, that the truth of faith is thence derived; and *in her mouth*, that it was manifested. *By Noah knew that the waters were abated from off the earth*, signifies that it was so, because the

falsities which had previously acted as impediments, were now less abundant than before.

880. By *he stayed as yet seven days*, is denoted the commencement of the second state of regeneration, as is evident from this being the description of the period intervening between the first state,—spoken of previously at verses 8 and 9,—and the second, here described at verses 10 and 11. In order that all the facts may be connected together historically, this intervening period is expressed by its being said that *Noah stayed*. The nature of the second state of regeneration may be seen in some degree from what was adduced above respecting the first state, in which the truths of faith could not as yet take root in consequence of being hindered by falsities. The truths of faith first become *inrooted*, when man begins to acknowledge and believe them, for previously they have not taken *root*: what is heard from the Word and retained in the memory, is merely inseeded, for *rooting* never commences until man accepts and receives the good of charity. Every truth of faith takes *root* from the good of faith, that is, from the good of charity; being like a seed cast into the earth in the winter season or whilst it still remains cold, when it lies there indeed, but without putting forth *roots*. As soon, however, as the heat of the sun warms the ground, as occurs at the commencement of spring, then the seed begins first to strike *root* in itself, and afterwards to shoot it down into the earth. So it is also with spiritual seed; what is implanted never becomes *rooted*, until it is warmed as it were by the good of charity, when the primary *radicle* is formed, and this afterwards becomes lengthened. There are three principles in man, which concur and unite together,—the natural, the spiritual, and the celestial. The natural principle never receives any life except from the spiritual, nor the spiritual but from the celestial, nor the celestial unless from the Lord alone, who is life itself. To give, however, a fuller idea of the subject, we must state that the natural principle is the receptacle or vessel into which the spiritual is received; and the spiritual is the receptacle or recipient vessel into which the celestial is poured, and thus through the celestial, life from the Lord. Such is the nature of influx. The celestial principle is all the good of faith, and with the spiritual man it is the good of charity. The spiritual principle is truth, which never becomes the truth of faith unless there be in it the good of faith, or the good of charity, in which is life itself from the Lord. In order that this may be seen in a clearer point of view, we may observe that it is the natural principle of man which does the *work of charity*, either with the hand or the mouth, consequently by the organs of the body; but this in itself is dead, having no life undervived from the spiritual principle; nor has the spiritual any

but what it receives from the celestial, which is from the Lord : hence it is said to be a good work, since there is nothing good except from the Lord. This being seen, it must be manifest to all, that in every work of charity the act itself is nothing but a something material, which derives from the truth of faith its animating principle; further, that the truth of faith is only a kind of inanimate something, receiving from the good of faith whatever it possesses of life; and lastly, that the good of faith derives its life from the Lord alone, who is good itself and life itself. Hence it appears why the celestial angels are not disposed to hear of faith, and still less of works, n. 202, since they derive both faith and works from love, making faith to depend upon love, and doing the works of faith from a principle of love; so that with them both works and faith vanish away, and love alone, with the good thence derived, in which the Lord is, remains. Those angels, in consequence of having such celestial ideas, are distinguished from the angels denominated spiritual; their thought and the language thence derived being far more ineffable than those of the spiritual angels.

881. The *number seven* signifies what is holy, the subject here being charity, as is evident from what was said above, n. 395, 716. The *number seven* is here also inserted, in order to give to all the circumstances an historical coherence; for *seven* and *seven days*, in the internal sense, add nothing but a certain degree of sanctity, which this second state derives from the celestial principle, that is, from charity.

882. By *continuing to send forth the dove out of the ark*, is denoted a state of reception as to the goods and truths of faith, as is manifest from what was stated when explaining verse 8, where nearly the same words occur, with this difference, however, that he is there said to *send forth the dove from himself*, in consequence, as is there also mentioned, of his then doing what was true and good from *himself*, or believing of his own proper power, which is *from himself*.

883. By *the dove's returning to him in the evening time*, is signified that the goods and truths of faith began by little and little to appear, the *evening time* being as the twilight antecedent to the morning, as is also evident from what was previously stated when explaining verse 8, as well as from the fact of its here being said to be *evening time*, concerning which expression see what was observed in the first chapter of Genesis, where it is six times said, that *the evening was and the morning was*. The word *evening* relates to regeneration, and specifically to that state in which the regenerate person is still in obscurity, or when as yet but little of light is present with him: the *morning* is described in the subsequent 13th verse, by his removing the covering of the ark, and seeing. Inasmuch as *evening* signifies the obscure light preceding the morning, therefore mention is

so often made of it in the Jewish Church. For the same reason also they commenced their sabbaths and festivals in the *evening*; and Aaron was commanded to light the holy lamp *in the evening*, (Exod. xxvii. 21.)

88±. By *an olive-leaf plucked off in her mouth* is signified some little of the truth of faith; the *leaf* denoting truth, an *olive* the good of charity, to be *plucked off*, that the truth of faith was thence derived, and *in her mouth*, that it was manifested, as is demonstrable from the signification of the *olive*, and is indeed manifest from the words themselves. That it was but a little, is evident from the circumstance of its being only a *single leaf*.

885. A *leaf* represents truth, as is proved by the Word throughout. Wherever a man is compared to or called a *tree*, there *fruit* denotes the good of charity, and *leaves* truth thence derived; as in Ezekiel: "By the river upon the bank thereof, on this side and on that side, shall grow every *tree* for meat, whose *leaf* shall not fall, neither shall the *fruit* thereof be consumed; it shall bring forth new *fruit* according to its months, because its waters they issued out of the sanctuary, and the *fruit* thereof shall be for meat, and the *leaf* thereof for medicine," (xlvii. 12; see also Rev. xxii. 2.) In this passage a *tree* signifies the man of the church, in whom is the kingdom of the Lord; *fruit*, the good of love and charity; the *leaf*, truths thence derived, which serve for the instruction and regeneration of mankind, in consequence of which it is said to be *for medicine*. Again, in the same prophet: "Shall he not pull up the *roots* thereof, and cut off the *fruit* thereof that it wither? It shall wither in all the *plucked-off* [*leaves*] of its germ," (xvii. 9;) speaking of a *vine*, or of the church vastated, whose *fruit*, or goodness, and the *leaf of its germ plucked off*, or truth, thus withers. Also in Jeremiah: "Blessed is the man that trusteth in Jehovah;—he shall be as a *tree* planted in the waters;—his *leaf* shall be *green*; and he shall not be anxious in the year of drought, neither shall he cease from yielding *fruit*," (xviii. 7, 8;) where the *green leaf* denotes the truth of faith, and consequently faith itself grounded in charity: see also David, (Psalm i. 3.) Again: "There are no *grapes* on the vine, nor *figs* on the *fig-tree*, and the *leaf* shall fall," (viii. 13;) *grapes on the vine* represent spiritual good; *figs on the fig-tree*, natural good; and the *leaf which thus falls off*, truth; see also Isaiah xxxiv. 4. Similar is the representation of the *fig-tree* which Jesus saw, and on which he found nothing but *leaves*, wherefore it was withered, (Matt. xxi. 19; Mark xi. 13, 14, 20.) The Jewish church, in which there was no longer any remains of natural good, is here specifically meant by the *fig-tree*, and the doctrinals of faith, or the truth preserved in it, by the *leaves*. A vastated church is such, that it knows what is true, but is not

disposed to understand it; and those are in a similar state who say that they know what is true, or the truths of faith, and yet are destitute of the good of charity; for they are only the *leaves of a fig-tree*, which will become dried up.

886. *An olive* signifies the good of charity, as is not only evident from the signification of *the olive*, but also from that of *oil* in the Word; for it was the *oil of olives*, combined with spices, with which the priests and kings were anointed, and *olive oil* was used for the lamps, concerning which see Exod. xxx. 23, 24, and xxvii. 20. The reason why *olive oil* was employed in anointing, and for the lamps, was, because it represented every thing celestial, and consequently all the good of love and charity; for *oil* is the very essential of the tree, and as it were its soul, just as the celestial principle, or the good of love and charity, is the essence itself, or the animating principle of faith; hence its representative character. That *oil* denotes the celestial principle, or the good of love and charity, might be confirmed by numerous passages from the Word; but as it is the *olive* itself which is here mentioned, we shall only adduce some citations in proof of its signification. Jeremiah writes: "Jehovah called thy name a green *olive-tree*, fair and of goodly fruit," (xi. 16;) speaking of the Most Ancient or celestial church, which was the foundation of the Jewish; whence all the representatives of the latter church had reference to things celestial, and by these to the Lord. So in Hosea: "His branches shall spread, and his honor shall be as the *olive-tree*, and his smell as Lebanon," (xiv. 6;) speaking of a church about to be planted, *whose honor, as the olive-tree*, is the good of love and charity, and *whose odor, as Lebanon*, is the affection of the truth of faith thence derived, *Lebanon* being here used for cedars, which signify what is spiritual, or the truths of faith. In Zechariah: "Two *olive-trees* were by it [the candlestick], one upon the right side of the bowl, and the other upon the left side thereof.—These are the two *sons of pure oil* standing near the Lord of the whole earth," (iv. 3—14.) Here the *two olive-trees* typify the celestial and spiritual principles, consequently love, which is of the celestial, and charity, which is of the spiritual church; and they are situated to *the right and left of the Lord*. *The candlestick* signifies the Lord, which it represented in the Jewish church, and *the lamps* celestial things, from which such as are spiritual proceed, as the rays of light, or light itself, from flame. In David: "Thy wife [shall be] as a fruitful vine by the sides of thy house, thy sons as *olive plants*," (Psalm cxxviii. 3;) where *the wife as a vine* denotes the spiritual church, and *sons* the truths of faith, which are called *olive plants*, as proceeding from the goods of charity. So in Isaiah: "Yet gleanings shall be left in it as the shaking of an *olive-tree*, two or three berries in the top of the uppermost

bough" (xvii. 6;) speaking of *remains* in man, an *olive* denoting *celestial remains*. In Micah: "Thou shalt tread the *olive*, but thou shalt not anoint thee with *oil*; and sweet wine, but thou shalt not drink wine," (vi. 15;) and in Moses: "Thou shalt plant vineyards and dress them, but shalt not drink the wine.—Thou shalt have *olive-trees* throughout all thy coasts, but thou shalt not anoint thyself with the *oil*," (Deut. xxviii. 39, 40;) speaking of the abundance of doctrinals respecting the goods and truths of faith, which in consequence of their evil nature they had rejected. From these passages it may be seen, that a *leaf* signifies the truth of faith, and an *olive* the good of charity; and that *the leaf of the olive which the dove brought in her mouth* has a similar meaning, in other words, that there now appeared with the man of the Ancient Church some little of the truth of faith derived from the good of charity.

887. By *the waters were abated from off the earth*, is meant that this took place in consequence of the falsities which had hindered the reception of the goods and truths of faith,—not being so great as before, as is demonstrable from the signification of the same expressions given at verse 8. With respect to the falsities which had hindered the reception of the goods and truths of faith being less abundant than before, in this the second state of regeneration, it may be observed, that all the falsities which man has acquired to himself remain with him, so that not one,—as was previously stated,—is entirely abolished; when, however, man is regenerated, truths are inseminated in him, to which the falses are bended by the Lord, and thus made to appear as if they were utterly shaken off; and the goods with which he is endowed are also mediums to this end.

888. Verse 12. *And he stayed yet other seven days; and sent forth the dove, and she returned not again unto him any more.* By *staying yet other seven days*, is typified the commencement of a third state; *seven days* denoting what is holy. By *sending forth the dove*, is signified a state of reception as to the goods and truths of faith; and by *the dove's not returning to him any more*, a state of freedom.

889. *He stayed yet other seven days*, signifies the commencement of a third state, and *seven* what is holy, as is manifest from what has been previously observed respecting the second state, where similar expressions occur.

890. By *sending forth the dove* is meant a state of reception as to the goods and truths of faith, as is also evident from what was said at verse 10, for the words and the sense are the same in both passages, only the former treats of the second state, and this of the third. The third state is described by *the dove's not returning*, by *Noah's removing the covering of the ark*, and, lastly, by *his going forth of the ark, because the faces of the ground were dry, and the earth was dried*.

891. Hence then it follows, that by *the dove returned not again unto him any more*, is signified a state of liberty, as is plain also from this consideration, that *the dove*, or the truth of faith, with the other birds and beasts also, and consequently Noah, were no longer kept in the ark on account of the waters of the flood. So long as he remained in the ark, he was in a state of slavery, or captivity and imprisonment, being tossed about by the waters of the flood, or by falses, and this state, with that of temptation, is described in the preceding chapter, verse 17, by the waters increasing and lifting up the ark from off the earth; and at verse 18, by the waters prevailing, and the ark's going upon the faces of the waters. His state of liberty is described in the following verses, 15—18, of the present chapter, not only by *Noah's going forth from the ark*, but also by the proceeding of all that were with him, consequently first of all by the passing out of *the dove*, that is, of the truth of faith originating in good, for all freedom is derived from the good of faith, that is, from the love of goodness.

892. When man becomes regenerate, then he first enters upon a state of liberty, being previously in slavery, for he is a slave whilst under the dominion of lusts and falsities, and at liberty when governed by the affectious of the good and the true. How this is, man never perceives, in any degree, so long as he remains in a state of servitude, and he first begins to recognize it when entering on a state of liberty. Whilst he continues a slave—that is, so long as cupidities and falsities have the dominion—he supposes himself to be in freedom, but it is a gross falsity, since he is then carried away by the delight of his cupidities, and of the pleasures thence derived—that is, by the delight of his loves—and in consequence of this being agreeable to him, he appears to himself to be free. Every one under the guidance of any particular love, whilst he follows whithersoever it leads him, supposes himself free; but the truth is, he is at such times associated with and carried along, as it were, by a torrent of diabolical spirits, who hurry him away. He imagines this to be a state of the utmost liberty, because he believes, that were he deprived of it, his life would become most miserable and scarcely deserving the name of life; and he is led into this belief, not merely from his ignorance of the existence of any other life, but also from the fact of his having received an impression on his mind that none can enter into heaven except by miseries, poverty, and a privation of pleasures. This is, however, an erroneous idea, as has been given me to know by much experience, of which, by the divine mercy of the Lord, more will be said hereafter. Man never comes into a state of liberty so as to be under the guidance of the love of goodness and truth from the Lord prior to his regeneration. When in this state he is then first enabled to know and perceive

what freedom is, because he then knows and perceives what life is, and the nature of true delight, and of happiness; for previous to this he is not even conscious of what is good, sometimes calling that the greatest good which is the greatest evil. When those who are in a state of liberty from the Lord see, and especially when they feel, the life of lusts and falsities, they shrink away from it, as though they saw hell open before their eyes: as, however, the nature of a life of liberty is utterly unknown to the generality of persons, it may be expedient here briefly to state that it consists solely in being led by the Lord. Since, however, there are several obstacles to man's believing that such a life is a life of liberty, arising both from the fact that temptations must be endured in order to obtain deliverance from the dominion of diabolical spirits, and also from man's ignorance of any other delight and good than what is grounded in lusts originating in selfish and worldly loves, and further, from the false opinion generally conceived in reference to whatever relates to heavenly life; we shall, therefore, by the divine mercy of the Lord, adduce sensible evidences of this truth, in a future part of this work, these being more likely to convince than any reasonings on the subject.

893. Verse 13. *And it came to pass in the six hundredth and first year, in the beginning, in the first of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and he saw, and behold the faces of the ground were dry.* By its coming to pass in the six hundredth and first year, is signified the ultimate terminus, and by *in the beginning, in the first of the month*, the first terminus. *The waters being dried up from off the earth*, signifies that falsities did not then appear; *Noah's removing the covering of the ark, and seeing*, represents the light of the truths of faith, which he acknowledged and believed in, when falses had been removed; and *the faces of the ground being dried*, signifies regeneration.

By *it came to pass in the six hundredth and first year* is signified the ultimate terminus, as is evident from the signification of *six hundred* given in the preceding chapter, verse 6, n. 737, as denoting a beginning, and, in that particular passage, the beginning of a temptation, the termination of which is here designated by the same number, after an entire year had passed over, so that it came to pass at the end of a year, wherefore also it is added, that it occurred *in the beginning, in the first of the month*, by which is denoted the first terminus. Every entire period is marked in the word either by *a day, a week, a month, or a year*, even although the actual duration of that period is *a hundred or a thousand years*, as the *days* mentioned in the first chapter of Genesis, by which are denoted periods of the regeneration of the man of the Most Ancient Church. *A day* and *a year* have no other signification in the internal sense than

that of time, and since time represents state, therefore a *year* is frequently employed in the Word to denote both time and state; as in Isaiah: "To proclaim *the acceptable year* of Jehovah, and *the day* of vengeance of our God; to comfort all that mourn," (lxi. 2;) speaking of the Lord's advent. Again, in the same prophet: "The *day* of vengeance is in my heart, and the *year* of my redeemed is come," (lxiii. 4;) where also both *day* and *year* are put for time and state. So in Habakkuk: "O Jehovah, revive thy work in the midst of the *years*, in the midst of the *years* make known," (iii. 2;) where *years* denote time and state. So in David: "Thou art God himself, and thy *years* are not consumed," (Psalm cii. 27;) where *years* signify times, and show that with God time is not. In like manner, in the present passage, a *year*, as applied to the flood, refers by no means to any particular *year*, but to a period undetermined by any particular number of *years*, and it denotes at the same time state; see also above, n. 482, 487, 488, 493.

894. Hence, then, it appears, that by *in the beginning, in the first of the month*, is signified the first terminus. The arcana which are still included in these expressions, are of too recondite a nature to admit of being described further than by stating, that there is no determinate period of man's regeneration in which he may say, I am now perfect; for there are states of evil and of the false in every man without end, not only such as are simple, but also others variously commingled, all of which must, as was previously remarked, be so entirely shaken off as to no longer appear. In some states man may be said to be more perfect, but in numberless others he is not so: those, however, who are regenerated in the life of the body, and who have lived in faith towards the Lord and in charity towards their neighbor, are continually being perfected in the other life.

895. By *the waters were dried up from off the earth* is signified the disappearance of falsities, as is evident from what has been stated; it signifies specifically that falsities were separated from the voluntary things of the man of this church. *The earth* here denotes the will of man, which is nothing but mere lust, wherefore it is said that *the waters were dried up from off the earth*. His *ground* wherein truths are sown, is in the intellectual part, as was before observed, and in no degree in the will, which with the spiritual man is separated from the understanding, wherefore in the following clause of this verse we read, *the faces of the ground were dry*. With the man of the Most Ancient Church there was *ground* in his will, in which the Lord inseminated goods, in consequence of which he was enabled to know and perceive what was true, or by love to obtain faith; but were this the case now, man must necessarily perish eternally, since his will is altogether corrupt. Hence it may be seen how insemination is effected into the will and under

standing of man. The man of the Most Ancient Church had revelations, by which he was initiated from infancy into the perception of goods and truths, and as these were inseminated into his will, he had a perception of innumerable others without fresh instruction; so that from one general truth he became acquainted with particular and individual truths from the Lord, which in the present day must be first learned to be known. It is scarcely possible, however, now to acquire a thousandth part of the knowledge which they possessed; for the man of the spiritual church knows only what he learns, retaining what he thus knows, and believing it to be true; nay, should he acquire what is false, he is impressed with this also as with the truth; and since he has no other perception than that it is so, he becomes so thoroughly persuaded as to believe it. Those who have conscience possess in consequence a kind of dictate, which, however, only suggests that such a thing is true, because they have heard and learned it to be so. This forms their conscience, as is manifest from the condition of those who have a conscience of what is false.

896. By *Noah removed the covering of the ark, and he saw*, is signified the light of the truths of faith, which he acknowledged and believed in, on the removal of falses, as is demonstrable from the signification of removing a covering, which is to take away whatever obstructs the light. Inasmuch as *the ark* denotes the man of the Ancient Church about to become regenerate, *the covering* must necessarily typify that which prevented him from seeing heaven, or the light, which was the false; wherefore on its removal it is said he saw. *To see*, in the Word, means to understand, and to have faith; and in the present instance, to acknowledge truths and to have faith in them. It is one thing to know truths, another to acknowledge them, and a third to have faith in them. *To know*, is the first step towards regeneration; to *acknowledge*, the second; and to *have faith*, the third. The difference between *knowing*, *acknowledging*, and *believing*, is evident from this circumstance, that the worst of mankind may know, and yet not acknowledge, —as the Jews, and those who by specious reasonings endeavor to destroy doctrinal truths. Infidels may also *acknowledge*, and when in particular states may zealously preach, confirm, and persuade others; but none can *believe* except the faithful. *Those who have faith know, acknowledge, and believe*; they are also possessed of charity and conscience; wherefore faith can be predicated of no one, or, in other words, it cannot be said that any one *believes*, unless he have also charity and conscience. This then it is to be regenerate. Merely to *know* what relates to faith, is an act of the memory, without the consent of the rational principle; to *acknowledge* what is of faith is the assent of the rational principle influenced by certain causes, and with

a view to certain ends; but *to have faith* is an act of the conscience, or of the Lord operating by means of the conscience. This is very evident from the state of men in another life; for those who only *know* what is true, are many of them in hell, as are also some who *acknowledge*, because, during their life in the body, they did so, as was stated, only in particular states. When, however, they perceive in the other world the reality of what they preached, declared, and persuaded others, they are much surprised, but *acknowledge* it only whilst recollecting that they so preached. *All such as have had faith are in heaven.*

897. As it here treats of the regeneration of the man of the Ancient Church, *seeing* denotes to acknowledge and to have faith. That *to see* has this signification, is evident from the Word; as in Isaiah: "Ye have not beheld the Maker thereof; neither have *seen* him that fashioned it long ago," (xxii. 11;) speaking of the city of Zion, where, *not to see Him that fashioned it long ago*, is not to acknowledge, much less to have faith. Again, in the same prophet: "Make the heart of this people fat, and make their ears heavy, and cover their eyes; lest they *see with their eyes*, and hear with their ears, and understand with their heart, and be converted and healed," (vi. 10;) *to see with their eyes* is to acknowledge and to have faith. Again: "The people that walked in darkness *have seen a great light*," (ix. 2,) speaking of the gentiles who received faith; as here, *the covering was removed, and they saw*. Again: "In that day shall the deaf hear the words of the book, and *the eyes of the blind shall see* out of obscurity, and out of darkness," (xxix. 18;) prophesying of the conversion of the gentiles to the faith; for *to see* is to receive faith. Again: "Hear, ye deaf, and *look, ye blind, that ye may see*," (xlii. 18;) where *to see* has a similar signification. So in Ezekiel: "Who have *eyes to see, and see not*, who have ears to hear and hear not, for they are a rebellious house," (xii. 2;) in reference to such as have the capacity to understand, acknowledge, and believe, but yet have no inclination. That *to see*, signifies to have faith, is manifest from the representation of the Lord by the brazen serpent in the wilderness, *on looking upon which all were healed*; according to what is said in Moses: "Make thee a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten, *when he shall see it*, shall live.—And it came to pass that if a serpent had bitten any man, when he *beheld* the serpent of brass, he lived," (Numb. xxi. 8, 9.) From this every one may perceive, that *to see* signifies to believe; for what could it have availed in this instance unless it had been representative of faith in the Lord? Hence, also, it is evident, that *Reuben*, Jacob's first-born, whose name means *see a son*, denotes faith in the internal sense, as may be seen in what was said above concerning the first-born of the church, n. 352, 367.

898. By *and behold the faces of the ground were dry*, signifies regeneration, as is proved by the signification of *ground*, repeatedly given above, which is the man of the church: *the faces of the ground are said to be dry* when falsities are no longer visible.

899. Verse 14. *In the second month, on the seven and twentieth day of the month, was the earth dried. The second month* represents every state previous to regeneration; *the seven and twentieth day*, what is holy; and *the earth being dried*, that he was regenerate. These words constitute the termination of all that precedes, and the commencement of what follows.

900. *The second month* signifies every state antecedent to regeneration, as is plain from the signification of the number *two* in the Word. *Two* means the same as *six*, that is, the combat and labor preceding regeneration, consequently, in the present passage, every state prior to man's regeneration. Periods of time, as well the greatest as the least, are usually distinguished in the Word by *threes* or *sevens*, and are either denominated days, weeks, months, years, or ages. The numbers *three* and *seven* are holy, whilst *two* and *six*, which precede, are not so, but respectively profane, as was shown above, n. 720. *Three* and *seven* are also sacred and inviolable, in consequence of being both predicated of the last judgment, which is to happen on the *third* or *seventh* day. The last judgment with every one is the coming of the Lord, both in a general and in a particular sense; thus the Lord's advent into the world was the last judgment; it will be the last judgment when he shall come again to glory; it is the last judgment when he comes to each man individually, and it is so also with every one when he dies. This last judgment is the *third* and the *seventh* day, which is sacred to those who have lived well, but contrariwise to such as have lived ill; wherefore these days are predicated as well of those who are condemned to death, as of such as are adjudged to life; and hence signify what is not holy with all who are condemned to death, and what is holy with those who are adjudged to life. The numbers *two* or *six*, which precede, have reference to and denote in a general sense the whole of the antecedent state. This then is the signification of the numbers *two* and *six*, which is specifically determined by each particular subject and thing whereof they are predicated, as may be still more evidently seen from what now follows respecting the number *twenty-seven*.

901. *The seven and twentieth day*, denotes what is holy, as is demonstrable from the fact of its resulting from the number *three* twice multiplied by itself; for *three* multiplied by itself is *nine*, and *nine* again multiplied by *three* is *twenty-seven*, of which *three* is thus the ruling number. In this way the Most Ancient people reckoned their numbers, understanding by them things

only. That *three* has the same meaning as *seven*, is evident from what was just now observed, and the mystical reason of it is, that the Lord rose again on the *third* day, for the Lord's resurrection includes whatever is holy, and the resurrection of all. Hence in the Jewish church this number was made representative, and is in the Word holy, as it is also in heaven, where there are no numbers, but instead of *three* and *seven* the general holy idea of the Lord's resurrection and advent. That *three* and *seven* represent what is sacred, is plain from the following passages in the Word: "He that toucheth the dead body of any man shall be unclean *seven* days. He shall purify himself with it on the *third* day, and on the *seventh* day he shall be clean; but if he purify not himself the *third* day, then the *seventh* day he shall not be clean.—Whosoever toucheth one that is slain with a sword—or a dead body, or a bone of a man, or a grave, shall be unclean *seven* days.—And a clean [person] shall sprinkle upon the unclean on the *third* day, and on the *seventh* day; and on the *seventh* day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even," (Numb. xix. 11, 12, 16, 19.) These things are representative, or these externals signify something internal, as is very evident; as that *a person should be unclean who touched a dead body, one slain with a sword, the bone of a man, or a grave*, all of which, in the internal sense, denote what are properly man's own, which are dead and profane; thus the *third* and the *seventh* day are also representative, signifying what is holy, because on them the *unclean were purified*, and thereby *made clean*. In like manner it is written of those who returned from the battle against the Midianites: "Abide ye without the camp *seven* days, whosoever hath killed a soul, and whosoever hath touched any slain; purify yourselves—on the *third* day, and on the *seventh* day," (Numb. xxxi. 19.) If this were a mere ritual only, the *third* and *seventh* days not representing and signifying what is holy, or expiation, it would be like something dead, and destitute of motive, or as a cause without an end, or as a something separate from its cause, and this from its end, consequently as in no degree divine. That the *third* day was representative, and thus significative of what is holy, appears evidently from the coming of the Lord on Mount Sinai, concerning which it is written, "Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the *third* day; for on the *third* day Jehovah will come down in the sight of all the people upon Mount Sinai," (Exod. xix. 10, 11, also 15, 16.) It was likewise required that Joshua should pass over Jordan on the *third* day, of which it is thus recorded; "Joshua commanded to pass through the host, and commanded the people, saying, Prepare ye victuals; for within *three* days ye shall pass

over this Jordan, to go in to possess the land," (Josh. i. 11.) *The passing over Jordan* represented the introduction of the children of Israel, or of the regenerate, into the kingdom of the Lord; and *Joshua*, who introduced them, on the *third day*, the Lord himself. As the *third day* was holy like the *seventh*, it was therefore ordained, that the *third year* should be the period for taking tithes, when the people were to show themselves holy by acts of charity, (Deut. xxvi. 12, &c. ;) *tithes* represent remains, which are sacred, because they are of the Lord alone. Jonah's being *three days and three nights* in the belly of the fish, (Jon. i. 17,) manifestly represented the burial and resurrection of the Lord on the *third day*, (Matt. xii. 40.) That *three* denotes what is holy, appears also from the prophets, from Hosea: "After *two days* will he revive us, on the *third day* he will raise us up, and we shall live in his sight," (vi. 2;) where the *third day* also manifestly relates to the Lord's advent and resurrection. So in Zechariah: "It shall come to pass in all the land—*two parts* therein shall be cut off and die, but the *third* shall be left therein. And I will bring the *third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried," (xiii. 8;) where a *third part*, or *three*, denotes what is holy; for a *third* has the same meaning as *three*, as has also *the third of a third*, as in the present passage, for *three* is the *third* of the *third* of *twenty-seven*.

902. By *the earth's being dried* is signified that he was regenerate, as is evident from what was previously stated concerning *the drying up of the waters of the earth and of the faces of the ground*, verses 7 and 13.

903. Verses 15, 16. *And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.* By *God's speaking to Noah*, is signified the presence of the Lord with the man of this church: *go forth of the ark*, liberty; *thou and thy wife*, the church; *and thy sons, and thy sons' wives with thee*, truths and goods conjoined to the truths which he possessed.

904. By *God's speaking to Noah* is signified the presence of the Lord with the man of the church, as is manifest from the internal sense of the Word. The Lord speaks with every man; for whatever is good and true, which a man wills and thinks, is from the Lord. There are with every man at least two evil spirits, and two angels, the former exciting his evils, and the latter inspiring him with goods and truths, all the goodness and truth which they inspire being from the Lord. Thus the Lord continually speaks with man, although altogether diversely with different men: to such as suffer themselves to be led away by evil spirits, the Lord speaks as though he were absent, or at a distance, so that he can be scarcely said to speak; but to such as are led of him he addresses himself more nearly, as must be

sufficiently evident on reflecting that no one can possibly think any thing good and true except from the Lord. The presence of the Lord is according to the state of neighborly love, and of faith, in which man is principled; for he dwells in neighborly love, because he is in all good, but not in faith, as it is called, without love, for faith without love and charity is a something separate or disjoined. Wherever there is conjunction, there must be a conjoining medium, which is love and charity alone; as may appear to every one from this consideration, that the Lord is merciful to all, loving all, and desiring to make them eternally happy; whosoever, therefore, is not principled in such love, as to be merciful towards others, loving them, and desiring to make them happy, cannot be conjoined to the Lord, because of his dissimilitude, and of his utter destitution of the image of the Lord. For a man to look upon the Lord by faith, as they term it, and to hate his neighbor, is not only to stand at a distance from him, but also to have an infernal gulf between them, into which he would fall were he to approach more nearly; for hatred against the neighbor is the infernal gulf which is interposed. The presence of the Lord with man first exists when he loves his neighbor; for the Lord is in love, and so far as man is in love the Lord is present with him; and in the degree in which the Lord is present, he speaks with man. Man knows no other but that he thinks from himself, whereas he has not a single idea, nor even a particle of an idea, of thought which is self-derived; for whatever is evil and false he receives by means of evil spirits from hell, and all that is good and true by means of angels from the Lord. Such is the nature of influx, and hence he derives his life, and the intercourse between his soul and his body. From what has been said, the signification of *God's speaking to Noah* may be gathered. There is a difference of meaning between his saying to any one, (Gen. i. 29; iii. 13, 14, 17; iv. 6, 9, 15; vi. 13; vii. 1,) and his *speaking* to any one; and by his *speaking to Noah*, is here signified to be present with him, the subject treated of being the regenerate man who is gifted with charity.

905. By *going forth of the ark* is denoted liberty, as is evident from what has been previously observed, as well as from the series of the circumstances related in the context. So long as Noah remained in the ark, encompassed by the waters of the flood, he was in captivity, that is, he was tossed about by evils and falses, or by evil spirits, who gave rise to the combat of temptation; whence it follows that *to go forth of the ark* signifies to be at liberty. The presence of the Lord implies liberty, the one being a consequence of the other; for the more intimately the Lord is present, so much the freer is man; that is, in proportion as he is principled in the love of the good and the true, he acts freely. Such is the nature of the Lord's influx by means

of angels ; but, on the other hand, the influx of hell is effected by means of evil spirits, and is attended with the violence and impetuosity of domination, their ruling desire being to subdue man to such a degree, that he may be as nothing and themselves as all in all, and then he becomes one of them, yet scarcely even this, being as a nobody in their eyes. Hence, when the Lord delivers man from their yoke and dominion, there arises a combat ; but when he is liberated, or, in other words, regenerated, then he is so gently led by angels from the Lord, that there is not the least appearance of bondage or authority, since he is led by what is most delightful and happy, and is loved and esteemed ; as the Lord teaches in Matthew, where he says, " My yoke is easy and my burden is light," (xi. 30.) That it is directly contrary with the evil spirits, by whom, as was observed, man is regarded as a nothing, and who, were it in their power, would torment him every moment, has been given me to know by much experience, of which, by the divine mercy of the Lord, more will be said hereafter.

906. By *thou and thy wife*, the church is signified—as is also demonstrable from the series of the events related—and by *thy sons and thy sons' wives with thee*, truths and goods conjoined to the truths which he possessed. *Thou* signifies the man of the church as is evident ; and *wife* the church, *sons* truths, and *sons' wives* goods conjoined to truths, as was abundantly shown above, wherefore it is unnecessary to detain ourselves by going into the proofs.

907. Verse 17. *Bring forth with thee every wild beast that is with thee of all flesh, both of fowl, and of beast, and of every reptile creeping upon the earth ; that they may diffuse themselves over the earth, and be fruitful and be multiplied upon the earth. Every wild beast that is with thee of all flesh*, signifies whatever was vivified in the man of this church : *fowls* are here, as before, his intellectual, and *the beast* his voluntary things, both belonging to the internal man. *Every reptile creeping upon the earth* represents the corresponding things of the external man ; *their being brought forth with him* denotes their liberation ; and *their diffusing themselves over the earth*, the operation of the internal man upon the external. *To be fruitful* signifies the increase of good ; *to multiply*, the increase of truth ; and *upon the earth* is in the external man.

908. By *every wild beast that is with thee of all flesh*, is meant all that was vivified in the man of the church, as is demonstrable from this consideration, that *wild beast* is predicated of Noah, or the man of the church now become regenerate, and plainly refers to the *fowl, beast, and creeping reptile*, subsequently mentioned : for it is said, *Every wild beast which is with thee of all flesh, both of fowl, and of beast, and of every reptile creeping upon the earth*. The term *wild beast*, in the

original language, properly denotes life, or what is alive, but in the Word it not only means what is alive, but also what is as it were not alive, or a *wild beast*; wherefore unless a person is acquainted with the internal sense of the Word, he is sometimes unable to discover its signification. The reason of this double meaning is, that the man of the Most Ancient Church, when humiliating himself before the Lord, acknowledged his destitution of life and unworthiness to be ranked even with the *beasts*, being a mere *wild beast*, for they were aware that such is man considered as to himself, or his *proprium*. Hence this same expression denotes both what is alive, and also a *wild beast*. That it signifies what is *alive*, is evident from David: "Thy *wild beast* shall dwell therein [the inheritance of God]; Thou, O God, hast prepared of thy goodness for the poor," (Psalm lxxviii. 10;) where by the *wild beast dwelling in the inheritance of God*, nothing else is understood but the regenerate man, consequently what is alive in him, as in the present passage. Again: "Every *wild beast* of the forest is mine, the beasts upon a thousand mountains; I have known every bird of the mountains, and the *wild beast of my field* is with me," (Psalm l. 10, 11;) where *the wild beast of the field is with me*, or with God, also represents the regenerate man, thus what is vivified in him. So in Ezekiel: "All the fowls of heaven made their nests in his boughs, and under his branches did every *wild beast of the field* bring forth," (xxxii. 6;) speaking of the implantation of the spiritual church, consequently of the vital principles of the man of that church. In Hosea: "I will make a covenant for them with the *wild beast of the field*, and with the fowl of the heavens," (ii. 18;) speaking of those about to be regenerated, and with whom a covenant was to be made. Nay, so perfectly does a *wild beast* signify what possesses life, that the cherubims, or angels, which appeared to Ezekiel, are called the four living creatures, (Ezek. i. 5, 13, 14, 15, 19; x. 15.) That *wild beast*, in an opposite sense, is used in the Word to express what is not alive, or a savage beast, is evident from numerous passages; as from David: "O deliver not the soul of thy turtle-dove to the *wild beast*," (Psalm lxxiv. 19.) And from Zephaniah: "How is she [the city] become a desolation, a place for the *wild beast* to lie down in," (ii. 15.) And in Ezekiel: "They shall no more be a prey to the heathen, neither shall the *wild beast* of the land devour them," (xxxiv. 28.) Again: "Upon his ruin shall every fowl of the heavens dwell, and every *beast of the field* shall be upon his branches," (xxxii. 13.) And in Hosea: "There will I devour them like a lion, *the wild beast of the field* shall tear them," (xiii. 8.) Again, in Ezekiel: "I have given thee for meat to the *wild beast of the earth*, and to the fowl of the heavens," (xxix. 5;) which is a phrase that often occurs. In consequence of the Jews abiding in the literal sense

only, understanding by *wild beast*, wild beast, and by *bird*, bird, and having no inclination to know, much less to acknowledge, the interior contents of the Word, so as to be instructed thereby, they became so cruel, and such *wild beasts*, that they perceived delight, after slaying their enemies in battle, in leaving them unburied and exposing them to be devoured by birds and *wild beasts*: whence we may perceive what a *wild beast* man is.

909. *Fowls* denote the intellectual, and *beasts* the voluntary things belonging to his internal man, and *every reptile creeping upon the earth*, what corresponds to these in his external man, as is proved by the signification of *fowls*, n. 40 and 776, and of *beasts*, n. 45, 46, 142, 143, and 246, given above; for the reptile creeping refers, in the present passage, both to *fowls*, or intellectual things, and to *beasts*, or those of the will. The Most Ancient People called sensual things and corporeal pleasures *reptiles creeping*, because they are just like *reptiles creeping upon the earth*; they also compared man's body to the *earth*, or *ground*, nay, even so denominated it, as in the present instance, where by the *earth* the external man alone is signified.

911. The *reptile creeping* signifies the corresponding faculties of the external man, because the externals of the regenerate man correspond with his internals, that is, show themselves obsequious thereto. Externals are reduced to submission when man is regenerated, for he then becomes an image of heaven; previously, however, to his regeneration, externals rule over internals, and then he is an image of hell. Order consists in celestial things regulating such as are spiritual, and by them those which are natural, and lastly by the natural such as are corporeal; but when corporeal and natural considerations predominate over those which are spiritual and celestial, order is destroyed, and man becomes an image of hell. Hence the Lord, by regeneration, restores man to order, and thus produces an image of heaven; wherefore man is thus drawn out of hell by the Lord, and raised up to heaven. That the nature of the correspondence of the external man with the internal may be understood, we will briefly observe, that every regenerate man is, as it were, a little heaven, or an effigy or image of the universal heaven, and hence in the Word his internal man is called heaven. It is ordained in heaven by the Lord, that he should regulate spiritual things by celestial, natural things by spiritual, and thus the universal heaven as a single man, wherefore also heaven is denominated the GREATEST MAN [MAXIMUS HOMO]. This order likewise has place in every individual who is in heaven, and when it is the same with man, he in like manner is a little heaven, or, in other words, a kingdom of the Lord, for the Lord's kingdom is in him. Under these circumstances, as in heaven, so in man, externals correspond with, or obey, internals; for in the heavens,—which are three, and which together repre-

sent a single man,—spirits constitute the external, angelic spirits the interior man, and angels the inmost, n. 459. The contrary is the condition of those who make life to consist only in corporeal things,—that is, in lusts and pleasures, and in the gratification of the appetites, and of the senses,—or of those who perceive no delight but what is grounded in self-love and the love of the world, which is in truth only hatred towards all who do not favor and serve them. Inasmuch as with such persons corporeal and natural things have rule over whatever is spiritual and celestial, there is not only no correspondence or obedience of the external, but precisely the reverse; thus order is utterly destroyed, and consequently they are necessarily images of hell.

912. *Bring them forth with thee* signifies their state of liberty, as is manifest from what was said—verse 15—about *going forth of the ark*, as denoting liberty.

913. By *diffusing themselves over the earth*, is signified the operation of the internal man on the external; by *being fruitful* an increase of good, and by *multiplying* an increase of truth; and *upon the earth* in the external man, as is evident from the series of the events treated of, and also from what has been previously advanced respecting the signification of *being fruitful*, in the Word, as predicated of goods, and of *multiplying*, as spoken of truths, and of *the earth*, as typical of the external man; wherefore there is no need to detain ourselves to prove this. The subject here is the operation of the internal man upon the external, after man has become regenerate, when good is first made fruitful, and truth multiplied, the external man being reduced to correspondence or obedience. This was previously impossible, since corporeal things resist what is good, and sensual things what is true, the former extinguishing the love of good, and the latter the love of truth. The *fructification of good* takes place in the affections of the external man, and the *multiplication of truth* in his memory:—the external man is here *the earth* over which they spread themselves, and on which *they are fruitful and multiply*.

914. Verses 18, 19. *And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every wild beast, every reptile, and every bird, every thing creeping upon the earth, according to their families, went forth out of the ark. Went forth*, signifies that it was so done; *Noah and his sons*, the man of the Ancient Church; *his wife, and his sons' wives with him*, the church itself; *every wild beast and every reptile*, signify its goods, *wild beast* being the goods of the internal, and the *reptile* those of the external man. *Every bird, every thing creeping upon the earth*, signify truths, *birds* being the truths of the internal, and *every thing creeping upon the earth*, those of the external man; *according to their families* signifies pairs; and

went forth out of the ark, here, as before, that it was so done, and at the same time a state of liberty.

915. *Going forth* signifies that it was so done; *Noah and his sons*, the man of the Ancient Church; and *his wife and his sons' wives*, the church itself, as is manifest from the arrangement of the circumstances related, which is such as to imply that it thus happened to the Ancient Church, this being the final clause of the description. When the church is described in the Word, it is either as a *husband* [vir] and *wife*, or as man [homo] and wife. If as *husband and wife*, by *husband* is represented the intellectual principle or the true, and by *wife*, the will-principle or the good; but if as *man and wife*, by *man* is denoted the good of love or love, and by *wife* the truth of faith or faith; thus man is the essential of the church, and *wife* the church itself, as may be seen throughout the Word. In the present instance, as the subject hitherto treated of has been the formation of the Ancient Church during the destruction of the Most Ancient, therefore by *Noah and his sons* are signified the man of the Ancient Church, and by *his wife and his sons' wives with him*, that church itself; and therefore they are here mentioned in a different order from that occurring in the preceding 16th verse, where it is said, *Go forth, thou and thy wife, and thy sons, and thy sons' wives with thee*. There the words *thou and thy wife* are coupled together, as are also *sons and thy sons' wives*; thus by *thou* and *sons* is meant truth, and by *wife* and *sons' wives* good. But here they are mentioned in different order, in consequence, as has been stated, of *Noah and his sons* denoting the man of the church, and *his wife and his sons' wives* the church itself; for the present passage is a conclusion to the preceding. The Ancient Church was not constituted by *Noah*, but by *his sons, Shem, Ham, and Japheth*, as was before observed; for there were three churches as it were, which formed this Ancient Church, of which, by the divine mercy of the Lord, more will be said in the following pages. These churches came into existence as the offspring of one called *Noah*; hence he is here first mentioned, afterwards *his sons*, and lastly *his wife and his sons' wives*.

916. *Every wild beast and every reptile*, signify his goods; *wild beast*, the goods of the internal man, and *reptile*, those of his external; and *every bird, every thing creeping upon the earth*, signify truths, *birds* being the truths of the internal man, and *every thing creeping upon the earth*, those of the external, as is evident from what was said and shown in the preceding verse respecting *wild beasts, fowls, and reptiles*, there called *the reptile creeping*, because they signified both the good and the true of the external man. As this sentence constitutes the termination of the preceding statements, the essentials of the church, or its goods and truths, are spoken of in addition, and

thus the quality of the church which was spiritual is pointed out. That it was so framed that charity or goodness became its principal, is indicated by *wild beast* and *the reptile* being first mentioned, and afterwards *bird* and *every thing creeping*. A church is said to be spiritual when acting from charity, or from the good of charity; but it is never so denominated when it says that it has faith without charity, since it is then no church at all; for what is the doctrine of faith but that of charity? And to what purpose is the doctrine of faith, but that men should act as they are taught? Where men *know* and *think* according to doctrine, there the church *may be*; but where men *act* according to doctrine, there alone the church *is*: hence the spiritual church, or, what is the same, the man of the church, first becomes a church when acting from charity, which is indeed the doctrine of faith itself. The commandments were given that men may live according to them, not that they may be acquainted with them merely; for it is thus that man obtains in himself the kingdom of the Lord, which consists solely in mutual love and the happiness thence derived. Those who separate faith from charity, and place salvation in faith without the goods of charity, are Cainites, who slay their brother Abel, or charity; and they resemble *birds* hovering about a carcass; such faith being as a *bird*, and a man without charity is like a dead body. Thus also they form to themselves a spurious conscience, which allows them to live like devils, hating and persecuting their neighbor, and spending their whole lives in adulteries, and yet expecting to be saved, as it is well known many do in the Christian world. What can be more agreeable for men to hear and be persuaded of, than that they may live like *wild beasts* and still be saved? But the very gentiles perceive the falsity of such a notion, and many of them, in consequence of observing the misconduct of Christians, hold their doctrines in abhorrence. The nature of this faith is also evident from the fact, that nowhere do people conduct themselves more abominably than amongst Christians.

917. *According to their families*, signifies pairs, as is evident from what was previously remarked, of the *clean* [beasts] entering into the ark by *sevens*, and the unclean by *twos*, (vii. 2, 3, 15;) but it is here said that they went forth *according to their families*, and not by *sevens* and by *twos*, because all things were now so reduced to order by the Lord as to represent *families*. With the regenerate man goods and truths, or all things belonging to charity and faith, have a mutual reference each to the other, like the consanguinities and relationships of *families* derived from a common parent. They are also similarly circumstanced in heaven, (n. 685,) this being the order into which goods and truths are reduced by the Lord. This passage specifically denotes that each and every good regards its own truth

as a married person his partner. For as, in a general sense, charity regards faith, so in every particular instance goodness has relation to truth, nothing being true in a general way which is not so in particular instances, every general truth being made up of particular truths and deriving its existence from them. Thus, for example, if we look at any individual man, we shall find that whatever is his general character, such he is as to the minutest affections and ideas of and by which his general character is constituted, and hence the regenerate are the same both as to their common and their specific quality.

918. *To go forth of the ark* denotes a state of liberty, as was demonstrated above when explaining a similar phrase, (verse 16.) The nature of the liberty of the spiritual man is manifest from this consideration, that he is governed by a conscience derived from the Lord, and he who is so governed and does according to his conscience acts freely, nothing being more repugnant to such a person than to act contrary thereto, which would indeed be as hell to him, whilst to act as conscience dictates is as heaven. Hence every one may see that this is freedom. The Lord rules the spiritual man by a conscience of what is good and true, which, as was previously observed, is formed in his intellectual part, and is thus separated from what appertains to the will, an evident proof that man never does any thing good of himself. That every truth of faith is derived from the good of faith, may be seen also from the fact of man's never thinking any thing true of himself, but from the Lord alone; for although he seems to do so from himself, this is only an appearance; as, therefore, the truly spiritual man acknowledges and believes. Hence it is evident, that the conscience, wherewith the spiritual man is gifted by the Lord, is as it were a new will, and thus that the man who is created anew, is endued with a new will, and thereby with a new understanding.

919. Verse 20. *And Noah builded an altar to Jehovah, and took of every clean beast, and of every clean bird, and offered whole burnt-offerings upon the altar.* The altar built by Noah to Jehovah, is a representative of the Lord, every clean beast and every clean bird of which he took, signify the goods of charity and faith, and his offering whole burnt-offerings upon the altar, is significative of all worship thence derived.

920. In this verse is described the worship of the Ancient Church in general, *the altar and whole burnt-offering* being the principal things employed in all representative worship. Before, however, we proceed to their consideration, it will be expedient to show the nature of the worship of the Most Ancient Church, and thence how that of the Lord by representatives had its rise. The man of the Most Ancient Church offered no other than internal worship, similar to that prevailing in heaven, for with them heaven so communicated with man that they made a one.

This communication was the perception of which so much has been said above; and being thus angelic, they were also internal men; sensible, indeed, of the external objects relating to their bodies and the world, but not caring for them; perceiving in all the objects of sense something divine and celestial. Thus, for example, when looking upon any high *mountain*, they were impressed with no idea of it as a *mountain*, but with a sense of its height, and from this they had a perception of heaven and the Lord. Hence it came to pass that the Lord was said to dwell on high, and he himself was called the Highest and Most Exalted, and the worship of the Lord was subsequently solemnized on *mountains*. It was similar in other instances: thus, when they recognized the presence of *morning*, they had no idea of it as the commencing day, but as the *celestial morning*, the day-dawn in the mind; hence the Lord was called the *Morning*, the *East* [Oriens], and the *Day-spring* [Aurora]. In like manner, when they beheld a *tree*, with its *fruit* and *leaves*, they did not attend to them, but saw in them as it were man represented, the *fruit* denoting his love and charity, and the *leaves* his faith; hence also the man of the church was not only compared to a *tree* and a *paradise*, and the things in man to *fruit* and *leaves*, but they were likewise so denominated. Such are those who are in celestial and angelic ideas. Every one may perceive the fact, that all particular impressions, thus all those derived from the objects of the senses, as well such as affect the eye as those which impress the ear, have relation to the common prevailing ideas, and such a relation that the objects are not at all attended to, except so far as they coincide with the general idea. Thus if the mind be joyful, whatever is heard or seen appears smiling and happy; but if it be affected with sorrow, then whatever is heard or seen appears sad and painful. So also it is in other instances; for the general affection flowing into singulars modifies them into accordance with itself, contrary impressions being unattended to, as though they were either absent or did not exist. This was the state of the man of the Most Ancient Church: whatever he saw with his eyes gave rise to some celestial idea, and thus with him all things, both in general and in particular, were redolent with life. Hence it may appear that his divine worship was exclusively internal, and in no respect external. When, however, the church was on the decline—as with his posterity—and when their *perception* or communication with heaven began to cease, then another state of things commenced. Men no longer perceived from the objects of sense what was celestial, but what was worldly, and this in proportion to the diminution of their perception; until at length, in the last posterity immediately preceding the flood, they recognized nothing in sensible objects but what was worldly, corporeal, and terrestrial. Thus heaven became sepa-

rated from man,—he ceasing to have any but the remotest communication therewith,—and at the same time a communication being opened with hell, he derived thence his general idea, that which—as was observed—modifies every particular impression. In this state, when any celestial idea presented itself, it was as nothing to them, so that at length they were unwilling even to allow that any thing spiritual and celestial existed. Thus the condition of man became changed, yea inverted. Inasmuch as it was foreseen by the Lord that this would be the state of man, it was provided that the doctrinals of faith should be preserved, in order that he might thereby know what was celestial and what spiritual: those who were called *Cain*, and also those who were called *Enoch*, of whom mention was made above, collected doctrinal truths from the men of the Most Ancient Church; wherefore it is said of *Cain*, (n. 393, 394,) *that a mark was set upon him, lest any one should slay him*, and of *Enoch*, (n. 520, 521,) *that he was taken by God*, (see iv. 15; v. 24.) These doctrinals consisted solely in the significative or enigmatical representations of terrestrial objects; thus they taught that *mountains, morning, and the east*, signified celestial things and the Lord; and *trees* of different kinds, with their *fruits*, denoted man, and what is celestial in him: and so in other instances. Such were the doctrinals collected from the significatives of the Most Ancient Church, which also imparted a typical character to their writings; and as in these representatives they admired and seemed to themselves even to behold what was divine and celestial, and also because of their antiquity, worship grounded in them was begun and permitted. This was the origin of their worshipping upon mountains, in groves, and in the midst of trees, and of their erecting statues in the open air; until at length *they built altars, and offered whole burnt-offerings*, which afterwards became the principal characteristics of all worship. This mode of worship,—as well as many other customs commencing in the Ancient Church, and thence passing to their posterity, and to all the surrounding nations,—will, by the divine mercy of the Lord, be treated of hereafter.

921. *The altar built by Noah to Jehovah* is a representative of the Lord, as may be seen from what has been just now stated. All the rites, both of the Ancient and of the Jewish church, were representative of the Lord; but the principal representatives in later times were *the altar* and *the whole burnt-offering*, which, in consequence of consisting of *clean beasts and birds*, represented whatever they signified, *the clean beasts* typifying the goods of charity, and the *clean birds* the truths of faith, the presentation of which in the Ancient Church denoted their offering thence gifts to the Lord, for nothing else could be offered to the Lord which would be grateful to him. Their

posterity, however, as well Gentile as Jewish, perverted these rituals, not even knowing their signification, and placed worship only in external ceremonies. *The altar* was a principal representative of the Lord, as is evident also from this consideration, that before other rites were instituted, and previous to the ark being constructed, or the temple built, there were *altars* even amongst the gentiles. It is related of Abraham, that when he came to the mountain on the east of Bethel, he erected an *altar*, and called on the name of Jehovah, (Gen. xii. 8;) and that he was commanded to offer up Isaac as a burnt-offering on an *altar*, (Gen. xxii. 2, 9.) It is also recorded that Jacob built an *altar* at Luz, or Bethel, (Gen. xxxv. 6, 7;) and that Moses built an *altar* on mount Sinai, and sacrificed thereon, (Exod. xxiv. 4—6;) all which was antecedent to the institution of sacrifices, and the construction of the ark, in which worship was afterwards performed in the wilderness. It is likewise manifest that there were *altars* amongst the gentiles, from what is related of Balaam's saying to Barak, "Build me here *seven altars*, and prepare me here *seven oxen*, and *seven rams*," (Numb. xxiii. 1—7; see also 15—18, 29, 30;) also from the command to destroy their *altars*, (Deut. vii. 5; Judg. ii. 2;) wherefore it is plain that divine worship by *altars* and sacrifices was no new institution confined to the Jews. Yea, *altars* were erected as memorials before men had any notion of sacrificing oxen and sheep upon them. *Altars* are representative of the Lord, and *whole burnt-offerings* the worship of him thence offered, as is evident from the prophets, and from Moses, where speaking of Levi he writes: "They shall teach Jacob thy judgments, and Israel thy law; they shall put incense in thy nostrils, and a *whole burnt-sacrifice* upon thine *altar*," (Deut. xxxiii. 10.) This denotes all worship; for *teaching Jacob judgments, and Israel a law*, signifies that which is internal; and *putting incense in the nostrils, and a whole burnt-sacrifice upon the altar*, corresponding external worship, consequently hereby is denoted all worship. So in Isaiah: "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel; and he shall not look to *altars*, the work of his hands," (xvii. 7, 8;) where *to look to altars*, manifestly signifies representative worship in general, which was about to be abolished. Again, in the same prophet: "In that day shall there be an *altar to Jehovah* in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah," (xix. 19,) where also *an altar* denotes external worship. So in Jeremiah: "The Lord hath cast off his *altar*, he hath abhorred his *sanctuary*," (Lam. ii. 7;) where *the altar* is put for representative worship, which had become idolatrous. In Hosea: "Ephraim hath made many *altars* to sin; *altars* shall be unto him to sin," (viii. 11:) here *altars* signify all representative worship separate from what is

internal, consequently what is idolatrous. Again, in the same prophet: "The high places also of Aven, the sin of Israel, shall be destroyed, the thorn and the thistle shall come up on their *altars*," (x. 8:) here also *altars* denote idolatrous worship. So in Amos: "In the day that I shall visit the transgressions of Israel upon him, I will also visit the *altars* of Bethel, and the horns of the *altar* shall be cut off," (iii. 14;) where *altars* also are types of what was representative rendered idolatrous. In David: "Let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the *altar* of God, unto God the joy of my exaltation," (Psalm xliii. 3, 4;) where the *altar* manifestly denotes the Lord. Thus the construction of an *altar* in the Ancient and in the Jewish Church was on account of its being a representative of the Lord. Now as the worship of the Lord principally consisted of sacrifices and whole burnt-offerings—which thus became the chief types of representative worship, it is evident that the *altar* itself was also representative.

922. *To take of every clean beast and of every clean bird*, signifies the goods of charity, n. 45, 46, 142, 143, 246, and the truths of faith, n. 40, 776, as was shown above. Whole burnt-offerings consisted of oxen, lambs, goats, and turtle-doves, or young pigeons, (Levit. 1. 3—17; Numb. xv. 2—15; xxviii. 1—31.) All the *beasts were clean*, and each denoted some specific celestial principle; and as they were all significative in the Ancient Church, and representative in those which succeeded, it is evident that whole burnt-offerings and sacrifices were nothing but representatives of internal worship, becoming, when separated from internal worship, idolatrous. This must be plain to every person of sound reason; for what is an altar but a pile of stones, and a burnt-offering and sacrifice but the slaughter of beasts? which can only be subservient to divine worship when representing something celestial, which is known and acknowledged, and from which they worship Him whom these objects represent. That they were representatives of the Lord none can be ignorant but such as are unwilling to understand any thing concerning Him; and that the internal principles from which he is to be regarded, acknowledged, and believed on, are charity and faith, is demonstrable from the prophets: as from Jeremiah: "Thus saith Jehovah of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh; for I spake not unto your fathers, *nor commanded them*, in the day that I brought them out of the land of Egypt, *concerning burnt-offerings and sacrifices*; but this thing commanded I them, saying, *Obey my voice*, and I will be your God," (vii. 21—23.) *To hear or obey the voice* is to obey the law, the whole of which has relation to the single commandment, to love God above all things and the neighbor as one's self; for on these hang the law and the prophets, (Matt. xxii. 35—40; vii. 12.)

In David: "*Sacrifice and offering thou didst not desire,—whole burnt-offering and sin-offering hast thou not required.* I delight to do thy will, O my God, yea, *thy law* is in the midst of my viscera," (Psalm xl. 6—8.) "Samuel said [unto Saul], Hath Jehovah [as great] *delight in whole burnt-offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice*, and to hearken, than the fat of rams," (1 Sam. xv. 22.) What is meant by *obeying the voice*, appears from Micah: "Shall I come before him [Jehovah] with *whole burnt-offerings*, with calves, the sons of a year? Will Jehovah be pleased with *thousands of rams*, or with ten thousands of rivers of oil?—He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but *to do justly and to love mercy*, and *humble* thyself by walking with thy God?" (vi. 6—8.) These are the things signified by *whole burnt-offerings and sacrifices of clean beasts and birds*. In Amos: "Though ye offer me *whole burnt-offerings, and your meat-offerings, I will not accept them*, neither will I regard the peace-offerings of your fat beasts.—Let *judgment* run down as waters, and *righteousness* as a mighty stream," (v. 22, 24.) *Judgment* is the true, and *righteousness*, the good: both from charity, and these are the *whole burnt-offerings and sacrifices* of the internal man. So in Hosea: "*I desire mercy, and not sacrifice*, and the knowledge of God *more than whole burnt-offerings*," (vi. 6.) Hence it appears what *sacrifices* and *whole burnt-offerings* are, when there is no charity and faith; and also, that *clean beasts and clean birds* represented and signified the goods of charity and *faith*.

923. *To offer whole burnt-offerings on the altar*, denotes all worship thence derived, as is evident from what has been previously observed. Whole burnt-offerings, and subsequently *sacrifices*, constituted parts of the worship of the representative church, as will be shown, by the divine mercy of the Lord, in a future part of this work. That *whole burnt-offerings* in the complex signify representative worship, is manifest also from the prophets; as in David: "Jehovah—send thee help from the *sanctuary*, and strengthen thee out of Zion.—Remember all thy *offerings*, and accept thy *whole burnt-offerings*," (Psalm xx. 1, 2, 3.) And Isaiah: "Every one that keepeth the sabbath from polluting it—even them will I bring to the mountain of my holiness—their *whole burnt-offerings* and their *sacrifices* shall be accepted upon mine altar," (lvi. 6, 7.) Here *whole burnt-offerings* and *sacrifices* are put for all worship; *whole burnt-offerings* for worship from love, and *sacrifices* worship from the faith proceeding from love; internal things being here described by external, as is usual with the prophets.

924. Verse 21. *And Jehovah smelled an odor of rest; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for the fashion of man's heart is evil from*

his youth; neither will I again smite every thing living, as I have done. Jehovah's smelling an odor of rest, signifies that the worship thence derived was grateful to the Lord; and Jehovah's saying in his heart, that it would be so no longer. *I will not again curse the ground any more,* denotes that man would no more so avert himself; and *for man's sake,* is, like the man of the posterity of the Most Ancient Church. *For the fashion of man's heart is evil from his youth,* signifies that the will of man is altogether evil; and *neither will I again smite every thing living, as I have done,* that man would be no longer capable of so destroying himself.

925. Jehovah's smelling an odor of rest, means that worship thence derived was grateful to the Lord, and that it was worship from charity, and the faith of charity, signified by a whole burnt-offering, as was stated in the verse immediately preceding. It is said in the Word throughout, and especially when speaking of whole burnt-offerings, that Jehovah smelled an odor of rest, which everywhere denotes what is grateful and acceptable. It is said *he smelled an odor of rest from the burnt-offerings,* (Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; xxiii. 13, 18; Numb. xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36; and from other sacrifices, Levit. ii. 2, 9; vi. 8—15; viii. 21, 28; Numb. xv. 3, 7, 10, 14;) which are said to be *made by fire, for an odor of rest to Jehovah,* to denote that they proceeded from love and charity; *fire,* in the Word, and what is kindled with *fire,* when predicated of the Lord, signifying love. Bread has a similar signification, wherefore also representative worship by whole burnt-offerings and sacrifices is called *the bread of the offering made by fire unto Jehovah, for an odor of rest,* (Levit. iii. 11, 16.) That an *odor* signifies what is grateful and acceptable, and thus, in the Jewish Church, was also representative of what is grateful, and is attributed to Jehovah, or the Lord, is, because the good of charity, and the truth of faith grounded in charity, correspond to delightful and sweet odors. The existence and nature of this correspondence are proved by the spheres in the heavens of spirits and angels. In heaven there are spheres of love and of faith, which are manifestly perceived, and are of such a nature, that when a good spirit or angel, or a society of good spirits or angels, approaches, their quality as to love and faith, whenever it seems good to the Lord, is instantly perceived, and this even afar off, although more particularly as they become present. This may appear incredible, but still it is most true, for such is the communication and perception which prevail in another life; and hence, when it so pleases the Lord, there is no necessity for much examination to discover the quality of a soul, or spirit, since this may be known the instant of its approach. To these spheres those of odors in the world correspond, as is evident from this circumstance, that the spheres of

love and faith, whensoever it seems good unto the Lord, are manifestly changed in the world of spirits into emanations of sweet and delightful *odors*, which are sensibly perceived. Hence then it may appear how and why *an odor of rest* denotes what is grateful, and is attributed to *Jehovah*, or the Lord, and why *an odor* was made a representative in the Jewish Church. *An odor of rest is one of peace*, or what is grateful in *peace*. *Peace* in one complex comprehends all things both in general and in particular which belong to the Lord's kingdom, for the state of the Lord's kingdom is one of *peace*, and all happy states derived from love and faith towards the Lord exist in a state of *peace*. From what has been said, then, may be seen, not only the nature of representatives, but also why *incense*, for which there was an altar before the veil and the mercy-seat, was employed in the Jewish Church, as well as why oblations of *frankincense* were offered in the sacrifices; and also the reason of so many spices being used in the *incense*, with the *frankincense*, and in the *anointing oil*; thus, what is signified in the Word by *an odor of rest*, by *incense* and by spices, which are the celestial things of love, and the spiritual things of faith thence derived, and in general whatever is grateful as springing from love and faith. Thus we read in Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel—there shall all the house of Israel, all of them in the land serve me; there will I accept them; and there will I require your offerings, and the first-fruits of your oblations with all your holy things. *I will accept you with your odor of rest*," (xx. 40, 41.) Here *an odor of rest* is predicated of whole burnt-offerings, and oblations, that is, of worship from charity and its faith, represented by whole burnt-offerings and oblations, the acceptance of which is signified by their *odor*. So in Amos: "I hate, I despise your feasts, and *I will not smell* in your solemn assemblies. Though ye offer me whole burnt-offerings and your meat-offerings, *I will not accept them*," (v. 21, 22;) where it is plain that *to smell* is to be agreeable to, or to accept. Concerning Isaac's blessing Jacob instead of Esau, it is written, "And he [Jacob] came near, and kissed him [Isaac], and he [Isaac] *smelled the smell* of his raiment, and blessed him, and said, See, the *smell* of my son is as the *smell* of a field which Jehovah hath blessed," (Gen. xxvii. 27.) *The smell of his raiment* denotes natural good and truth, which is grateful by reason of its agreement with what is celestial and spiritual, the agreeableness whereof is described by *the odor of a field*.

926. *Jehovah's saying in his heart* signifies that it would be so no longer, as is demonstrable from what follows. When it is predicated of Jehovah, that *he says*, it implies merely that it is so, or not, or that it is done, or not, for nothing else can be said of him but that HE IS. Whatever is predicated of Jehovah

throughout the Word, is spoken in accommodation to the capacity of those who can comprehend nothing but what has some relation to man, this being the reason why the literal sense is such as we have it. The simple in heart may be instructed by appearances, since their knowledge seldom extends beyond sensual objects, and hence the Word is adapted to their apprehensions, as here, where it is stated that *Jehovah said in his heart.*

927. *I will not again curse the ground any more for man's sake,* signifies that man would not any more avert himself like the man of the posterity of the Most Ancient Church, as is evident from what was observed above respecting that race. *To curse* is in the internal sense to avert himself, as was previously shown, n. 223, 245. How it was that man would no more avert nor destroy himself, like the man of the Most Ancient Church, may also be seen from what was previously stated respecting the descendants of that church who perished, and of the new church denominated Noah. It was there shown that the man of the Most Ancient Church was of such a nature, that his will and understanding constituted one mind, or that with him love was implanted in the voluntary principle, and faith simultaneously, which thus filled the other or intellectual part of his mind. Hence their descendants were so constituted hereditarily, that their will and understanding made a one; wherefore when self-love, and the unbridled lusts thence originating, began to possess their will-principle, which had previously been the habitation of love towards the Lord and of charity towards their neighbor, then not only did the voluntary principle, or will, become altogether perverse, but also at the same time the intellectual principle, or the understanding, until at length the last posterity immersed truths in their lusts, and thus became *nephilim*. Hence they acquired such a nature, that it was impossible they could be restored, because both the faculties of the mind, or their whole mind, was destroyed. As this was, however, foreseen by the Lord, it was also provided that man should be built up again, which was effected by his being rendered capable of reformation and regeneration as to the intellectual part of his mind, whereby a new will, or conscience, might be implanted in him, by which the Lord could introduce the good of love or charity and the truth of faith. Thus man, by the divine mercy of the Lord, became restored, and this is what is signified in the present verse by the words *I will not again curse the ground any more for man's sake, for the fashion of the heart of man is evil from his childhood; neither will I again smite every thing living, as I have done.*

928. *The fashion of the heart of man being evil from his childhood,* denotes that man's voluntary principle is altogether evil, as is plain from what has been now stated, *the fashion of the heart* having no other signification. *Man* supposes himself

to possess the will of good, but he is utterly deceived. When he does good, he does so not from his own will, but from that new will, which is of the Lord—and thus from the Lord. When also he thinks and speaks what is true, it is from the new understanding derived from that new will, thus likewise from the Lord; for the regenerate man is altogether a new man formed by the Lord, whence he is also said to be created anew.

929. Hence then it appears that by *neither will I again smite every thing living, as I have done*, is meant that man would be no longer capable of so destroying himself; for when man is regenerated, he is then withheld from the evil and the false which are with him, and in this state perceives no other but that he does what is good and thinks what is true. This is, however, a mere appearance or fallacy, owing to his being so powerfully restrained, and thus kept from self-destruction; for were the hold on him at all remitted, and he left to himself, he would rush headlong into evil and falsity.

930. Verse 22. *For during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.* *For during all the days of the earth*, signifies in all time; *seed-time and harvest* the man about to be regenerated, and the church thence derived; and *cold and heat*, the state of the regenerate man, as to the reception of faith and charity; *cold* denoting the absence, and *heat* the presence, of faith and charity. *Summer and winter* signify the state of the regenerate man as to his new voluntary things—the changes of which resemble those of summer and winter—*day and night*, the state of the same, that is, of the regenerate man, as to intellectual things, the mutations of which are similar to those of *day and night*; *shall not cease*, means that this shall be the case for ever.

931. *For during all the days of the earth*, means all time, as is evident from the signification of a *day*, which represents time, n. 23, 487, 488, 493; and thus in the present passage *the days of the earth* are so long as there is *earth*, or inhabitant upon it. The *earth* begins to cease to be inhabited when there is no longer any church; for when this occurs there is no longer any communication existing between man and heaven, on the cessation of which every inhabitant perishes. The church, as was observed, is like the heart and lungs in man, and so long as these continue sound, man has life. The same holds true of the church in reference to the GREATEST MAN, which is the universal heaven; wherefore it is here said, *during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.* Hence it may also be seen, that the *earth* will not endure for ever, but that it likewise will have its end; for it is said, *during all the days of the earth*, that

is, so long as the *earth* endures. But those who believe that the end of the world will take place at the same time as the last judgment treated of in the Word, when speaking of the consummation of the age, the day of visitation, and the last judgment, are deceived; for it is the last judgment of every church when it is vastated, or when there is no longer any faith therein. It was the last judgment of the Most Ancient Church when it perished amongst the race immediately preceding the flood. It was the last judgment of the Jewish Church when the Lord came into the world, and there will also be a last judgment when he shall come again to glory; not because the *earth* and the universe will then perish, but because the church will then come to its end. Under these circumstances, a new church is always raised up by the Lord—as the Ancient Church at the time of the deluge, and the primitive church of the gentiles at that of the Lord's advent, and as will also occur when the Lord shall come again to glory, which is understood by the formation of a new heaven and a new earth.* The same takes place with every regenerate person, who becomes a man of the church, or a church, his internal man, when he is re-created, being called a new heaven, and his external man a new earth; and the last judgment with each individual is the period of his death, for then he is judged, according to the things done in the body, either to death or to life. That nothing else is meant by the expressions, *consummation of the age, the end of days, and the last judgment*, consequently that they do not imply the destruction of the visible world, is very clear from the Lord's words in Luke: "In that *night* there shall be two [men] in one bed, the one shall be *taken* and the other *left*. Two [women] shall be grinding together, the one shall be *taken* and the other *left*. Two [men] shall be in the field, the one shall be *taken* and the other *left*," (xvii. 34—36.) Here the last time is called *night*, because there is no faith, in consequence of the absence of charity; *and as some are said to be left, it is plain that the world will not then be destroyed.*

932. *Seed-time and harvest* signify the man about to be regenerated, and the church thence derived, as needs no proof from the Word, because so many instances occur, wherein not only *man* is compared and likened to a *field*, consequently to *seed-time*, but the Word of the Lord also, and its influence to increase, or *harvest*; indeed it is obvious to every one, being made familiar by common usage. This passage treats generally of every man, informing us that *seed* will never cease to be *sown* in him by the Lord, whether he be within or without the church, that is, whether he have been made acquainted with the Word of the Lord or not. Without *seed inseminated*

* It is to be borne in mind, that this work was published, in the original Latin, in the year 1749, and the *Last Judgment* was not effected until 1757.

by the Lord, it is impossible for man to do any kind of good. All the good of charity, even amongst the gentiles, is *seed* from the Lord; for although they have not the good of faith, as those within the church may have, yet they are nevertheless capable of receiving it. Such gentiles as have lived in charity in the world as they are wont to do, embrace and receive the doctrine of true faith, and the faith of charity, much more readily than Christians, when they are instructed therein by angels in another life: more will, however, be said on this subject, by the divine mercy of the Lord, in a future part of the present work. This passage treats specifically of the man about to be regenerated, and declares that *there will always be a church in some part of the earth, here denoted by seed-time and harvest never ceasing all the days of the earth.* The perpetual existence of *seed-time and harvest*, or of a church, has reference to what was stated in the preceding verse, of man's no more destroying himself, like the last posterity of the Most Ancient Church.

933. *Cold and heat* signify the state of the man who is being regenerated, and who is such as to the reception of faith and charity—*cold* denoting the want of faith and charity, and *heat* being charity—as is evident from the signification of *cold and heat* in the Word, where they are predicated of one about to be regenerated, or of him who is regenerate, or of the church. It is plain also from the arrangement of what precedes and follows; for the subject treated of being the church, the foregoing verse shows that man would no more so destroy himself, and this, that a church will always exist; which is described first as to its condition at its origin, or during man's regeneration, when he is preparing to become a church, and next, as to its quality when man is made regenerate—consequently it treats of every state of the man of the church. That such is man's state during regeneration, or one of *cold and heat*, or of no faith and charity, and that afterwards a state of faith and charity succeeds, cannot be made manifest to any one except from personal experience, yea, from reflection upon personal experience. But as there are not many who become regenerate, and amongst those, few if any, who reflect, or to whom it is given to reflect on the state of their regeneration, therefore it may be expedient to say a few words on the subject. Man, during his regeneration, receives life from the Lord, for previously he could not be said to live, since the life of the world and of the body is not life, celestial and spiritual life only being life. Man by regeneration receives life from the Lord; and as before regeneration he possessed no life, he is now subjected alternately to a state of no life, and to one of life, that is, of no faith and charity, and of some faith and charity, the former being here signified by *cold*, and the latter by *heat*. Thus, so often as man is under the influence of corporeal and worldly things, then there is no faith and charity,

—or, in other words, there is *cold*; for then corporeal and worldly influences, consequently those of the *proprium*, operate, and so long as he is thus influenced he is absent or remote from faith and charity, so that he does not even think of celestial and spiritual things; for celestial and corporeal things cannot dwell together in man, his will being altogether destroyed. When, however, the corporeal things of man, and such as appertain to his will, are not active, but quiescent, then the Lord operates through his internal man, and he is in faith and charity, —here denominated *heat*. When he again returns into the body, he is once more in *cold*; and when the body or what appertains to the body is quiescent or as nothing, then he is again in *heat*, and so alternately; for such is the condition of man, that what is celestial and spiritual cannot abide in him with what is corporeal and worldly, but they take their turns. This occurs to every one during his regeneration, and indeed continues to occur with him so long as he is undergoing this process; for man cannot be otherwise regenerated—that is, from being dead be made alive—because, as has been previously stated, his will is altogether corrupt, and thus separated from the new will which he receives from the Lord, and which is of the Lord, and not of man. Hence then it may be seen what is here signified by *cold and heat*. That such is the fact, every regenerate person may know experimentally, for whilst he is under the influence of corporeal and worldly things, he is absent and remote from internal things, so that he not only thinks nothing about them, but even feels in himself as it were *cold* towards them; when, however, things corporeal and worldly are quiescent, then he is in faith and charity. It may also be known by experience that these states are alternate; for when corporeal and worldly thoughts begin to overflow, and are desirous to gain the dominion, then the regenerate person comes into straitness and temptations, until he is reduced to such a state, that the external man becomes obsequious to the internal, which never occurs until it is quiescent, and as it were annihilated. The last posterity of the Most Ancient Church could not be regenerated, because, as was observed, their intellectual and voluntary principles constituted one mind, in consequence of which intellectual things could not be separated from those of the will, so that they might be alternately under the influence of celestial and spiritual, and of corporeal and worldly thoughts. Thus with them there prevailed a perpetual *cold* as to celestial things, and a continual *heat* as to their cupidities, so that no alternation could possibly take place.

934. *Cold* denotes the absence and *heat* the presence of love, charity, and faith, as may be seen from the following passages of the Word. In John, it is said to the church of Laodicea, “I know thy works, that thou art neither *cold* nor *hot*; I would

thou wert *cold* or *hot*. So then because thou art *lukewarm*, and neither *cold* nor *hot*, I will spew thee out of my mouth," (Rev. iii. 15, 16.) Here *cold* signifies no charity, and *hot* much charity. In Isaiah: "So Jehovah said unto me, I will take my rest, and I will consider in my dwelling place, like a clear *heat* upon the light, and like a cloud of dew in the *heat of harvest*," (xviii. 4;) speaking of a new church about to be planted, *heat upon light, and heat of harvest*, typifying love and charity. Again, in the same prophet: "The *fire* [of Jehovah] is in Zion, and his *furnace* in Jerusalem," (xxx. 9;) where *fire* means love. So concerning the cherubim seen by Ezekiel: "As for the likeness of the living creatures, their appearance was like *burning coals of fire*, like the appearance of lamps, it went up and down among the living creatures, and the *fire* was bright, and out of the *fire* went forth lightning," (Ezek. i. 13.) Again, speaking of the Lord: "Above the expanse which was over their [the cherubims] heads was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne, the likeness as the appearance of a man above upon it. And I saw as the appearance of a *burning coal*, as the appearance of *fire* round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of *fire*, and it had brightness round about it," (i. 26, 27; viii. 2;) where *fire* signifies love. So in Daniel: "The Ancient of Days did sit—his throne was like the *fiery flame*, and his wheels as *burning fire*. A *fiery* stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," (vii. 9, 10;) where *fire* denotes the Lord's love. In Zechariah: "For I, saith Jehovah, will be unto her a wall of *fire* round about," (ii. 5;) speaking of the New Jerusalem. So in David: "Who maketh his angels spirits, his ministers a *flaming fire*," (Psalm civ. 4;) a *flaming fire* denotes the celestial-spiritual principle. Inasmuch as *fire* signified love, it was also made a representative of the Lord, as appears from the *fire* on the altar of the whole burnt-offering, which represented the mercy of the Lord, and of which it is said, "it shall not be put out," (Levit. vi. 12, 13.) Therefore before Aaron entered into the mercy-seat, he was directed to offer incense, taking *fire* from off the altar of the whole burnt-offering, (Levit. xvi. 12—14;) and in order to show that such worship was acceptable to the Lord, *fire* was sent down from heaven, and *consumed* the holocaust, (Levit. ix. 24.) By *fire* also in the Word is signified self-love and the lust thereof, with which heavenly love cannot agree, wherefore also the two sons of Aaron were consumed by *fire*, because they burnt incense with *strange fire*, (Levit. x. 1, 2;) *strange fire* being all self-love and the love of the world, and every lust arising from them. Heavenly love, moreover, appears no other to the wicked than

as a *burning and consuming fire*, and therefore in the Word *consuming fire* is predicated of the Lord. Thus *the fire* on Mount Sinai, which represented the love or mercy of the Lord, was perceived by the people as a *consuming fire*, in consequence of which they entreated Moses that he would not cause them to hear the voice of Jehovah God, and see the *great fire*, lest they should die, (Deut. xviii. 16.) Such is the appearance of the love or mercy of the Lord to those who are in the *fire* of self-love and of the love of the world.

935. *And summer and winter* signify the state of the regenerate man as to the renewed [affections] of his will, the changes of which resemble those of *summer and winter*, as is evident from what has been said respecting *cold and heat*. The mutations of those about to be regenerated are likened to *cold and heat*, but the alternations of such as are regenerate to *summer and winter*. That the former passage treated of a person about to be regenerated, and the present relates to one already regenerated, may be seen from this consideration, that in the former instance *cold* is first named, and then *heat*, whereas here *summer* is first mentioned, and afterwards *winter*. The reason is, that the man who is being regenerated commences in a state of *coldness*, or of no faith and charity, but when he is regenerated then he begins from charity. That the regenerate man undergoes changes from states of no charity to those of some charity, may appear clearly from this, that every one, even the regenerate, is nothing but evil, and that all good is of the Lord alone, consequently he must necessarily undergo changes, being at one time as it were in *summer*, or in charity, and at another in *winter*, or in no charity. These alternations are for this end, that man may be more and more perfected, and thus rendered more and more happy. Similar mutations take place in the regenerate man, not only during his life in the body but also when he comes into the other world, for without changes resembling as it were those of *summer and winter* as to the will, and of *day and night* as to the understanding, he can never be perfected and rendered happier. These changes, however, in another life are like those of *summer and winter* in the temperate zones, and of *day and night* in the season of spring. These states are also described in the prophets by the terms *summer and winter* and *day and night*; as in Zechariah: "And it shall be in that day, living waters shall go out from Jerusalem, part of them towards the eastern sea, and part of them towards the hinder sea; in *summer* and in *winter* shall it be," (xiv. 8;) speaking of the New Jerusalem, or the Lord's kingdom in heaven and on earth, or of the states of both, called *summer and winter*. So in David: "The *day* is thine, the *night* also is thine, thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made *summer and winter*," (Psalm lxxiv

16, 17;) where similar things are implied. And in Jeremiah: "If ye can break *my covenant of the day*, and *my covenant of the night*, and there shall not be *day and night* in their season," &c. (xxxiii. 20).

936. *Day and night* signify the state of the regenerate man as to intellectual things, the changes of which resemble those of *day and night*, as appears from what has been now stated. *Summer and winter*, in consequence of their difference as to *heat and cold* are predicated of voluntary things, they being similarly circumstanced. *Day and night* are, however, spoken of intellectual things, from their undergoing corresponding variations as to *light and darkness*. As this is, however, self-evident, there is no need of confirmation by citing similar passages from the Word.

937. Hence it may appear what the Word of the Lord is in its internal sense. From the literal expression it would seem as if nothing was here spoken of but *seed-time and harvest, cold and heat, summer and winter, day and night*, when nevertheless all these terms involve in them arcana of the Ancient or spiritual church. The words themselves in the literal sense naturally convey such an idea, and thus become as it were the most external receptacles in which such numerous and important celestial arcana are contained that it is impossible to describe a tenthousandth part of them. The angels, influenced by the Lord, see in those common words taken from terrestrial things, the whole process of regeneration, and the states of those about to be or who are already regenerated, and this with indefinite variety, although man can scarcely perceive any thing at all in them.

CONTINUATION RESPECTING THE HELLS.

TREATING OF THE HELLS OF THE COVETOUS, OF THE FILTHY JERUSALEM AND THE ROBBERS IN THE DESERT; AS WELL AS OF THE EXCREMENTITIOUS HELLS OF THOSE WHO HAVE LIVED IN MERE VOLUPTUOUSNESS.

938. *THE covetous are of all men the most filthy, and think least concerning the life after death, the soul, and the internal man. They do not even know what heaven is, because of all people they elevate their thoughts the least, employing and exhausting them exclusively on corporeal and terrestrial objects. Wherefore when they come into another life, they do not for a long time know that they are spirits, but suppose themselves to be still in the body. The ideas of their thought—which by avarice are rendered as it were corporeal and terrestrial—become changed into direful phantasies, and what may appear incredible, but is nevertheless true, the sordidly avaricious seem to themselves, in*

the other world, to dwell in cells, where their money is deposited, and there to be infested by mice; but however they may be annoyed they do not retire thence until they are wearied out, and then at length they emerge from their sepulchres.

939. How defiled the phantasies are, into which the ideas of the sordidly avaricious become changed, is evident from the hell in which they live, which is at a great depth under the feet, and from which a vapor exhales like that arising from hogs scalded in a gutter. These are the habitations of the covetous, and those who are admitted therein at first appear black, but by the shaving off of their hair, as is done to pigs, they seem to themselves to be made white, although still retaining and carrying with them the stain of their original color whithersoever they go. A certain black spirit, who was not as yet conveyed to his own hell—because there was a reason for his detention in the world of spirits—was let down amongst them. He had not been extremely avaricious, but still, during his life in the body, he had wickedly coveted the wealth of others. On his approach, the avaricious inhabitants of that region fled away, saying that he was a robber, because he was black, and thus he would murder them; for the covetous shun such persons, being particularly fearful of losing their life. At length discovering that he was no robber—as they suspected—they told him, that if he was disposed to become white, he might be rendered so by only having the hairs which were in sight shaved off like those of pigs. This he was not, however, inclined to, and he was therefore taken up into the world of spirits.

940. A large proportion of the inhabitants of this hell consists of Jews who have been sordidly avaricious, the presence of whom on the approach of other spirits is recognized by a stench resembling that of mice. Whilst speaking of the Jews, it is permitted me to relate the following circumstances respecting their cities, and the robbers in the desert, in order to show how lamentable is the state after death of such of them as have been sordidly avaricious, and have despised others in comparison with themselves from an innate arrogance prompting them to suppose themselves alone to be the chosen people. In consequence of having conceived and confirmed in themselves, during their life in the body, the phantasy that they shall go to Jerusalem, and the Holy Land, to possess it,—not being disposed to understand that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth,—there appears to them, when they come into the other world, a city on the left of Gehennah, a little in front, to which they flock in great crowds. This city, however, being miry and fetid, is therefore called the filthy Jerusalem; and here they run about the streets, up to the ankles in dirt and mud, pouring out complaints and lamentations. They see these cities—indeed I have sometimes seen them myself—and the streets therein, with

all their defilements, represented as in open day. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem, the gate seeming as it were to be opened. He was encompassed about with wandering stars, especially on his left side; wandering, in opposition to fixed stars, around a spirit, signifying in the spiritual world falsities. He approached, and applied himself to the upper part of my left ear, which he seemed to touch with his mouth, in order to speak with me; but he did not speak in a sonorous tone of voice like others, but within himself, nevertheless in such a manner that I could hear and understand. He stated himself to be a Jewish Rabbi, adding that he had been in that miry city for a long time, and that the streets thereof were nothing but mud and dirt. He said also there was nothing to eat in it but dirt, and on asking why he who was a spirit desired to eat, he replied that he did eat, and that when he desired to eat, nothing was offered to him but mud, which grieved him exceedingly. He inquired what he must do, having in vain tried to meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, informing him it was folly to seek for them, for even if they were found, they could not possibly afford him any assistance. After adverting to some recedite circumstances respecting them, I added, that no other ought to be sought after but the Lord alone, who is the Messiah whom they had despised on earth, for that he rules the universe, and that help only comes from Him. He then asked anxiously and repeatedly where the Lord was. I replied he was to be found everywhere, and that he hears and knows all men. At that instant other Jewish spirits drew him away from me.

941. There is also another city on the right of Gehennah, or between Gehennah and a lake, where the better sort of the Jews seem to themselves to dwell. This becomes changed, however, in appearance according to their phantasies, sometimes being turned into villages, at others into a lake, and again into a city; and its inhabitants are much afraid of robbers, but so long as they remain in the city they are secure. Between the two cities there is a kind of triangular space, very dark, where are robbers, who are Jews, but of the most abandoned sort, who cruelly torture whomsoever they meet. The Jews out of fear call these robbers the Lord, and the desert in which they reside the earth. As a security against the robbers, at the entrance into the city, which is at an angle on the right side, there is a good spirit stationed, who receives all comers, and before whom, as they arrive, they bow themselves towards the earth. They are admitted under his feet, this being the ceremony observed here on these occasions. A certain spirit approaching me suddenly, I demanded whence he came? He replied, that he was making his escape from the robbers, whom he feared, because they kill, slaughter, burn, and boil men, inquiring where he might be safe. I asked whence and from

what country he came? And in consequence of his terror he dared not give me any other answer than that it was the Lord's earth, for they call that desert the earth, and the robbers the Lord. Afterwards the robbers presented themselves. They were very black, and spoke in a deep tone of voice like giants, and, what is surprising, induced a sense of dread and horror on their approach. I asked them who they were? And they answered, that they were in quest of plunder. I inquired what they meant to do with their plunder, and whether they did not know that they were spirits, and therefore could neither seize upon nor amass plunder, and that such notions were the phantasies of their evils? They replied, that they were in the desert in quest of booty, and tortured whomsoever they met. At length, whilst with me, they acknowledged that they were spirits, but still could not be prevailed upon to believe that they were out of the body. Those who thus wander about are Jews, who threaten to kill, slaughter, burn, and boil whomsoever they meet, even though they be of the same race, and even friends. Hence the nature of their disposition was discoverable, although in the world they durst not make it publicly known.

942. Not far from the filthy Jerusalem there is also another city, which is denominated the Judgment of Gehennah, where those dwell who claim heaven as due to their own righteousness, and condemn others who do not live according to their phantasies. Between this city and Gehennah there appears, as it were, a tolerably handsome bridge, of a pale or grayish color; a black spirit, whom they fear, is stationed to prevent their passing over, for on the other side of the bridge is Gehennah.

943. Those who in the life of the body have made pleasure their end and aim, loving nothing so much as to indulge their natural propensities, and live in luxury and festivity, caring only for themselves and the world, without any regard to things divine, and who are devoid of faith and charity, are after death first introduced into a life similar to that passed in the world. There is a place in front towards the left, at a considerable depth, where all is pleasure, frolic, dancing, feasting, and light conversation. Hither such spirits are conveyed, and then they know no other but that they are still in the world. After a short time, however, the scene is changed, and then they are carried down to the hell which is beneath the back-parts, and is merely excrementitious; for such exclusively corporeal pleasure becomes in another life mere excrement. I have seen them there carrying dung and bemoaning their lot.

944. Such of the female sex as from a low and mean condition have become rich, and in consequence of the haughtiness thence conceived give themselves up entirely to pleasure and to an idle and effeminate life, lying in state beds like queens, and delighting to preside at the tables of luxury and refinement, without

regard to other concerns—when they meet in another life, quarrel miserably one with another, beating, tearing, and pulling each other by the hair, and behaving like so many furies.

945. *But it is otherwise with those who are born to the pleasures or enjoyments of life, being brought up from their infancy in such things;—as queens, and others of noble parentage, and the rich likewise; for these, notwithstanding the pleasures, delicacies, and splendors in which they lived, are amongst the happy in the other world, if they have been principled in faith towards the Lord and in charity towards their neighbor. For it is an error to think of meriting heaven by a total abdication of the enjoyments of life, power, and wealth, and thus by sinking into wretchedness; for the renunciation of these, inculcated in the Word, is to esteem them as nothing in respect to the Lord, and to regard terrestrial life as nothing in comparison with heavenly life.*

946. *I have conversed with spirits in reference to the probability of few being disposed to believe that such and so many [states] exist in another life, in consequence of man having no other than a very general and obscure conception of the nature of the life after death—one which is indeed next to none at all—and in which they have confirmed themselves by observing that a soul or spirit is invisible to the bodily eye. And the learned—although they maintain the existence of the soul or spirit, yet by adhering to artificial expressions and terms, which tend to obscure, yea, even to extinguish the understanding of things, and by being immersed in selfish and worldly pursuits, and seldom regarding the public good and heaven—believe still less than the ignorant. The spirits with whom I conversed were much surprised that this should be the case with man, who is so well aware that even nature, in her every kingdom, presents so many various and wonderful contrivances of which he is ignorant. Thus, for example, it would fill a volume to recount the amazing and unheard of particulars of structure in the internal human ear alone, the existence of which is admitted by all; but, if a fact be stated concerning the spiritual world, from which all and every thing in the kingdoms of nature derive their existence, scarcely any one gives credit to it, by reason, as was said, of the preconceived and confirmed opinion, that it is nothing because it is unseen.*

GENESIS.

CHAPTER THE NINTH.

CONTINUATION RESPECTING THE HELLS. IT HERE TREATS OF HELLS DISTINCT FROM THE PRECEDING.

947. *THOSE* who are deceitful, and seek to secure every thing to themselves by deceitful contrivances, and who have confirmed themselves in such habits by their success during the life of the body, appear to themselves to dwell towards the left in a very large tun, denominated the infernal tun, over which there is a covering, and on its outside a small globe on a pyramidal base, which they actually suppose to be the universe under their inspection and government. Such amongst them as have craftily persecuted the innocent, dwell therein for ages—I was informed that some had remained there already during twenty ages—and when they are let out, they entertain the phantasy, that the universe is a kind of globe, which they walk around, and trample under foot—believing themselves to be its gods. I have sometimes seen and conversed with them concerning their phantasy, but having acquired such a nature during their abode in the world, they could not be withdrawn from it. I repeatedly perceived also, with what subtle sophistry they could pervert the thoughts, turning them in an instant in a different direction, and substituting others with such incredible craftiness that it could scarcely be recognized as their doing. In consequence of this, these spirits are never admitted to men, for they infuse their poison so secretly and clandestinely that it is impossible to perceive it.

948. There is also to the left another tun, as it appears to them, in which reside certain spirits, who in the life of the body supposed when they did evil they were doing good, and vice versâ, consequently who put good in the place of evil. These continue there for a time, and are then deprived of rationality; in which state they are as it were in a dream, and whatsoever they do is not imputed to them. Still, however, they seem to themselves to be awake, and on the recovery of their rationality they are restored to themselves, and become as other spirits.

949. In front, towards the left, there is a certain vault destitute of light—indeed it is so thoroughly dark as to be on that account called the gloomy vault [camera obscura]. In this place those reside who have coveted the possessions of others, and who—having their minds continually intent thereon—have eagerly appropriated them without regard to conscience, the moment any specious pretence has offered for so doing. Some of these, during

their life in the body, dwelt in no small degree of dignity, ascribing, however, to craftiness the honor due to prudence. In that vault they consult together, as they used to do in the body, how they may fraudulently deceive others, calling its darkness their delight. The state to which those who dwell there, and who have dealt fraudulently, are at length reduced, was shown to me, as seen in the broad light of day. Their countenances are worse than those of the dead, being of a livid color and cadaverous appearance, and horribly wrinkled, in consequence of their being always tormented by anxiety.

950. *There was a phalanx of spirits rising from the side of Gehennah to a considerable height in front, from whose sphere it was evident that they had no regard for the Lord, and despised all divine worship, for the quality of spirits may be perceived by their spheres alone on their first approach. Their speech was undulatory. One of them, uttering some scandal against the Lord, was in consequence instantly cast down towards one side of Gehennah. From the front they ascended over the head, hoping to find some with whom they might join themselves for the purpose of subduing others; but they were stopped by the way, and given to understand that unless they desisted it would be to their own detriment, so they halted, and thus became visible. Their faces were black, and they had about the head a white bandage, denoting that they regard divine worship, and consequently the Word of the Lord, as dark matters—useful only to keep the vulgar under the restraints of conscience. Their residence is near Gehennah, where are flying but not poisonous dragons, whence this place is called the habitation of dragons;—as they are not, however, deceitful, their hell is less grievous. These spirits also ascribe all things to themselves and their own prudence, and boast that they are afraid of no one; but it was shown them that a mere hiss suffices to excite their alarm and put them to flight; for, a hissing noise being heard, they were so terrified that they thought all hell was rising up to fetch them away, and the heroes suddenly discovered all the fearfulness of women.*

951. *Those who whilst here have fancied themselves saints, are in the lower earth before the left foot, where they occasionally appear to themselves to have a shining countenance—owing to the idea of their own sanctity. At length it comes to pass, that they are seized with the greatest desire of ascending into heaven, which they suppose to be on high; this desire becomes increased, and is changed more and more into anxiety, which grows upon them immensely, until they acknowledge that they are no saints. When taken away from thence, it is given them to be sensible of their own stench, which is indeed most offensive.*

952. *A certain spirit having assumed in the world an appearance of sanctity, to gain the esteem of men, and thereby merit heaven, supposed himself holy, and stated that he had led a pious*

life, and given much time to prayer, thinking it sufficient for every one to be concerned about and provide for himself. He added also that he was a sinner, and was ready to suffer, even to be trodden under foot by others, calling this Christian patience, and declaring that he was willing to be the least, in order to become the greatest in heaven. On being examined whether he had done good to any one, or had performed works of charity, or been desirous of doing so, he said that he knew not what was meant by works of charity, only that he lived a holy life. Pre-eminence being the principal aim of this man—he accounting others vile in comparison with himself, more especially because he thought himself a saint—he appeared in the human form white down to the loins, but afterwards became changed, first into a darkish blue, and subsequently to a black color, and, inasmuch as he desired to rule over others, despising them in comparison with himself, he became blacker than they. The state of those who wish to be greatest in heaven may be seen above, n. 450, 452.

953. Being conducted through some mansions of the first heaven, I saw at a distance from thence an extensive sea swelling with mighty waves, the boundaries of which stretched beyond the range of vision. I was informed that those who had desired worldly grandeur, and were solicitous only to procure glory, without regard to the lawfulness of the means, are possessed with such phantasies, and behold a sea like this, in the constant dread of being drowned in it.

954. The phantasies which have prevailed during the life of the body are changed in another life into others corresponding to them. Thus, for example, those who were violent and unmerciful on earth, have these vices changed into an incredible degree of cruelty, and appear to themselves to murder and torment in divers ways every companion they meet with, the delight from these practices constituting their highest gratification. Such as have been bloodthirsty take pleasure in torturing spirits even to blood, supposing them to be men, and not knowing otherwise. At the sight of blood—for such is their phantasy that they see as it were an appearance of it—they are highly delighted. The phantasies of the avaricious induce them to believe themselves infested with mice, and other similar animals, according to the specific nature of their vice. Those who have been delighted with mere pleasures, accounting them the ultimate end of existence—their highest good, and, as it were, their heaven—find their highest gratification in dwelling in privies, perceiving them as most agreeable. Some inhabit urinous and stinking lakes, others miry places, &c.

955. There are besides divers kinds of punishment with which the wicked are most grievously tormented in another life, rushing into them as they return into their own filthy lusts. Hence they feel shame, terror, and horror of such practices, and at length desist from them. These punishments are of various

kinds, but consist in general of laceration, cutting to pieces, punishments under veils, and many others.

956. Those who, being addicted to revenge, fancy themselves greater than everybody else, esteeming others as nothing in respect to themselves, are punished by laceration, which is thus effected. They are bedaubed all over the body and face, so that there are scarcely any traces of a human figure left. The face looks like a thick round cake, the arms resemble coarse garments, which being stretched out are set in motion on high, and turned constantly towards heaven, whilst the nature of their offence is publicly proclaimed; and this is continued till they are most intimately touched with shame, and are thus compelled in a suppliant manner to beg forgiveness, and submit to authority. Afterwards they are conveyed to a miry lake, near the filthy Jerusalem, and are plunged and tumbled therein, until they are all covered with mud; and this is repeated until such lust is taken away. In this lake there are malicious women belonging to the province of the Vesica Urinatoria.

957. Those who in the life of the body have contracted a habit of speaking one thing and thinking another—especially if, under the mask of friendship, they have sought to obtain the wealth of others—wander about in another life, and wheresoever they come inquire whether they may abide there, saying that they are poor. On being received in any place, they covet all that they see in consequence of the lust that is in them; but as soon as their evil nature is discovered, they are punished and expelled, sometimes being miserably racked in different ways—according to the nature of the deceit and hypocrisy which they have contracted—some as to their whole body, others as to the feet, loins, breast, or head, and others only as to the region about the mouth. These torments consist of reciprocal reverberations of a nature not to be described, being violent collisions, and consequently stretching of parts, which make them fancy themselves torn into small pieces, struggling violently all the while. These rack-like punishments are of very various kinds, and are frequently repeated at intervals until the sufferers become affected with fear and horror at the thought of deceiving by false speeches—every succeeding punishment operates to the removal of something. The executioners declare they are so delighted with their office that they would like to exercise it to all eternity.

958. There are troops of spirits wandering about, of whom others are exceedingly afraid. They apply themselves to the lower part of the back, and torment by rapidly jerking and violently and audibly twisting the bodies of spirits into the form of a cone, having its apex upward, and towards which they direct their chief force. Whosoever is let into this cone—and they are deceitful hypocrites who are thus punished—especially if he be towards its top, is miserably racked in every joint.

959. *One night on awaking, I heard some spirits about me, who were desirous to ensnare me in my sleep, and after a little while I had a dismal dream. On again awaking, I was much surprised to see suddenly present certain chastising spirits, who inflicted terrible punishment on those who had endeavored to ensnare me whilst asleep, by clothing them as it were with visible bodies, having corporeal senses, and then torturing them by violent collisions of the parts in all directions, attended with pangs owing to the struggles thereby occasioned. The chastising spirits desired to kill them if they could—they being principally the sirens spoken of n. 831—and this added greatly to their violence. The punishment lasted a long while, extending to several troops about me; and what was surprising, all who had endeavored to ensnare me were discovered, notwithstanding they sought to conceal themselves; for being sirens, they endeavored by numerous contrivances to avoid punishment, but in vain. Sometimes they tried to escape by hiding themselves in the interior parts of nature; at others by pretending not to be the persons who had offended. Now they sought to transfer the punishment to others by transferring to them their own ideas; then they pretended that they were infants who were thus tortured, or good spirits, or angels, with a variety of other artifices—but all to no purpose. Wondering that they were so severely punished, I perceived that it was because their crime was of so enormous a kind, arising from the necessity there is that man should sleep in safety, since otherwise the human race must necessarily perish. I was also made aware that the same thing occurs, although man is ignorant of the fact, in reference to others, whom these spirits endeavor by their artifices to assault during sleep; for unless it be given to converse with spirits, being with them by internal sense, it is impossible to hear, and much more to see, such things, notwithstanding they happen alike to all. The Lord is particularly watchful over man during sleep.*

960. *There are certain deceitful spirits, who, whilst they lived in the body, practised secret artifices, and some of them, who, by a mischievous simulation assumed the semblance of angels with a view to deceive. Such spirits learn in the other world to withdraw themselves into the more subtle part of nature, retiring from the observation of others, thinking thus to secure themselves from punishment. These, however, not only undergo racking pains like the others, according to the nature and heinousness of their deceit, but are also cemented together in such a way, that the more they desire to be loosened or separated from each other, so much the closer do they adhere. This punishment is attended with more intense torture, as answering to their deeper laid stratagems.*

961. *Some persons from habit, and others from a spirit of derision, accustom themselves to introduce texts of Holy Scripture*

in common discourse, however trifling or ridiculous it may be, thinking thus to add weight and give a finish to their idle jestings. But such thoughts and sayings adjoin themselves to their corporeal and defiled ideas, and in another life—by returning with their profane adjuncts—occasion them much mischief. These spirits also undergo the punishment of the rack until they desist from such habits.

962. *There is also a mode of punishment in which spirits are as it were torn asunder as to their thoughts, the interior thoughts being at war with the exterior. This is attended with interior torture.*

963. *The punishment of the veil is a very common one, and is effected in this manner. The offender, in consequence of the phantasies by which he is impressed, appears to himself to be under a veil, stretched out to a great distance, which is as it were a cohering cloud, condensed according to the culprit's phantasy. Under this cloud the sufferers run here and there, with an exceedingly eager desire to make their escape, and with different velocities, until they are wearied out, this generally continuing for the space of an hour, more or less, and being attended with different degrees of torture according to the intensity of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, are rendered by self-love unwilling to acknowledge it, and are angry to think that it is the truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out.*

964. *There is also another kind of veil, in which the offender is enveloped as in a sheet, so that he seems to himself to be bound hand, foot, and body, and is at the same time impressed with a strong desire to extricate himself. This he imagines may be easily effected, as he is only wrapped up in a single fold, but, on making the attempt, the more he unfolds it, the longer it grows, until he is driven at last to despair.*

965. *What has been said may suffice concerning the hells and the punishments inflicted therein. Infernal torments are not, as some suppose, the stings of conscience, for those who are in hell have no conscience, and consequently cannot be so tormented, for such as have had conscience are amongst the blessed.*

966. *It is to be observed, that no one suffers any punishment and torment in another life on account of hereditary evils, but for the actual evils which he has himself committed.*

967. *When the wicked endure punishment, there are always angels present to regulate its degree, and alleviate the pains of the sufferers as much as may be. They cannot, however, remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself, and unless it were removed by punishments, the evil spirits must necessarily be kept in some*

hell to eternity, for otherwise they would infest the societies of the good, and do violence to that order appointed by the Lord, on which the safety of the universe depends.

968. *Some have entertained the notion that the devil ought not to be spoken to, but that he should be shunned and avoided. Such, however, are instructed that it would do no injury to those whom the Lord defends, even were they encompassed about with all the powers of hell both within and without—as has been given me to know by various and astonishing experience—so that at length I had no fears of conversing even with the very worst of the infernal crew—this being granted to me, that I might become acquainted with their nature. When some have expressed their surprise that I should discourse with such wicked creatures, I have informed them not only that such conversation is unattended with injury to myself, but also that devils in the other world were once men, who, during their sojourn here lived in hatred, revenge, and adultery, many of whom were then held in superior respect and esteem; yea, that there are some amongst them whom I knew in the body, for that the devil is nothing else but such an infernal crew. I stated further, that men during their life in the body, have attendant on them at least two spirits from hell and two angels from heaven, the infernal spirits bearing rule with wicked men, but being subdued and forced to serve with the good; consequently that it is an error to suppose that any devils have existed from the beginning of creation, except those who were once such men. On hearing this account they were much amazed, and confessed that they had entertained an entirely different opinion of the devil and his crew.*

969. *In so large a kingdom, where all the souls of men since the beginning of creation flock together, nearly a million coming weekly from this earth, each with his particular temper and nature different from every other, and where there is a general communication of the ideas of each—notwithstanding all things both generally and specifically have to be reduced to order, and this continually—there must necessarily exist an indefinite number of circumstances which have never entered into the idea of man. Now as scarcely any one has heretofore conceived any except a very obscure idea either of heaven or hell, what has been said above will naturally appear strange and marvellous, owing more especially to this, that spirits are generally supposed to be destitute of the senses, although they possess them more exquisitely than men; nay, evil spirits, by artifices unknown in the world, have the power of inducing on others a sense almost, as it were, corporeal, and thus far more gross.*

970. *The nature of vastations will be considered at the conclusion of the present chapter.*

CHAPTER IX.

1. AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of heaven, to every thing which the ground causeth to creep forth, and to all the fishes of the sea; let them be given into your hands.

3. Every reptile which liveth shall be meat for you; as the esculent vegetable of the herb [olus herbæ] have I given it you all.

4. Only flesh with the soul thereof, the blood thereof, shall ye not eat.

5. And surely your blood with your souls will I require; from the hand of every wild beast will I require it, and from the hand of man [homo]; from the hand of the man [vir] his brother will I require the soul of man [homo].

6. Whoso sheddeth man's blood in the man, his blood shall be shed; for in the image of God made he man.

7. And you, be ye fruitful, and multiply; be ye poured forth upon the earth, and multiply therein.

8. And God said to Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living soul which is with you, to the bird, to the beast, and to every wild beast of the earth with you; from all going forth of the ark, even to every wild beast of the earth.

11. And I establish my covenant with you; and all flesh shall not be cut off any more by the waters of a flood; and there shall be no more a flood to destroy the earth.

12. And God said, This is the token of the covenant which I give between me and you and every living soul which is with you, into the generations of the age.

13. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth.

14. And it shall be, in beclouding myself with a cloud over the earth, and the bow is seen in the cloud,

15. That I will remember my covenant which is between me and you and every living soul in all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I see it, to remember the everlasting covenant between God and every living soul in all flesh which is upon the earth.

17. And God said to Noah, This is the token of the covenant

which I establish between me and all flesh which is upon the earth.

18. And the sons of Noah, who went forth of the ark, were Shem, and Ham, and Japheth: and Ham, he is the father of Canaan.

19. These are the three sons of Noah: and of them was the whole earth overspread.

20. And Noah began to be a man [vir] of the ground, and he planted a vineyard:

21. And he drank of the wine, and was drunken; and he was uncovered in the midst of his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and they both laid it upon the shoulder, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren.

26. And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28. And Noah lived after the flood three hundred years and fifty years.

29. And all the days of Noah were nine hundred years and fifty years; and he died.

THE CONTENTS.

971. THE state of the regenerate man now follows; and first of the dominion of the internal man and the submission of the external.

972. All things belonging to the external man are subject and subservient to the internal, verse 1 to 3; but particular caution is necessary, lest man should immerse the goods and truths of faith in his lusts, or by goods and truths which are of the internal man confirm evils and falses, which must of necessity condemn him to death, and punish him, verses 4 and 5, and thus destroy the spiritual man, or the image of God, with him, verse 6. This being prevented, all things will prosper with him, verse 7.

973. It next treats of the state of man after the flood, whom the Lord so formed that he might be present with him by means of charity, and thus prevent his perishing like the last posterity of the Most Ancient Church, verses 8—11.

974. Afterwards the state of man subsequent to the deluge, who is in a capacity to receive charity, is described by *a bow in the cloud*, which he resembles, verses 12—17. The relation this *bow* has to the man of the church, or the regenerate man, verses 12, 13;—to every man in general, verses 14, 15;—to the man who is in a capacity of being regenerated in particular, verse 16;—and consequently not only to man within but also to man without the church, verse 17.

975. It treats lastly of the Ancient Church in general; by *Shem*, there is understood internal worship, by *Japheth*, corresponding external worship, by *Ham*, faith separate from charity, and by *Canaan*, external worship separate from internal,—from verse 19 to the end. This church, through the desire to investigate the truths of faith of itself, and by reasonings, first lapsed into errors and perverse opinions, verses 19—21. Those who are in external worship separate from internal, deride the doctrine of faith itself, in consequence of such errors and perverse opinions, verse 22; but such as are in internal worship, and in external thence derived, interpret such things to good, and excuse them, verse 23. Those who are in external worship separate from internal, are most vile, verses 24, 25; and still they may perform vile services in the church, verses 26, 27.

976. Lastly, the duration and state of the first Ancient Church are described by the years of Noah, verses 28, 29.

THE INTERNAL SENSE.

977. INASMUCH as it here treats of the regenerate man, it may be expedient to point out briefly his nature as compared with one who is not regenerate, that thus the nature of both may be understood. With the regenerate man there is a *conscience* of what is good and true, and he does good and thinks truth from *conscience*; the good which he does being the good of charity, and the truth which he thinks the truth of faith. The unregenerate man has no *conscience*, or if any, it is not a *conscience* of doing good from charity, and of thinking truth from faith, but from some love or other regarding himself or the world, wherefore it is a *spurious or false conscience*. With the regenerate man there is joy when he acts according to *conscience*, and anxiety when forced to do or think contrary to it; but it is not so with the unregenerate, for in many instances he does not know what *conscience* is, much less what it is to do any thing either according or contrary to it, he doing only what

favors and thus gratifies his own loves, since to act contrary thereto occasions anxiety. The will and understanding are renewed with the regenerate man, and constitute his *conscience*, or in other words are in that *conscience* by which the Lord operates the good of charity and the truth of faith with him. The unregenerate man, however, is destitute of will, having lust in its stead, whence comes a proneness to every evil; neither is there understanding, but ratiocination, and hence a tendency to whatever is false. With the regenerate man there is celestial and spiritual life; his capacity of thinking and understanding what is good and true being derived from the life of the Lord through the *remains*, of which we spoke above, and hence he has the faculty of reflection; but the unregenerate man possesses only corporeal and worldly life. With the regenerate the internal man has the dominion, the external being obedient and submissive; but with the unregenerate the external man rules, the internal being quiescent, as if it had no existence. The regenerate man knows, or has a capacity of knowing on reflection, what the internal man is, and what the external; but of these the unregenerate man is altogether ignorant, nor can he know them although he reflects, since he is unacquainted with the good and truth of faith originating in charity. Hence may be seen what is the quality of the regenerate, and what of the unregenerate man, and that they differ from each other like summer and winter, and light and darkness; wherefore the regenerate is a living, but the unregenerate a dead man.

978. What the internal man is, and what the external, is known to few, if any, in the present day. It is generally supposed that they are one and the same, and the reason of this supposition is, because the generality of persons believe that they do what is good and think what is true of themselves, or from *proprium*, this idea originating in their *proprium*. The internal man is, however, as distinct from the external as heaven from earth. Both the learned and the unlearned, when reflecting on the subject, entertain no other conception respecting the internal man but as consisting of thought, because it is within; and believe that the external man is the body, with its sensual and voluptuous principle, because they are without. Thought, however, which is thus ascribed to the internal man, does not in fact belong thereto; for in the internal man there are nothing but goods and truths derived from the Lord, *conscience* being implanted in the interior man by the Lord. Thus the wicked, yea, the very worst of men, and even those who are destitute of *conscience*, have thought; hence it is evident, that thought does not belong to the internal, but to the external man. That the material body, with its sensual and voluptuous principle, does not constitute the external man, is manifest from this consideration, that spirits, who have no material bodies, have an

external man as well as men on earth. What the internal man is, and what the external, cannot be known, unless we are first aware that there is in every man a celestial and spiritual principle corresponding with the angelic heaven, a rational principle corresponding with the heaven of angelic spirits, and an interior sensual principle corresponding with the heaven of spirits. For there are three heavens answering to these three principles in man, which are most perfectly distinct from each other; and hence after death the man who has conscience enters first into the heaven of spirits, he is afterwards elevated by the Lord into the heaven of angelic spirits, and lastly into the angelic heaven, which could not possibly take place unless there were in him as many heavens, with which and with the state of which he has a capacity of corresponding. Hence it was made manifest to me what constitutes the internal, and what the external man. The internal man is formed of what is celestial and spiritual; the interior or intermediate man, of what is rational; and the external man of sensual things, not belonging to the body, but derived from bodily things; and this is the case not only with man, but also with spirits. To speak in the language of the learned, these three, the internal, interior, and external man, are like *end*, *cause*, and *effect*; and it is well known that no *effect* can possibly be produced unless there be a *cause*, and that there is no *cause* without an *end*. *Effect*, *cause*, and *end*, are as distinct from each other as exterior, interior, and inmost. Strictly speaking, the sensual man—or he whose thought is grounded in sensual things—is the external man, and the spiritual and celestial man, the internal man, but the rational man is intermediate between the two—that by which the communication of the internal and external is effected. I am aware that few will apprehend these statements, in consequence of the generality of mankind living in external things, and making them the ground of their thoughts. Hence some regard themselves as like the brutes, believing that on the death of the body they shall die also, although they then first begin truly to live. After death, those who are good, at first live the sensual life in the world or heaven of spirits, afterwards the interior sensual life in the heaven of angelic spirits, and lastly the inmost sensual life in the angelic heaven, this angelic life being the life of the internal man, concerning which scarcely any thing can be said which is comprehensible by man. The regenerate may know that such life exists by reflecting on the nature of the good and the true, and of spiritual warfare, for it is the life of the Lord in man, since the Lord—by the internal man—introduces the good of charity and the truth of faith into his external man. What is thence perceived in his thought and affection is of so general a nature, that in it are contained innumerable particulars flowing from the internal man, which man cannot in any

degree distinguish until he enters the angelic heaven: see what is said above, n. 545, when speaking of our experience on this subject. What is here stated concerning the internal man being above the comprehension of the generality of mankind, is not necessary to salvation; it is enough to know that there is an internal and an external man, and to acknowledge and believe that all goodness and truth are from the Lord.

979. These observations on the state of the regenerate man, and on the influx of the internal into the external man, are premised, because this chapter treats of the regenerate man—of the dominion of the internal over the external man—and of the obedience of the external man.

980. Verse 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. God blessed*, signifies the presence and grace of the Lord; *Noah and his sons*, signify the Ancient Church; *be fruitful*, the goods of charity; *and multiply*, the truths of faith, which were now to be increased; by *replenishing the earth*, is signified in the external man.

981. *God blessed*, signifies the presence and grace of the Lord, as is evident from the signification of *blessing*. *To bless*, in the Word, denotes in the external sense to enrich with every earthly and corporeal good, according to the explanation of the Word given by those who abide in the external sense—as the ancient and modern Jews, and also the Christians, especially in the present day—wherefore they made the divine *blessing* to consist in riches, an abundance of possessions, and self-glory. *To bless*, in the internal sense, however, is to enrich with all spiritual and celestial good, which *blessing* is and never can be given except by the Lord, and on that account it denotes his *presence* and *grace*, which necessarily bring with them such spiritual and celestial good. It is said *presence*, because the Lord is present only in charity, and it here treats of the regenerate spiritual man, who acts from charity. The Lord is indeed *present* with every man, but in proportion as man is distant from charity, in the same proportion the *presence* of the Lord—so to speak—is more absent, or the Lord is more remote. The reason why *grace* is mentioned, and not *mercy*, is, because celestial men never talk of *grace*, but of *mercy*, whilst spiritual men never mention *mercy*, but *grace*. This mode of speaking is grounded in the circumstance that those who are celestial acknowledge the human race to be nothing but filthiness, yea, in itself excrementitious and infernal; wherefore they implore the *mercy* of the Lord, and hence *mercy* is predicated of this state. Those, however, who are spiritual, although they know the human race to be of such a nature, yet they do not acknowledge it, because they remain in *proprium*, which they love; wherefore they speak with difficulty of *mercy*, but easily of *grace*.

This is a consequence of the humiliation of both ; for in proportion as any one loves himself, and thinks that he can do good of himself, and thus merit salvation, he becomes less capable of imploring the Lord's *mercy*. The reason why some can implore *grace* is, because it is become a customary form of prayer, and when thus sought there is but little of the Lord and much of themselves in their idea of it, as any one may discover in himself whilst he names the *grace* of the Lord.

982. By *Noah and his sons* is signified the Ancient Church, as was said and shown above, and as is evident also from what follows.

983. *Be fruitful* signifies the good of charity, and *multiply* the truths of faith, which were now about to be increased, as is evident from the signification of both expressions in the Word, where *to fructify or to produce fruit*, is constantly predicated of charity, and *to multiply*, of faith, as was shown above, n. 43, 55 ; and in further confirmation of which it is permitted to adduce the following passages from the Word : "Turn, O backsliding children ;—I will give you pastors according to mine heart, and they shall feed you with *knowledge and intelligence*. And it shall be that ye shall be *multiplied* and *made fruitful* in the *earth*," (Jerem. iii. 14—16 ;) where, *to multiply* manifestly denotes growth in knowledge and intelligence, that is, in faith, and *to be made fruitful* relates to the goods of charity ; for it there treats of the implantation of a church, in which faith or *multiplication* precedes. Again, in the same prophet : "I will gather the remnant of my flock out of all lands whither I have driven them, and will bring them again to their folds, and they shall *be fruitful* and *multiplied*," (xxiii. 3 ;) speaking of a church already planted, consequently *fruitful* as to the goods of charity and *multiplied* as to the truths of faith. So in Moses : "Moreover I will look to you, and make you *to be fruitful* and I will make you *to be multiplied*, and establish my covenant with you," (Levit. xxvi. 9 ;) speaking in the internal sense of the celestial church, wherefore *to be fruitful* is predicated of the goods of love and charity, and *to be multiplied*, of the goods and truths of faith. In Zechariah : "I will redeem them, and they shall be *multiplied* as they have been *multiplied*," (x. 8 :) that *to be multiplied* is here predicated of the truths of faith is evident from the fact of their being about *to be redeemed*. In Jeremiah : "The city shall be builded upon her own heap—and out of them shall proceed confession, and the voice of them that make merry, and I will cause them to be *multiplied*, and they shall not be diminished—their sons also shall be as aforesaid," (xxx. 18—20 ;) speaking of the affections of truth, and of the truths of faith ; the former being denoted by *confession, and the voice of them that make merry*, and the latter by *being multiplied ; sons* also there represent truths.

984. *To replenish the earth* means in the external man, as is manifest, because *earth* signifies the external man, and has been demonstrated above. In reference to the goods of charity and the truths of faith in the regenerate man, it may be observed that they are implanted in his conscience by means of faith, or by the hearing of the Word, therefore they are necessarily first implanted in his memory, which belongs to the external man. When the man is regenerated, and the internal man acts, the same takes place with respect to *fructification and multiplication*, the goods of charity putting themselves forth in the affections of the external man, and the truths of faith in his memory *increasing and multiplying* in both. The nature of this *multiplication* may be known to every regenerate person, as well from the Word, from the rational man, and from scientifics, by which he becomes more and more confirmed, this being an effect of charity, the Lord alone operating by charity.

985. Verse 2. *And let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of heaven, to every thing which the ground causeth to creep forth, and to all the fishes of the sea; let them be given into your hands. The fear of you and the dread of you*, signify the dominion of the internal man, *fear* having reference to evils, and *dread* to falses; *upon every beast of the earth*, signifies upon the lusts which are of the mind [*animus*]; and *upon every bird of heaven*, signifies upon the falsities which belong to the reasoning principle. *To every thing which the ground causeth to creep forth*, denotes the affections of goodness; *to all the fishes of the sea*, scientifics; and *let them be given into your hands*, signifies the possessions of the internal man in the external.

986. *The fear of you and the dread of you*, signifies the dominion of the internal man, *fear* having reference to evils and *dread* to falses, as may be seen from the state of the regenerate man. The state of man before regeneration is such, that lusts and falsities which are of the external man, continually predominate, and hence arises combat. When he is regenerated, then the internal man has dominion over the external, that is, over his lusts and falsities, and then man is in *fear* of evils and *dread* of falses, both of which are contrary to conscience—to act in opposition to which affects him with horror. Howbeit, it is not the internal but the external man who *fears* evils and *dreads* falses, wherefore it is here said *let the fear of you and the dread of you be upon every beast of the earth, and upon every bird of the heaven*, that is, upon all lusts, signified by *beasts*, and upon all falsities, meant by the *bird of heaven*. This *fear and dread* appear as if they were man's own, but they arise from the following cause. There are, as has been previously stated, attendant on every man at least two angels, by whom he has communication with heaven, and two evil spirits, by

whom he has communication with hell. When the angels rule—as with the regenerate man—then the attendant evil spirits dare not attempt to do any thing contrary to the good and the true, because they are in bondage, for, on their venturing to do any thing evil, or to speak what is false—that is, to excite it—they are instantly seized with a kind of infernal *fear and dread*. This *fear and dread* are what are perceived by man as contrary to conscience; and as soon as he does or speaks any thing contrary to this, he falls into temptation, and into the pangs of conscience—that is, into a kind of infernal torment. *Fear* is predicated of evils and *dread* of falses, in consequence of the spirits attendant on man not so much *fearing* to do evils as to speak falses; for man is born again, and receives conscience by the truths of faith, wherefore spirits are not allowed to excite falses. With every one of them there is nothing but mere evil, this being in them, constituting their essential nature, and consequently its every tendency; and as they are in evil, and their own proper life consists in evil, they are excused when doing evil, whilst in the promotion of any use. To speak what is false is not, however, permitted them; and the reason is, that they may learn what is true, and thereby as far as possible be amended, so that they may be subservient to some vile use: but more will be said on this subject, by the divine mercy of the Lord, in the following pages. It is similar with the regenerate man, whose conscience, being formed of the truths of faith, is a conscience of what is right, and evil of life itself is to him what is false, because it is contrary to the truth of faith. It is otherwise, however, with the man of the Most Ancient Church who had perception, since he perceived the evil of life as evil, and the false of faith as falsity.

987. *Upon every beast of the earth*, means upon the lusts which are of the mind [*animus*], as is demonstrable from the signification of *beasts* in the Word, where they are used to denote either affections or cupidities. The affections of good are signified by tame, useful, and clean *beasts*; and the affections of evil, or lusts, by wild, useless, and unclean *beasts*, as stated above, n. 45, 46, 142, 143, 246, 776. In the present instance, they are called *beasts of the earth*, because they represent cupidities, not *beasts of the field*. In respect to the dominion of the regenerate man over lusts, it is to be observed, that those greatly err, and are never regenerated, who believe that they can of themselves rule over evils; for man being nothing but evil, he is a mass of evils, and his whole will is mere evil, as was stated in the preceding chapter, verse 21—“The fashion of the heart of man is evil from his childhood.” It has been proved to me by sensible experience, that a man, a spirit, yea, even an angel, considered in himself—that is, as to his *proprimum*—is as the most vile and filthy excrement, and when left

to himself breathes nothing but hatred, revenge, cruelty, and the most filthy adulteries; these things constituting his *proprium*, and his will. This may appear to every person only on reflecting that man, when first-born, is more vile than any living creature amongst all the wild beasts and beasts; and when he grows up, and is left to his own government, unless he were prevented by external restraints—such as the penalties of the law, and those obligations which he lays upon himself in order to grow great and rich—he would rush headlong into all sorts of wickedness, and never rest until he had subdued all in the universe, and had amassed to himself their wealth, not sparing any but those who submitted to become his slaves. Such is the nature of every man, notwithstanding his ignorance of it, by reason of his inability to accomplish his evil purposes, in consequence of their impossibility; had he, however, the ability—thus, were it possible, all restraints being removed—he would rush headlong into the perpetration of these evils to the utmost of his power. This is by no means the case with wild beasts, for they are born to a certain order of nature; such as are wild and rapacious indeed committing violence on others, but then it is only for their own security; since they kill and devour them purely to appease the cravings of hunger, for when this is accomplished they cease to do harm. It is, however, altogether otherwise with man. Hence the nature of his *proprium*, and of his will may be seen. Man, then, being so utterly evil and such mere excrement, it is very evident that he can never have dominion over evil of himself; for it is a complete contradiction to suppose that evil can rule over evil, yea, over hell itself; for every man has communication with hell by means of evil spirits, by whom the evil in him becomes excited. From these considerations every one may know—and he who is of a sound mind may conclude—that it is the Lord alone who has dominion over evil in man, and over hell which is with man. In order that man's evil, in other words, that hell—which is every moment attempting to rush in upon and destroy him eternally, may be subdued—man is regenerated by the Lord, being gifted with a new will, which is conscience, by which the Lord alone operates all that is good. It is a point of faith, that man is nothing but evil, and that all good is from the Lord, which therefore man ought not only to *know*, but also to *acknowledge* and *believe*, and should he not so acknowledge and believe during his existence here, he is in another life convinced of its certainty by ocular demonstration.

988. *Upon every bird of heaven*, means upon the falsities which belong to the reasoning principle, as is manifest from the signification of *birds*. *Birds* in the Word denote what is intellectual; the tame, useful, and beautiful, intellectual truths; and the fierce, useless, and ugly, intellectual fives, or the fal-

sities belonging to the reasoning principle. That *birds* denote intellectual things may be seen above, n. 40, 776, 870, where it is also demonstrated that they signify reasonings and the falses thereof. That there may be no doubt however remaining, see also what was said concerning the *raven*, n. 866, as well as the following passages. "I will appoint over them four kinds—the sword to slay, and the dogs to tear; and the *birds of heaven*, and the beast of the earth, to devour and to destroy," (Jerem. xv. 3.) So in Ezekiel: "Upon his ruin shall every *bird of heaven* dwell, and every wild beast of the field shall be upon his branches," (xxx. 13.) In Daniel: "At length upon the *bird of abominations* shall be desolation," (ix. 27.) In John: "Babylon—is become—the cage of every unclean and hateful *bird*," (Rev. xviii. 2.) It is also frequently said in the prophets, that their carcasses should be given for meat to the *bird of heaven*, and to the beast of the earth, (Jerem. vii. 33; xix. 7; xxxiv. 20; Ezek. xxix. 5; xxxix. 4; Psalm lxxix. 2; Isaiah xviii. 6;) by which is signified that they should be destroyed by falses, which are *the birds of heaven*, and by evils or lusts, which are *the beasts of the earth*.

989. Dominion over falses, and dominion over evils, are regulated by similar laws, man of himself not being capable of exercising the least authority over what is false. Inasmuch as it here treats of the dominion of the regenerate man over lusts, or *the beast of the earth*, and over falses, or the *bird of heaven*, it is to be observed, that no one can say with any degree of propriety that he is regenerate unless he acknowledge and believe that charity is the primary of his faith, be affected with love towards his neighbor, and be merciful and compassionate towards him—for his new will is formed from charity. By charity the Lord operates the good and thence the true, but not by faith without charity. There are some who exercise themselves in works of charity from a principle of obedience only—that is, because the Lord has so commanded, who nevertheless are not regenerate—such, however, are regenerated in another life, if they do not make righteousness to consist in mere external works.

990. By *every thing which the ground causeth to creep forth*, the affections of goodness are typified, as is evident, both from what was previously said and from the signification of *ground*, out of which they are produced or *creep forth*; for it there treated of the evils and falses over which the regenerate man should have dominion, although here of the affections of goodness, which *would be given into his hands*. It is evident from the signification of *ground*, out of which they are produced, or *creep forth*, because *ground* denotes the man of the church in general, and whatever is of the church, consequently, in this passage, all that is produced from the Lord in the external man

by the internal; the *ground* itself being in the external man, in his affections and memory. It appears as if man brought forth what is good, therefore it is said, *every thing which the ground causeth to creep forth*; but this is only an appearance, since good is produced by the internal man from the Lord; for, as was before observed, there is nothing of goodness and truth but what is from the Lord.

991. By *to all the fishes of the sea*, are meant scientifics, as is manifest from the signification of *fish*. *Fishes* in the Word denote the scientifics which have their birth from sensual things; for scientifics are of three kinds, intellectual, rational, and sensual, all of which are inseminated in the memory, or rather memories, and with the regenerate are thence called forth of the Lord by the internal man. These scientifics, which derive their existence from sensual things, come to man's sensation or perception during his life in the body, they being the ground of his thought; whilst the others, which are more interior, are not recognized previously to the putting off of the body and entrance into another life. That *fishes*, or *the creeping things which the waters produce*, signify scientifics, may be seen above, n. 40, and also that *whales* of every species, denote the general truths of science, n. 42. This may be further seen from the following passages in the Word: "I will cause to fail man and beast: I will cause to fail the *bird of the heavens*, and the *fishes of the sea*," (Zeph. i. 3;) where the *bird of the heavens* denotes rational things, and *fishes of the sea*, inferior rational things, or the thinking principle of man grounded in sensual scientifics. So in Habakkuk: "Thou makest a man as the *fishes of the sea*, as the *reptile*, to which there is no ruler," (i. 14;) *to make a man as the fishes of the sea*, is to make him altogether sensual. In Hosea: "The earth shall mourn, and every one that dwelleth therein shall languish, both the wild beast of the field, and the bird of the heavens, yea, the *fishes of the sea*, are collected together," (iv. 3;) here *the fishes of the sea* are scientifics derived from the senses. In David: "Thou hast put all things under his feet—the beasts of the field, the flying thing of the heavens, and the *fishes of the sea*, and whatsoever passeth through the paths of the seas," (Psalm viii. 6, 7, 8;) speaking of the Lord's dominion in man—the *fishes of the sea* being scientifics. That *seas* denote scientifics, or knowledges in the aggregate, may be seen above, n. 28. In Isaiah: "The *fishers* also shall mourn, and all they that cast a hook into the river, shall lament, and they that spread the net upon the faces of the waters shall languish," (xix. 8;) where *fishers* are those who confide in things of sense alone, and thence conceive fables, *Egypt* or the scientific principle being there treated of.

992. *Let them be given into your hands*, signifies the possessions of the internal man in the external, as is evident from

what has been previously stated, and also from the signification of *the hand*, spoken of above, n. 878. It is said, *let them be given into your hands*, because such is the appearance.

993. Verse 3. *Every reptile which liveth shall be meat for you; as the esculent vegetable of the herb, have I given it to you all.* *Every reptile which liveth*, means all pleasures, wherein is good, or *which liveth; shall be meat for you*, signifies the delight thereof which they should enjoy; *as the esculent vegetable of the herb*, which is vile and refuse in delights; and *have I given it you*, enjoyment on account of their use.

994. *Every reptile which liveth* denotes all pleasures wherein is good, this being that *which liveth*, as is manifest from the signification of the *reptile* given above. All clean beasts and birds are here meant by *reptiles*, as must be apparent to every one, for it is said that *they are given for meat*. Strictly speaking, *reptiles* are the vilest of all animals, and are unclean, being mentioned in that sense at Levit. xi. 23, 29, 30; but in a more extensive sense, as here, they are animals given for meat; and in the present passage are called *reptiles*, because they signify pleasures. The affections of man, which are, as was observed, represented in the Word by clean beasts, not being perceived except by the pleasure they occasion, man denominates them pleasures, and hence they are here called *reptiles*. Pleasures are of two kinds, voluntary and intellectual. In a general sense there are the pleasures arising from the possession of lands, money, honors and offices in the state;—those of conjugal love, and of love towards infants and children;—and those of friendship and of social intercourse. There are also the pleasures of reading, writing, and acquiring knowledge and wisdom, as well as others of a similar kind;—those of the senses; as hearing, which is in general the delight originating in the sweetness of music and singing;—that of sight, arising from beautiful objects of various and innumerable kinds;—of smell, excited by the sweetness of odors;—of taste, arising from agreeable and useful aliment taken as meat and drink;—and of touch, resulting from many delights. These kinds of pleasures, being perceived in the body, are denominated corporeal pleasures; although in fact there is no pleasure existing in the body which does not exist and subsist from some interior affection; and there is no interior affection which does not exist and subsist from one still more interior, in which is its use and end. Man, during his life in the body, is insensible to these interior delights which flow in order from what is inmost, many scarcely knowing that they exist, much less that all pleasure is thence derived. As it is, however, impossible for any thing to exist in externals unless it has an orderly connection with what is interior, therefore pleasures also can only be ultimate effects. Interior things are not discovered so long as men live in the body, except

by those who are given to reflection; for they first manifest themselves in another life, and that in the order in which men are elevated towards heaven by the Lord. Interior affections, with their delights, show themselves in the world of spirits; such as are more interior, with their amenities, in the heaven of angelic spirits; and those which are more interior still, with their happiness, in the heaven of angels; for there are three heavens, one more interior, perfect, and happy than the other, as may be seen above, n. 459, 684. Thus these affections unfold and present themselves in order to the perception in the other world; but so long as man lives in the body—he being continually in the idea and thought of corporeal objects—those interior things are as it were asleep, because they are immersed in his corporeal ideas; nevertheless it may still be seen by the reflecting mind, that all pleasures have a quality agreeing with the co-ordinated interior affections from which they derive all their essence. Since these interior affections are in their order perceived in ultimates, or in the body, as pleasures, they are therefore called *reptiles*; which are hence only corporeal affections influenced by such as are internal. This may be demonstrated to any one from the consideration of the sense of vision and its pleasures, for unless there were interior sight the eye could never see. Ocular vision derives its existence from interior sight, wherefore man sees equally well after death, nay, much better, than whilst living in the body,—not indeed mundane and corporeal objects, but those of the other world. Hence those who were blind here see in another life equally well with those who were quick sighted; and hence also a man during sleep sees in his dreams as well as when he is awake; and by means of internal sight in the other world, I also have seen objects far more clearly than I do those which are here. Hence it is evident that external vision exists from interior vision, and this from vision still more interior, and so on; and it is similar with every other sense and pleasure. Pleasures are likewise denominated *reptiles* in other parts of the Word, and a further distinction is made into such as are clean and such as are unclean, that is, between pleasures whose delights are living or celestial, and those which are dead and infernal. Thus we read in Hosea: “In that day will I make a covenant for them with the wild beast of the field, with the bird of the heavens, and with the *reptile* of the ground,” (ii. 18.) Here the *wild beast of the field*, the *bird of the heavens*, and the *reptiles*, signify such things in man as have been mentioned, as may appear from this consideration, that it there treats of a new church. In David: “Let the heavens and earth praise Him [Jehovah], the seas and every *thing that creepeth* therein,” (Psalm lxxix. 34.) *Seas* and the *creeping things therein* cannot praise Jehovah, but he may be praised by every thing in man signified thereby,

which is alive, because proceeding from interior living principles. Again, with a similar meaning: "Praise Jehovah,—wild beast, and every beast, *reptile*, and bird of wing," (Psalm cxlviii. 7—10.) That nothing else is here understood by *reptiles*, but the good affections from which pleasures are derived, is manifest also from this consideration, that *reptiles* with the Jews were unclean, as will be seen by what follows. "O Jehovah,—the earth is full of thy riches; [so is] this great and wide sea, wherein is the reptile without number.—These wait all upon thee, that thou mayest *give them their meat* in due season. Thou givest it them, they gather it; thou openest thy hand, they are filled with good," (Psalm civ. 24, 25, 27, 28.) Here, in the internal sense, by *seas* are represented spiritual things; by *reptiles* all that derive life from thence; and enjoyment is described by *giving them meat in due season*, or *filling them with good*. In Ezekiel: "And it shall come to pass, that every *living soul which creepeth*, whithersoever the river shall come, *shall live*, and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and every thing *shall live* whither the river cometh," (xlvii. 9;) speaking of the waters from the New Jerusalem. *Waters* are spiritual truths from a celestial origin; *the living soul which creepeth* denotes the affections of good and the pleasures thence derived, as well corporeal as sensual, which *live by the waters*, or by spiritual truths, having a celestial origin, as is very manifest. That filthy pleasures also, which originate in the *proprium*, consequently in its defiled lusts, are likewise called *reptiles*, appears from Ezekiel: "So I went in and saw, and behold, every form of *reptile* and of beast—the abomination; and all the idols of the house of Israel, portrayed upon the wall round about," (viii. 10.) Here *the forms of creeping things* signify filthy pleasures, which are interiorly lusts, and within them are hatred, revenge, cruelties, and adulteries. Such are the *reptiles*, or the delights of pleasures, arising from self-love and the love of the world, or from *proprium*, which are *their idols*, because they regard them as gods, and as such love and adore them. Because *reptiles* typified these defiled affections, in the representative church, they were accounted so unclean that it was not even lawful to touch them, and whosoever did so became unclean, (Levit. v. 2; xi. 31—33; xxii. 5, 6.)

995. *Shall be meat for you*, signifies the delight thereof which they should enjoy, as is evident from the fact, that man is not only affected by various pleasures, but is also supported by them as by *meat*. Pleasure without delight is no pleasure, but a something inanimate, for it is in consequence of delight that it becomes a pleasure, and is so denominated; and such as the delight is, such is the pleasure. Corporeal and sensual things are in themselves merely material, inanimate, and dead,

but they are made alive by the delights which proceed in order from interior principles. Hence it is evident that according to the quality of the interior life, is the delight of pleasures, life being in the delight, and that delight alone is living wherein there is good from the Lord, for it then derives its existence from the very life of good; wherefore it is here said, *every reptile which liveth shall be meat for you*, that is, for your enjoyment. Some suppose, that whosoever wishes to be happy in the other world, must in no wise enjoy the pleasures of the body and of sense, but refuse all such delights, urging in favor of this notion, that corporeal and worldly pleasures abstract and detain the mind from spiritual and celestial life. Those, however, who thus think and in consequence voluntarily give up themselves to wretchedness whilst living in the world, are not aware of the real truth. It is by no means forbidden any one to enjoy corporeal and sensual pleasures, or those arising from the possession of lands, money, honors, and public appointments—those of conjugal love, and love towards infants and children, of friendship, and of social intercourse—the pleasure of listening to singing and music, or of regarding beauties of various kinds,—as handsome raiment, well-furnished houses, magnificent gardens, and the like, all of which are delightful from harmony;—or the pleasure of smelling agreeable odors; of tasting delicacies and useful meats and drinks; and the pleasure of touch; for all these are, as was observed, the lowest or corporeal affections, which have their origin from those which are interior. Interior affections, which are living, all derive their delight from the good and the true, and the good and the true derive theirs from charity and faith, and these come from the Lord, consequently from the very essential Life; wherefore affections and pleasures which have this origin are alive, and if genuine, or from this source, are never denied to any one. When pleasures are thus derived, their delight indefinitely exceeds that from every other origin, which is indeed comparatively defiled; thus for example, when conjugal pleasure originates in true conjugal love, it infinitely exceeds that derived from any other source, yea, to such an extent, that those who are in true conjugal love are in some degree in the enjoyment of heavenly delight and happiness, inasmuch as this delight descends out of heaven. This truth was acknowledged by those who constitute the Most Ancient Church; for the delight arising from adulteries, and felt by adulterers, was to them so abominable that they expressed horror at the very thought of it; and hence may be discovered the nature of delight which does not descend from the true fountain of life, or from the Lord. That the pleasures above mentioned are by no means denied to man, yea, that so far from being denied, they first become real pleasures when connected with their true source, may further appear from this

consideration, that very many who have lived in the world, in power, dignity, and opulence, and enjoyed abundantly all the pleasures both of the body and of sense, are amongst the blessed and happy in heaven; for with them interior delights and happiness are now alive, because they originated in the goods of charity and the truths of faith towards the Lord. All their pleasures being thus derived, *were regarded by them with a view to use*, this being their end in the enjoyment of them; for *use* itself was to them most delightful, and hence came the delight of their pleasures, as may be seen from experience, n. 945.

996. *The esculent vegetable* signifies defiled delights, as is manifest from what has been previously stated. They are called *the esculent vegetable of the herb*, because they are only worldly and corporeal, or external, and, as was observed, the pleasures which are perceived in corporeal things or in ultimates derive their origin from co-ordinated interior delights, and are respectively defiled; for every delight is of such a nature, that it becomes viler in proportion as it is external, and happier in the degree in which it is internal. Thus, as we have seen, in proportion as externals are evolved, or unswathed, so much the more of amenity and happiness do their delights present; as must be very evident from this consideration, that the delight of man's pleasures whilst living in the body is vile compared with his delight after death, when he enters into the world of spirits, yea, so vile, that good spirits utterly despise them, nor would they desire to return to them even could they enjoy all that the world affords. But the delight of these good spirits likewise becomes vile when they are elevated by the Lord into the heaven of angelic spirits, for then they put off their interior delights, and enter upon such as are still more interior; and the same is true of the delight which angelic spirits enjoyed in their heaven, for this becomes vile when they are raised up by the Lord into the angelic or third heaven, where, in consequence of internal things living, and mutual love being felt by all, the happiness of its inhabitants is inexpressible, as may be seen in what is related of the nature of interior delight or happiness, n. 545. Hence it is evident what is meant by *as the esculent vegetable of the herb have I given it you*. Inasmuch as *reptiles* signify both the sensual and corporeal pleasures, of which the *esculent vegetable of the herb* is predicated, in the original tongue a word is here employed which means both any *esculent vegetable* and any *green thing*, *esculent vegetable* in reference to the pleasures arising from the will-principle or the celestial affections, and *green thing* in reference to those of the intellectual principle or the spiritual affections. That the *esculent vegetable of the herb*, and the *green thing of the grass* denote what is vile, is manifest from the Word; as from Isaiah: "The waters of Nimrim shall be desolations, because the *grass* is withered away, the

herb is consumed, there is no *green thing*," (xv. 6.) Again, in the same: "Their inhabitants were short in the hand, they were dismayed and confounded, they were made the *herb* of the field, the *esculent vegetable of the herb*, and the *hay* of the house-tops," (xxxvii. 27;) where the *esculent vegetable of the herb* signifies what is utterly vile. So in Moses: "The land into which thou comest to possess it, is not as the land of Egypt from which thou camest out, where thou sowedst thy seed, and wateredst it with thy foot, as a *garden of esculent vegetables*," (Deut. xi. 10;) where a *garden of vegetables* denotes what is vile and refuse. And in David: "They [the wicked] shall soon be cut down like the *grass*, and be consumed as the *esculent vegetable of the herb*," (Psalm xxxvii. 2;) where *grass* and the *esculent vegetable of the herb* are what is most vile.

997. *I have given it you all*, denotes the enjoyment on account of its use which is in *meat*, as is evident from whatever is given for *meat* being of use. In reference to *use* it may be observed, that those who are in charity—that is, in love towards the neighbor, which imparts a living delight to their pleasure—look for the fruition of no pleasure except in the performance of *uses*; for charity is a nothing unless it manifest itself in the works of charity, since it consists in exercise or *use*. He who loves his neighbor as himself never perceives the delight of charity except in its exercise, wherefore a life of charity is a life of *uses*. Such is the life of the universal heaven; for the Lord's kingdom, being a kingdom of mutual love, is a kingdom of *uses*; hence every pleasure derived from charity receives its delight from *use*, and the more exalted the *use*, so much the greater is the delight; and hence the angels receive happiness from the Lord according to the essence and quality of the *use* which they perform. So also it is with every pleasure, for the more distinguished its *use*, so much the greater its delight. Thus, for instance, conjugal love, which is the seminary of human society, and from which is formed the Lord's kingdom in the heavens, performs the most important of all *uses*, and is therefore attended with so great a delight, that, as was observed, it is heavenly happiness. It is similar with respect to other pleasures, with a difference, however, according to the excellence of their *uses*, which indeed are so numerous that it is scarcely possible to divide them into their several genera and species, although all of them regard the Lord's kingdom or the Lord—some more nearly and directly, others more remotely and obliquely. Hence it may appear that all pleasures are allowed to man, but for the sake of *use* only, and that by virtue of their *use*, with a difference according to its degree, they participate in and live from heavenly felicity.

998. Verse 4. *Only flesh with the soul thereof, the blood thereof, shall ye not eat.* *Flesh* signifies the voluntary principle

of man; *soul*, new life; *blood*, charity; and *not to eat thereof*, not to commingle together; wherefore *not to eat flesh with the soul thereof*, which is *its blood*, signifies not to commingle things profane and holy.

999. *Flesh* denotes the voluntary principle of man, as is evident from its specific signification in reference to man in a state of corruption. *Flesh*, in a general sense, denotes every man, but especially the corporeal man, as may be seen above, n. 574; hence it signifies man's *proprium*, and consequently his will. His voluntary principle, or will, is only mere evil; wherefore *flesh*, when predicated of the man who is of such a quality, represents every lust, or every concupiscence; for his will, as has been often previously shown, is nothing else but lust. Now as *flesh* had this signification, it was therefore represented by the *flesh* which the people lusted after in the wilderness, concerning which it is thus written in Moses: "The mixed multitude which was in the midst of it, *lusted a lust*, and the children of Israel also returned and wept, and said, Who shall give us *flesh* to eat?" (Numb. xi. 4.) Here *flesh* is plainly denominated a lust, for it is said they *lusted a lust*, and said, "Who shall give us *flesh* to eat?" It is also evident from the words which follow: "While the *flesh* was yet between their teeth, ere it was chewed, the wrath of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague, and he called the name of that place the *graves of lust*, because they there buried the people that *lusted*," (Numb. xi. 33, 34.) It must be plain to every one that such a plague would never have been inflicted on the people merely because they desired meat, since this is natural to men who have been long kept from eating it, as the people in the wilderness had been. There was, however, a more interior cause for such a plague, one of a spiritual nature, which was, that the people here spoken of were such as utterly to loathe what was signified and represented by *manna*—as is manifest from the sixth verse of the same chapter—and that they desired only what was signified and represented by *flesh*, or the affections of self-will, which are of the nature of lusts, and in themselves excrementitious and profane. Now, as that church was a representative church, when these things came to be represented, the people were smitten with this great plague; for what was done to them was spiritually represented in heaven, where *manna* denotes what is celestial, and the *flesh* which was lusted after their defiled voluntary principle: hence their punishment was a consequence of their evil nature. From these and other passages in the Word it may be seen here that by *flesh* is signified what is of the will, and man's voluntary principle; and how defiled this is was shown at the second verse of this chapter, when treating of the beast of the earth.

1000. *The soul* signifies life, as might be proved by numerous citations from the Word. It is there used to denote life in general, as well what is internal, or the life of the internal man, as what is external, or the life of the external man. Now as it denotes all life, it necessarily signifies the life of the man of whom it is predicated, and it is here predicated of the life of the regenerate man, which is distinct from that of his will; for, as was before observed, the new life which the regenerate spiritual man receives from the Lord is altogether separate from his voluntary principle or *proprium*, or proper life, which is not life, although it is so called, but is death, inasmuch as it is infernal life. Here, therefore, *flesh with the soul thereof, which they were not to eat*, means *flesh together with its soul*, that is, they were not to commingle this new life, which is of the Lord, and the evil or excrementitious life, which is of man—his voluntary principle or *proprium*.

1001. *Blood* signifies charity, as may be abundantly shown; consequently it signifies the new voluntary principle which the regenerate spiritual man receives from the Lord. This new voluntary principle is the same as charity, inasmuch as the new will is formed of charity; for charity or love is the very essential or life of the will, since no one can with any degree of propriety say that he wills any thing, unless he has an affection for or loves it; when a person is said to think any thing, he does not will it, unless to will is present in his thought. This new will, which is of charity, is what is here typified by *blood*, and it is not man's but the Lord's in him; therefore being of the Lord, it is on no account to be commingled with the things of man's will, which, as was observed, are so defiled. This was the reason why in the representative church it was commanded that they should not *eat flesh with its soul, or the blood*, in other words, that they should not mingle them together. *Blood*, as signifying charity, represents what is holy, and *flesh*, as signifying man's voluntary principle, what is profane; and these two being distinct from, yea, contrary to each other, the eating of *blood* was therefore forbidden. To eat *flesh with blood* then was representative of profanation in heaven, or the mixture of what is holy with what is profane, which could not but strike the angels with horror; for at that time all things which existed with the man of the church were changed with the angels, according to their signification in the internal sense, into corresponding spiritual representations. As every thing has a specific meaning in relation to the man of whom it is predicated, so also has *blood*. In reference to the regenerate spiritual man, it denotes charity, or neighborly love; in respect to the regenerate celestial man, love towards the Lord; and in relation to the Lord, all his human essence, consequently essential love, or his mercy towards mankind; hence *blood* in general, as signifying love

and the things of love, represents what is celestial, or of the Lord alone. With respect to man, *blood* denotes the celestial things which he receives from the Lord, which with the regenerate spiritual man are celestial-spiritual, and of which, by the divine mercy of the Lord, we shall speak elsewhere. That *blood* signifies celestial things, and in a supreme sense the Lord's human essence, consequently essential love, or his mercy towards mankind, may appear from the sanctity in which *blood* was required to be held in the Jewish representative church. In consequence of this it was denominated *the blood of the covenant*, and was sprinkled upon the people, and upon Aaron and his sons, together with the anointing oil; and *the blood of every whole burnt-offering and sacrifice* was sprinkled upon the altar and round about the altar, (Exod. xii. 7, 13, 22, 23; xxiv. 6, 8; Levit. i. 5, 11, 15; iv. 6, 7, 17, 18, 25, 30, 34; v. 9; xvii. 14, 15, 18, 19; Numb. xviii. 18; Deut. xii. 27.) Now as *blood* was esteemed so sacred, and the voluntary principle of man is so profane, therefore *to eat blood* was so strictly forbidden, because it represented the profanation of what is sacred. Thus we read in Moses: "It shall be a perpetual statute for your generations throughout all your dwellings, *that ye eat neither fat nor blood*," (Levit. iii. 16.) *Fat* is here celestial life, and *blood* celestial-spiritual life. That is called celestial-spiritual which is spiritual from a celestial origin; thus in the Most Ancient Church, love towards the Lord was their celestial principle, because it was implanted in their will, and their celestial-spiritual principle was faith thence derived, n. 30—38, 337, 393, 398; but in the spiritual man the celestial principle is not given, but the celestial-spiritual, charity being implanted in his intellectual part. And again: "Whosoever of the house of Israel, or of the stranger sojourning in the midst of you, *eateth any manner of blood*, I will even set my faces against the soul that *eateth blood*, and will cut him off from the midst of his people. For the *soul of the flesh is in the blood*; and I have given it to you upon the altar, to make an atonement for your souls, for it is the *blood* that maketh an atonement for the soul.—The soul of all flesh is the *blood* thereof; whosoever *eateth* it shall be cut off," (Levit. xvii. 10, 11, 14.) Hence it is plain that *the soul of flesh is in the blood, and is the blood*, or the celestial principle, in other words, the holy principle which is of the Lord. Again: "Be sure that thou *eat not the blood, for the blood is the soul, and thou mayest not eat the soul with the flesh*," (Deut. xii. 23;) whence it likewise appears that *blood is called the soul*, that is, celestial life, or the celestial principle represented by the burnt-offerings and sacrifices of that church. To prevent also the celestial principle of the Lord, which is the Lord's *proprium*, and which alone is celestial and holy, being commixed with man's *proprium*, which is profane, in any representative rite,

they were enjoined not to sacrifice or offer the *blood of the sacrifice on what was leavened*, (Exod. xxiii. 18; xxxiv. 25;) *what was leavened* signifying what was corrupt and defiled. The reason why *blood* is denominated *the soul*, and denotes the holy principle of charity, and why the holy principle of love was represented in the Jewish Church by *blood*, is, because the life of the body consists in the *blood*; and as *blood* constitutes the life of the body, it is its ultimate *soul*, and may thus be called the *corporeal soul*, or that in which the corporeal life of man resides; and further, as in representative churches, internals were imaged forth in externals, so the soul or celestial life was typified by *the blood*.

1002. Hence, then, it follows, that *not to eat*, means not to commingle together. *To eat the flesh of animals*, considered in itself, is somewhat profane; for the people of the most ancient times never, on any account, ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, on the fruit of trees, herbs, milks of various kinds, and what is produced from them, as butter, &c. To kill animals and eat their flesh was to them unlawful, being regarded as something bestial; and they were content with the uses and services which they yielded, (Gen. i. 23; see also 29, 30.) But in the course of time, when mankind became cruel as the wild beasts—yea, much more cruel—they then first began to slay animals, and eat their flesh; and as man had acquired such a nature, therefore the killing and eating of animals was permitted, and continues to be so in the present day. Now, so far as man can do this conscientiously, it is lawful, for his conscience is formed of what he thinks to be true, consequently what he regards as lawful; wherefore also at this day no one is ever condemned for eating flesh.

1003. Hence it is now plain that *not to eat flesh with the soul thereof, which is the blood*, is not to commingle what is profane with what is holy. *To eat blood with flesh* merely is not to mix together things sacred and profane; for as the Lord clearly teaches in Matthew, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.—[For] those things which proceed out of the mouth come forth from the heart," (xv. 11—20;) but *the eating of flesh with the blood* was forbidden in the Jewish church, because, as has been previously observed, it then represented profanation in heaven. Every thing done in that church was changed in heaven into corresponding representatives; thus *blood* became changed into the holy celestial principle; and *flesh*, which signified lusts, when not used in sacrifices, as was shown above, was turned into what is profane; and the eating of both into the commixture of what is sacred and profane; therefore it was there so strictly prohibited. After the coming of the Lord, how-

ever, when external rites were abolished, and representatives consequently ceased, these were no longer changed in heaven into corresponding representatives; for as man becomes internal, and is instructed in internal things, then externals are as nothing to him, for he then knows what is sacred, as charity, and the faith grounded therein. From these internal principles, therefore, his externals are now regarded for the purpose of ascertaining how much of charity and of faith towards the Lord is in them. Wherefore since the Lord's advent, man is no longer considered in heaven in reference to externals, but to internals; and if any one be regarded as to his external, it is solely because he is in simplicity, and in this state has innocence and charity, which are introduced by the Lord into externals, or into his external worship, without his consciousness.

1004. Verse 5. *And surely your blood with your souls will I require; from the hand of every wild beast will I require it, and from the hand of man [homo]; at the hand of the man [vir] his brother will I require the soul of man [homo]. To require your blood with your souls*, signifies that violence offered to charity will punish itself, *your blood* here denoting violence, and *souls* those who offer it. *From the hand of every wild beast* means from all that is with the violent man; *from the hand of man [homo]* is from the whole of his will; *from the hand of the man [vir] his brother*, is from the whole of his understanding; and to *require the soul of man* is to avenge profanation.

1005. *Surely your blood with your souls will I require*, signifies that violence offered to charity would punish itself, and *blood* here means violence, and *souls* those who offer violence, as is evident from what precedes and follows, and also from the signification of *blood* and of *souls* in the opposite sense. It appears from what precedes, because the subject of the previous verse was the *eating of blood*, by which is signified profanation, as has been already shown; and also from what follows, because the subsequent verse treats of *the shedding of blood*; hence it here treats of the state and punishment of him who commingles things sacred and profane. It may be seen likewise from the signification of *blood* in a contrary sense; for as in its genuine sense it represents what is celestial, and, in reference to the regenerate spiritual man, charity—which is his celestial principle—so in a contrary sense it denotes violence offered to charity—consequently what is contrary to charity—thus all hatred, revenge, cruelty, and especially profanation, as may appear from the passages in the Word quoted above, n. 374, 376. The same is demonstrable from the signification of *soul* in the opposite sense; for as *soul*, in the Word, denotes life in general, and thus every man who lives, and as whatever a man is, such is his life, therefore it also represents that man who offers violence. This might be confirmed by numerous citations

from the Word, but let the following one from Moses—speaking of him who *eateth blood*—at present suffice: “I will set my faces against the *soul eating blood*, and will cut him off from among his people; for *the soul of the flesh is in the blood*, and I have given it to you upon the altar to make an atonement for your *souls*, for it is the *blood* that maketh an atonement for the *soul*,” (Levit. xvii. 10, 11, also 14.) Here, as in many other passages to the same purport, *soul* signifies life in a three-fold sense. That violence offered to charity punishes itself, will appear presently.

1006. *From the hand of every wild beast*, signifies from all that is with the violent man, as is proved by the signification of *a wild beast*. *A wild beast* in the Word represents what is alive, as was shown above, n. 908, but, in the opposite sense, as was also previously demonstrated, it denotes what is *beast-like*, consequently the ferine nature in man;—thus a man of such a life, or a violent man, or one who offers violence to charity, for such a man is like a *wild beast*. Man is man by virtue of love and charity, but a *wild beast* when principled in hatred, revenge, and cruelty.

1007. *From the hand of man* [homo], signifies from his entire voluntary principle, and *from the hand of the man* [vir] *his brother*, the whole of his intellectual principle, as is manifest from the signification of *man* [homo]; for the essential and the life of man is his will, and whatever the will is, such is the *man*; and from that of the *man* [vir] *his brother*, for the intellectual principle in *man* is, as was previously stated, n. 367, called *man-brother* [vir frater]. Whether the intellect be true, or spurious, or false, it is still denominated a *man-brother*, inasmuch as the understanding is called a *man* [vir], n. 158, 265, and the brother of the will, n. 367. The terms *man* and *man-brother* [homo and vir frater] are here employed to denote a defiled will and a defiled understanding, because it here treats of profanation, neither the name nor representation of which can be endured in heaven, but are instantly rejected. This is the cause of such mild expressions being here used, and why the sense of the words in this verse is, as it were, ambiguous, that it may not even be known in heaven that such things are contained herein.

1008. *To require the soul of man* signifies to avenge *profanation*, as is evident from what was said in the preceding verse, as well as from what is contained in this; for it treats of *the eating of blood*, which denotes profanation. Few persons know what *profanation* means, and still fewer what is its punishment in another life. *Profanation* is of various kinds. He who denies the truths of faith, like the gentiles who live out of the church, without the knowledge of them, does not *profane* them; but he *profanes* the truths of faith who is acquainted with them,

and still more so if he acknowledges, talks of, preaches, and persuades others respecting them, and yet lives in hatred, revenge, cruelty, rapine, and adultery, confirming himself in these vices by passages of the Word, which he perverts, and thereby immerses in his filthy affections. This it is to be guilty of *profanation*, and this is what especially occasions man's spiritual death, as may appear from this consideration, that in another life things *profane* and holy are altogether separate, what is *profane* being in hell, and what is sacred in heaven. When a *profane* person, therefore, enters into the other world, holy and *profane* things adhere together in every idea of his thought as they did during the life of the body, so that he cannot produce a single holy idea but something *profane* is plainly seen adhering to it; such being the perception of ideas existing in another life. Thus there is *profanation* apparent in every particular of his thoughts, and as heaven abhors *profanation*, he must of necessity be thrust down into hell. Scarcely any one is acquainted with the nature of ideas, they being regarded as distinct or uncompounded. There are nevertheless, in every idea of thought, innumerable [others] conjoined in different ways, so as to constitute a certain form, and hence a representation [*picta imago*] of the man himself, which is fully perceived, yea, even visibly so in another life. Thus, for example, when the idea of any place occurs, whether it be a country, a city, or a house, then the form and image of all that he has ever done there is produced at the same time to the sight of spirits and angels. Or if the idea of a person occurs against whom a man has entertained hatred, then whatever he has thought, spoken, or done against him, is presented at the same moment. So it is also in reference to all other ideas; for as they come into existence, all and every thing which may have been conceived and impressed on the mind in relation to them is made manifest. Thus, when the idea of a marriage presents itself, then, if the man be an adulterer, all the filth and obscenity, even to the very thought of adultery, present themselves, and even the false notions by which he has confirmed himself in adulteries, whether derived from sensuality, or from reasonings, or from the Word, and the mode in which he has adulterated and perverted its truth, recur. The idea of one thing, moreover, flows into that of another, and infects it, as a drop of ink cast into water obscures the whole body of that fluid; whence the spirit is known by his ideas, and wonderful to relate, there is in each of them his image, or effigy, which, when rendered visible, is so deformed that it is horrible to behold. Hence the state and image of those in the other world who have *profaned* what is holy, may be seen. Such *profanation* is, however, by no means chargeable on those who have believed in simplicity what is contained in the Word, notwith-

standing they have believed what is not true; what is said in the Word being expressed according to appearances, as was previously demonstrated, n. 589.

1009. Verse 6. *Whoso sheddeth man's blood in the man, by man shall his blood be shed: for in the image of God made he man. To shed man's blood in the man* is to extinguish charity; *in the man* signifying what is with man. *Shall his blood be shed*, signifies condemnation, and *for in the image of God made he man*, charity, which is *the image of God*.

1010. *To shed man's blood in the man*, denotes to extinguish charity, *in the man* signifying what is with man, as is evident from the signification of *blood* given above, as denoting the holy principle of charity; and from the fact of its being called the *blood of man in the man*, or his internal life, which is not in him, but with him, for the life of the Lord is charity, which is not in man—he being altogether filthy and profane—but it is with him. *To shed blood*, is to offer violence to charity, as is plain from the passages of the Word above quoted, n. 374, 376, where it was shown that violence offered to charity is denominated *blood*. *To shed blood*, in the literal sense, is to kill, but in the internal sense it is to bear hatred against the neighbor; as the Lord teaches in Matthew: “Ye have heard that it was said by them of old time, *Thou shalt not kill*, and whosoever *shall kill* shall be in danger of the judgment: but I say unto you, that whosoever *is angry* with his brother without a cause shall be in danger of the judgment,” (v. 21, 22.) *To be angry*, here signifies to depart from charity, consequently to be in hatred, as may be seen above, n. 357. He who indulges in hatred, not only has no charity, but also offers violence to it, or *sheds blood*; for in hatred there is real murder, as is evident from this consideration, that he who hates another desires nothing more earnestly than his death, and he himself would destroy him unless he were checked by outward restraints; wherefore the slaying of a brother, and *the shedding of his blood*, is hatred, and as such, reigns in every single idea against him. It is the same with profanation; for he who profanes the Word, as was observed, not only bears enmity towards the truth, but also extinguishes or destroys it; as appears in the other world from those who have been guilty of profanation; for however upright, wise, and devout, they may have appeared externally whilst living in the flesh, yet in the other world they entertain the most deadly hatred towards the Lord and all the goods of love and the truths of faith, in consequence of their contrariety to the intestine hatreds, extortions, and adulteries, which they have veiled under an appearance of sanctity, and have adulterated in favor of themselves. That *blood* denotes profanation, appears not only from the passages above cited, n. 374, but also from the following in Moses: “What man soever [there be] of

the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto Jehovah, before the tabernacle of Jehovah, *blood* shall be imputed unto that man, *he hath shed blood*, and that man shall be cut off from among his people," (Levit. xvii. 3, 4.) To sanctify in any other place than upon the altar, which was near the tabernacle, represented profanation; sacrifice being a sacred rite, when performed in the camp, or out of the camp, it became profaned.

1011. *Shall his blood be shed*, signifies his condemnation, as is manifest from what has been previously stated. The literal sense suggests the idea that the *shedder of blood*, or the murderer, should be punished with death; but the internal sense, that he who bears hatred against his neighbor is by that very hatred condemned to death, or, in other words, to hell, as the Lord also teaches in Matthew: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," (v. 22.) When charity is extinguished, man is left to himself and his *proprium*, being no longer governed by the Lord by means of internal bonds—which are of conscience—but by external bonds, which are of human law, and which man frames for himself that he may become rich and powerful. When those bonds, therefore, become loosened—as in the other world—he plunges into every act of unleavened cruelty and obscenity, and consequently into his own condemnation. That *the shedder of blood* should have *his blood shed*, is a law of retaliation with which the ancients were well acquainted, and according to which they judged crimes and misdemeanors, as is demonstrable from many parts of the Word. This law has its origin in the universal law, that no one should do to another what he would not wish another to do to him, (Matt. vii. 12;) and also in this circumstance, that according to the general order which prevails in the other world, evil and falsity punish themselves, so that in them is formed their own punishment; every evil person running into that answering to his evil, as is here signified by the words, Whoso sheddeth blood, shall have his blood shed, that is, will fall headlong into condemnation.

1012. The literal sense of the words, *Whoso sheddeth man's blood in the man, his blood shall be shed*, is, that [thus it shall be done to him] who sheds another's blood; in the internal sense, however, it does not mean [the destruction] of another, but his own charity; wherefore it is also said, *the blood of man in the man*. Sometimes when the literal sense treats of two, the internal sense speaks of one only. The internal man is *man in the man*, therefore whosoever extinguishes charity—which is of the internal man, or rather the internal man himself—*his blood shall be shed*, that is, he is self-condemned.

1013. *For in the image of God made he man*, signifies charity, which is the image of God, as follows of consequence. The subject treated of just above was charity, represented by blood, and that it should not be extinguished, was signified by the injunction, that blood ought not to be shed; now follows a declaration that *in the image of God made he man*, from which it is evident that charity *is the image of God*. It is scarcely known to any in the present day what is meant by *the image of God*; the common notion being that *God's image* was destroyed in the first man in whom it existed, whom they call Adam, and that it consisted of a certain integrity of which they are ignorant. It is true, there was integrity, for by Adam, or man, is meant the Most Ancient Church, which was a celestial man, and had perception, such as no church has since enjoyed, wherefore also it was *a likeness of the Lord*; *a likeness of the Lord* consisting in love towards him. After this church had, in process of time, perished, then the Lord created a new church, which was not a celestial but a spiritual church; and not a *likeness* but *an image of the Lord*; *an image* denoting spiritual love, that is, neighborly love or charity, as was also shown above, n. 50, 51. That this church, by virtue of spiritual love or charity, was *an image of the Lord*, appears from the present verse; and that charity itself is *an image of the Lord*, from its being said, *for in the image of God made he man*, signifying that charity itself *made him such*. That charity is an image of God, is most clearly evident from the very essence of love or charity; for nothing but love and charity can make a *likeness* or *an image* of any one; it being the essence of love and charity out of two to make as it were a one. When one person loves another as himself, yea more than himself, then he sees the other in himself, and himself in the other, as may be known to any one if he only attends to the nature of love, or to those who love mutually; for the will of the one is the will of the other, they being, as it were, interiorly conjoined, and only distinct from each other as to the body. Love towards the Lord makes man one with the Lord, as a *likeness*; and charity, or neighborly love, makes man one with the Lord, but as *an image*; *an image* not being a *likeness*, but resembling it. This oneness arising from love is thus described by the Lord himself in John: "I pray—that they all may be *one*, as thou, Father, [art] in me, and I in thee, that *they also may be one in us*. And the glory which thou gavest me I have given them, that they may be *one*, even as we are *one, I in them, and thou in me*," (xvii. 20—23.) This oneness is that mystical union spoken of by some which is effected by love alone. Again: "Because I live ye shall live also. At that day ye shall know that *I am in the Father, and ye in me, and I in you*. He that hath my commandments and keepeth them, he it is that loveth me.—If a man love me, he will keep my

words, and my Father will love him, and *we will come unto him, and make our abode with him,*" (John xiv. 19—21, 23.) From these words it is manifest that it is love which conjoins, and that the Lord has his abode with him who loves him and his neighbor also, for this is to love the Lord. This union which makes *an image and a likeness*, cannot be clearly seen on earth; but in heaven where all the angels, from mutual love, are, as it were, a one, it is very manifest. Each particular society there consisting of numerous angels, constitutes as it were one man; and all the societies together, or the universal heaven, constitute one man, also denominated the Greatest Man, n. 457, 549. The universal heaven is *a likeness* of the Lord, for the Lord is the all in all therein; so also is each particular society, and consequently every individual angel; the celestial angels being *likenesses*, and the spiritual angels *images*. Heaven consists of as many *likenesses* of the Lord as there are angels, this being effected solely by mutual love, for each loves every other better than himself, n. 548—553. In fact, in order that the general or universal heaven may be a *likeness* of the Lord, it is necessary that every part of it, or each particular angel, should be *a likeness* or *an image* with a view to being *a likeness*; for unless a whole consists as it were of parts resembling itself, it is not a whole in which there is unity. From what has been said, it may be clearly seen that it is love towards the Lord and neighborly love which constitute *an image and likeness of God*, consequently that every spiritual regenerate man is an image of him, by virtue of love or charity, which is from the Lord alone. Whosoever is principled in charity from the Lord, is also in integrity; concerning which more will be said, by the divine mercy of the Lord, in a future part of this work.

1014. Verse 7. *And you, be ye fruitful, and multiply; be ye poured forth upon the earth, and multiply therein. Be ye fruitful and multiply*, signifies here, as above, the increase of the good and the true in the interior man; *to be fruitful* being predicated of goods, and *to multiply* of truths. *Be ye poured forth upon the earth, and multiply therein*, denotes the increase of the good and the true in the external man, or *earth*; *to be poured forth* being predicated of goods; and *to multiply* of truths.

1015. By *being fruitful and multiplying*, the increase of the good and the true in the interior man is typified; and the former is predicated of goods, and the latter of truths, as is evident from what was demonstrated at the first verse of the present chapter, where the same words occur. This *fruitfulness and multiplication* were to be in the interior man, as may be seen from what follows, where it is again said, *and multiply*, which repetition would have been unnecessary, because superfluous, unless something peculiar and distinct from the former was intended by it. From these considerations—and from what has

been previously stated—it is manifest that *fructification and multiplication* are here spoken of goods and truths in the interior man. It is said in the *interior* man, because, as was shown above, man, as to his reception of what is celestial and spiritual—which are of the Lord alone—is an *internal* man; but in reference to rational things, he is an *interior* or *intermediate* man between the *internal* and *external*; and with respect to the affections of goodness, and the scientifics of the memory, he is *external*. That man is so was shown in the exordium to the present chapter, n. 978; but that he is ignorant thereof during his life in the body, is a consequence of his being in corporeal ideas, which hide from him the knowledge of his interior constituents, and especially of their distinct and orderly arrangement. Would he reflect, however, he might be convinced of their reality by mental abstraction, and whilst meditating, as it were, in his spirit. The reason why *fructification and multiplication* are predicated of the *interior* man, or of the *rational* principle, is, because the operation of the *internal* man is not perceived in the *interior* man, except in a very general way, for there are indefinite particulars constituting one general, yea, almost universal something in the *interior* man; the nature of which, and how they form this very general and obscure something, may be seen from what was shown above, n. 545.

1016. *Be ye poured forth upon the earth, and multiply therein*, denotes an increase of the good and the true in the *external* man, or *earth*; for *be ye poured forth* is predicated of goods, and *multiply* of truths, as has been just stated, and *earth* is the external man, as may be seen in what was said on this subject when explaining the first verse of the present chapter, n. 983. In reference to *being poured forth upon the earth, and multiplied therein*, it may be observed, that with the regenerate man nothing is *multiplied* in his *external* man, that is, nothing of goodness and truth becomes increased, except by the influence of charity. Charity is like heat in the time of spring and summer, which causes grass, herbs, and trees, to grow; for without charity—or spiritual heat—no increase is effected; wherefore it is here for the first time said, *Be ye poured forth upon the earth*, this being spoken of the goods of charity, by which goodness and truth are *multiplied*. Every one may comprehend how this is, since nothing grows and *multiplies* in man unless there be some affection; for it is owing to the delight of affection that roots are put forth, and growth effected, all things being done according to the influence of the affections. What a man loves he willingly seizes upon, retains, and secures, and so it is also with whatever is favored by any affection, whilst if it be on the contrary, disfavored, it is made light of, set at naught, may even be rejected. Such then as the affection is, such is the *multiplication*; and as with the regenerate man there is an affection for the

good and the true grounded in charity imparted by the Lord, therefore whatever favors the affection of charity, that he seizes upon, retains, and secures, and thus confirms himself in goods and truths. This is signified by its being here said, *Be ye poured forth upon the earth, and multiply therein.*

1017. To show that *multiplication* is in the ratio of affection, we will take for example a man admitting as a principle that faith alone saves, even though it be unaccompanied by works of charity; in other words, that it saves him who has no charity. Such a person separates faith from charity, not only in consequence of the false principle which he has imbibed from infancy, but also because he supposes, that whosoever declares works of charity, or charity itself, to be an essential of faith, and therefore lives a life of piety, must necessarily place merit in works. This is, however, a false conclusion; and he who thus rejects charity, and regards its works as of no account—abiding only in an idea of faith, which is no faith without its essential charity—such a one, whilst confirming himself in this principle, never acts from the affection of good, but only from an affection of delight arising from this consideration, that he may live in the free indulgence of his lusts. Now, whosoever confirms himself strongly in this principle, does not act from an affection of truth, but from a desire of pre-eminence, that he may be thought greater, more learned, and more refined than others, and thus be exalted amongst the rich and honorable; thus he acts from the delight of an affection, which causes a *multiplication* of arguments in favor of his opinions; for, as was observed, according to the nature and quality of the affection, such is the *multiplication*. As a general truth, every false principle necessarily leads to false conclusions, these being conformable to their principle; yea, as I have learned from experience—of which, by the divine mercy of the Lord, I shall speak elsewhere—those who confirm themselves in such principles respecting faith alone, and are not in charity, pay no regard to, and, as it were, do not see, all that the Lord has so often said concerning love and charity; as Matt. iii. 8, 9; v. 7, 43—48; vi. 12, 15; vii. 1—20; ix. 13; xii. 33; xiii. 8, 23; xviii. 21 to the end; xix. 19; xxi. 34, 40, 41, 43; xxii. 34—39; xxiv. 12, 13; Mark iv. 18—20; xi. 13, 14, 20; xii. 28—35; Luke iii. 8, 9; iv. 43—49; vi. 27—39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25—28; xii. 58, 59; xiii. 6—10; John iii. 19, 21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1—10; xxi. 15—17.

1018. There is the same reason here for a repetition of the words, *Be ye fruitful and multiply*, as in the first verse of the chapter, this being the conclusion of the previous subject, and denoting that all things would succeed well, and be *fruitful and multiply*, if they were careful not to do what is signified by *eat*

ing and shedding blood, that is, if they would not extinguish charity by hatred and profanation.

1019. Verse 8. *And God said to Noah, and to his sons with him, saying*, signifies the truth of what follows concerning the spiritual church, understood by *Noah and his sons with him*.

1020. It is evident this is the meaning from the fact of all the statements arranged in an historical form, from the first chapter of Genesis to the account of Eber in the eleventh chapter, having a different signification from what appears in the letter, being indeed thrown into the form of a history, according to the custom of the most ancient people, who, when they testified to the truth of any thing done or accomplished, said, *Jehovah said*. It is here, however, said, *God said*, because it treats of the spiritual church.

1021. *Noah and his sons with him* represent the Ancient Church, as has been previously shown, and will be further evidenced in the subsequent part of the chapter, wherefore it is unnecessary to dwell upon it here.

1022. Verses 9, 10. *And I, behold I, establish my covenant with you, and with your seed after you; and with every living soul which is with you, to the bird, to the beast, and to every wild beast of the earth with you; from all going forth of the ark, even to every wild beast of the earth. And I, behold I, establish my covenant*, signifies the Lord's presence in charity; *with you*, is with the regenerate spiritual man; *and with your seed after you*, with those who are created anew. *With every soul which is with you*, signifies in general all that appertains to the regenerate man: *to the bird*, relates specifically to his intellectual things; *to the beast*, to the new things of his will; and *to every wild beast of the earth*, to his inferior intellectual things, and those of the will thence derived. *With you*, signifies here, as before, what is with the regenerate spiritual man; *from all going forth of the ark*, denotes the men of the church; and *to every wild beast of the earth*, the men out of the church.

1023. *And I, behold I, establish my covenant*, denotes the Lord's presence in charity, as is manifest from the signification of a *covenant*, which, as was shown above, n. 666, is a type of regeneration, and especially of the conjunction of the Lord with the regenerate man by love. It was at the same time demonstrated, that the heavenly marriage is the very essential *covenant*; that it consequently takes place with every regenerate man, and also that this marriage or *covenant* was effected with the man of the Most Ancient Church in his *voluntary-proprium*; but with the man of the Ancient Church in his *intellectual-proprium*; for when the will of man had become altogether corrupt, the Lord miraculously separated his *intellectual-proprium* from his corrupt *voluntary-proprium*, and in the former

implanted a *new will*, which is *conscience*, into *conscience* insinuating charity, and into charity innocence, and thus conjoined himself with, or, what is the same thing, entered into *covenant* with, man. So far as man's voluntary *proprium* is capable of being separated from his *intellectual-proprium*, the Lord can be present with, conjoin himself, or enter into *covenant* with, him. Temptations and similar means of regeneration cause the *voluntary-proprium* of man to become quiescent—as if it were annihilated and dead—and in proportion as this is effected, the Lord is enabled to operate by means of the *conscience* implanted in charity in man's *intellectual-proprium*: this then is what is here called a *covenant*.

1024. *With you* signifies with the regenerate spiritual man, as is evident from what was said above respecting Noah and his sons, as types of the spiritual church, which succeeded the Most Ancient celestial church; and since they represented that church, they also represent every one of its members, and consequently the regenerate spiritual man.

1025. *With your seed after you* means those who are created anew, as is evident from the signification of *seed*, and also from what is subsequently stated. It is manifest from the signification of *seed*, because by *seed*, in the literal sense, is understood posterity, but in the internal sense, faith; and since, as was previously observed, there is no faith unless there be charity, therefore charity itself is meant by *seed* in that sense. It appears also from what follows, inasmuch as it there treats not only of the man who is within, but also of the man who is without the church, consequently of the whole human race. Wheresoever there is charity, there also—even with nations the most remote from the church—is *seed*, for heavenly *seed* is charity. No man can do any thing good of himself, but all good is from the Lord; the good which the gentiles do—of whom, by the divine mercy of the Lord, more will be said in a future part of this work—being also from him. That the *seed* of God is faith, was shown above, n. 255; by faith there and in other places being meant charity whence faith is derived, for there is no real faith which does not originate in charity. The same is signified in other parts of the Word where *seed* is mentioned: thus where *the seed of Abraham, Isaac, or Jacob* is spoken of, thereby is denoted love or charity; for *Abraham* represented celestial love, *Isaac* spiritual love, both belonging to the internal man, and *Jacob* the same loves in reference to the external man; and this, not only in the prophetic parts of the Word, but also in the historical, which latter are not perceived in heaven, but only what is typified thereby. The Word was written not only for man, but also for angels; and whilst man reads the Holy Scriptures, collecting thence only the literal sense, the angels at the same time perceive not the literal but

the internal sense. The material, worldly, and corporeal ideas, which man has whilst perusing the Word, become spiritual and celestial ideas with the angels; thus, when he reads about *Abraham, Isaac, and Jacob*, the angels do not think at all of those patriarchs, but of the things which they represent, and thus signify. In like manner, whilst perusing the accounts of *Noah, Shem, Ham, and Japheth*, the angels know nothing of these persons, and perceive nothing but the Ancient Church, and the interior angels not even this, but instead thereof the faith of that church, and the state of the things treated of in regular order. So also when mention is made of *seed* in the Word, as here, in stating that a *covenant should be established with Noah and his sons, and with their seed after them*, the angels do not recognize the posterity of *Noah*, there having been no such person as *Noah*, that being only the name of the Ancient Church, but by *seed* they understand charity, which was the essential of that church. Likewise, when in the historical narratives respecting *Abraham, Isaac, and Jacob*, their *seed* is spoken of, the angels never understand their particular posterity, but all throughout the universe, as well those within as those without the church, with whom there is heavenly *seed*, or charity; yea, the interior angels perceive thereby love itself abstractedly, which is heavenly *seed*. That by *seed* is signified love, and also every one who is principled in love, is demonstrable from the following passages: speaking of Abraham, "Jehovah—said, To thy *seed* will I give this land," (Gen. xii. 7:) and again: "All the land which thou seest, to thee will I give it, and to thy *seed* for ever; and I will make thy *seed* as the dust of the earth," (Gen. xiii. 15, 16.) Those who abide in the literal expression conceive no other idea than that by *seed* is here meant the posterity of Abraham, and by *land* the land of Canaan; and they are confirmed in this notion in consequence of that land being actually given to his posterity. Those, however, who are in the internal sense, as all in heaven are, understand by the *seed of Abraham* nothing else but love, and by the *land of Canaan* only the Lord's kingdom in heaven and on earth, and its being given to Abraham's posterity merely as a representative statement; concerning which, by the divine mercy of the Lord, more will be said elsewhere. So also in another place it is recorded of Abraham, "And he [Jehovah] brought him forth abroad, and said, Look now towards heaven, and number the stars if thou be able to number them: and he said unto him, So shall thy *seed* be," (Gen. xv. 5.) Here likewise, as Abraham represented love, or saving faith, by his *seed* in the internal sense no other is meant than all throughout the universe who are principled in love. Again: "I will *establish my covenant* between me and thee and thy *seed* after thee.—And I will give to thee, and to thy *seed* after thee, the land wherein

thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.—This is *my covenant* which ye shall keep between me and you, and thy *seed* after thee; every male among you shall be circumcised,” (Gen. xvii. 7, 8, 10.) Here, to *establish a covenant* denotes in like manner the conjunction of the Lord with all men throughout the universe, by means of the love represented by Abraham; and hence it is evident that by *seed* is meant all without exception who are principled in love. The *covenant* here spoken of was *circumcision*, by which in heaven is never understood the *circumcision of the flesh*, but that of the heart, or of those who are principled in love. *Circumcision* represented regeneration by love, as is clearly explained by Moses: “Jehovah God will *circumcise* thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest *live*,” (Deut. xxx. 6.) From these words it appears that *circumcision*, in the internal sense—and this is its signification wherever it is mentioned—denotes love and charity, and a life grounded therein. By *the seed of Abraham* are represented all throughout the universe who are principled in love, as is also manifest from the Lord’s words to Abraham and Isaac—to Abraham, on his willingness to sacrifice Isaac, as he was commanded: “In blessing I will bless thee, and in multiplying I will multiply thy *seed* as the stars of the heavens, and as the sand which is upon the shore of the sea, and thy *seed* shall possess the gate of thy enemies, and in thy *seed* shall all the nations of the earth be blessed,” (Gen. xxii. 17, 18;) where it is very evident, that by *seed* are meant all without exception who are principled in love. As *Abraham* represented celestial love, so *Isaac* represented spiritual love; wherefore by *the seed of Isaac* is signified every man who is principled in spiritual love or charity; concerning whom it is thus written: “Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy *seed*, I will give all these lands, and I will perform the oath which I sware to Abraham thy father; and I will cause thy *seed* to be multiplied as the stars of heaven, and I will give to thy *seed* all these lands; and *in thy seed shall all the nations of the earth be blessed*,” (Gen. xxvi. 3, 4, also 24;) where it is plain that by *all nations* are meant those who are in charity. Celestial love represented by Abraham is as the father of spiritual love represented by Isaac, for the spiritual principle has birth from the celestial, as was shown above. *Jacob* represents the externals of the church, which exist from internals, consequently every thing in the external man which is derived from love and charity, and thus *his seed* denotes all in the universe who are in the practice of external worship, influenced by internal, and who do the works of charity from a principle of charity derived from the Lord. Concerning *this seed* it is said

to Jacob, after seeing a ladder in his dream, "I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy *seed*; and thy *seed* shall be as the dust of the earth;—and in thee and in thy *seed* shall all the families of the ground be blessed," (Gen. xxviii. 13, 14; also xxxii. 12; xlviii. 4.) That this is the signification of *seed* was demonstrated above, n. 255, by citations from the Word, and may also be seen from the following in Isaiah: "Thou, Israel, art my servant, Jacob whom I have chosen, the *seed* of Abraham my friend," (xli. 8.) Here it is speaking of the regeneration of man, and *Israel* and *Jacob*, as frequently occurs, are distinguished from each other, *Israel* denoting the internal spiritual church, and *Jacob* the external of the same church; and both are called *the seed of Abraham*, that is, of the celestial church, because celestial, spiritual, and natural succeed each other in regular order. In Jeremiah: "I had planted thee wholly a noble vine, a *seed of truth*, how then art thou turned into the degenerate plant of a strange vine unto me?" (ii. 21;) speaking of the spiritual church, which is a *noble vine*, whose charity, or faith grounded in charity, is denominated *the seed of truth*. Again: "As the host of the heavens cannot be numbered, neither the sand of the sea measured, so will I multiply *the seed* of David my servant, and the Levites ministering unto me," (xxxiii. 22.) Here *seed* is plainly *heavenly seed*, for *David* is a type of the Lord;—that *the seed of David* was not as *the host of the heavens which cannot be numbered*, nor as *the sand of the sea which cannot be measured*, must be obvious to every one. Again: "Behold, the days come, saith Jehovah, and I will raise unto David a righteous branch, and a king shall reign; he shall act intelligently, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell confidently; and this is his name which they shall call him, *Jehovah our righteousness*. Wherefore, behold the days come, saith Jehovah, and they shall no more say, Jehovah liveth, who brought up the sons of Israel out of the land of Egypt; but Jehovah liveth, who brought up, and who led, *the seed of the house of Israel* out of the north country," (xxiii. 5—8.) Here the signification is very different from what appears in the letter, for by *David*, *Judah*, and *Israel*, are not meant these respectively, but by *David* is to be understood the Lord; by *Judah*, what is celestial; and by *Israel*, what is spiritual; wherefore by *the seed of Israel* are meant those who have charity, or faith grounded in charity. So in David: "Ye who fear Jehovah, praise him; all ye *seed of Jacob*, glorify him; fear from him, all ye the *seed of Israel*," (Psalm xxii. 23;) where also by *the seed of Israel* is meant the spiritual church. In Isaiah: "The *seed of holiness* shall be the substance thereof," (vi. 13;) speaking of remains, which are

holy, because from the Lord. Again: "I will bring forth a *seed* out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there, (lxv. 9;) in reference to the celestial church, both external and internal. And again: "They shall not *generate* to perturbation—for they are the *seed* of the blessed of Jehovah, and their offspring with them," (lxv. 23;) speaking of the new heavens and the new earth, or of the Lord's kingdom, the subjects of which being *generated* or *regenerated* by love, are denominated *the seed of the blessed of Jehovah*.

1026. *With every living soul which is with you*, represents in general all things which are regenerated with man, as may be seen both from what precedes and follows, and also from the signification of *living*. Whatever receives *life* from the Lord is said to *live*, and the *living soul* denotes all that in the regenerate man which thence derives its *life*; for according to the *life* which he receives does every particular of his mind *live*, both what belongs to the rational principle and what belongs to the affections. This *life* is evident to the angels in every particular of his thought and speech, although it is not apparent to man.

1027. *To the bird* signifies specifically his intellectual things, as may be seen from what has been often previously stated respecting the signification of *birds*, as at n. 40, 776, &c.

1028. *To the beast* denotes specifically his new voluntary things, as is also evident from what was said and shown above concerning *beasts*, and their signification, n. 45, 46, 142, 143, 246, 776.

1029. *To every wild beast of the earth* signifies his inferior intellectual and voluntary principles thence derived, as is also evident from our previous explanations of the signification of *wild beast*. There are with every man both interior and exterior things: the interior are the rational powers, here represented by *bird*, and affections which are denoted by *wild beast*; and the exterior are scientifics and pleasures, here signified by the *wild beasts of the earth*. That by *birds*, *beasts*, and *wild beasts*, are not meant these animals, but what is alive with the regenerate man, must be obvious to every one from this consideration, that a covenant cannot be entered into by God with the brutes—although it is said, *I establish my covenant—with every living soul which is with you, to the bird, to the beast, and to every wild beast of the earth with you*, but with man, who, as to his interiors and exteriors, is thus described.

1030. *From all going forth of the ark* signifies the men of the church, and *to every wild beast of the earth*, the man who is out of the church, as is manifest from the series of the things spoken of in the internal sense. All that went forth of the ark were mentioned before, as *every living soul, to the bird, to the beast, and to the wild beast of the earth*; but it is here again

said, *from all going forth of the ark, even to every wild beast of the earth*: thus *the wild beast of the earth* is mentioned a second time; and this repetition would not have occurred unless something else was to be understood: and it is also written, *and I establish my covenant with you*, which likewise was said before. Hence it is evident, that *those going forth of the ark* are the regenerate, or the men of the church, and the *wild beast of the earth* all in the universe who are out of the church. *The wild beast of the earth*, when not employed to represent living creatures in general, signifies, in the Word, what is comparatively vile, and has in it more or less of a savage nature, and this in reference to whatever is treated of. When the subject is what is in man, then the *wild beast of the earth*, as in the present verse, denotes the inferior faculties belonging to the external man and the body, consequently things of a meaner kind; when it is, however, society at large—which may be denominated a composite man or person—then *the wild beast of the earth* typifies those who are without the church, because they are comparatively vile. Thus the specific meaning of the term varies with the subject treated of. Hosea says: “In that day will I make a covenant for them with the *wild beast* of the field, and with the bird of the heavens, and with the reptile of the earth,” (ii. 18.) Isaiah: “The *wild beast* of the field shall honor me,—because I have given waters in the wilderness, (xliii. 20.) And Ezekiel: “Every bird of the heavens made their nests in his boughs, and under his branches did every *wild beast* of the field bring forth their young, and under his shadow dwelt all great nations,” (xxxii. 6.)

1031. Verse 11. *And I establish my covenant with you; and all flesh shall not be cut off any more by the waters of a flood; and there shall be no more a flood to destroy the earth. And I establish my covenant with you*, signifies the presence of the Lord with all who are in charity, and refers to those going out of the ark and to every wild beast of the earth, or to those within and to those without the church. *And all flesh shall not be cut off any more by the waters of a flood*, denotes that they should not perish like the last posterity of the Most Ancient Church; *and there shall be no more a flood to destroy the earth*, is that such a deadly and suffocating persuasion should no more exist.

1032. *And I establish my covenant with you*, signifies the presence of the Lord with all who are in charity, and refers to those going forth of the ark and to every wild beast of the earth, or to the men within and to the men without the church, as is manifest from what has been just stated. With respect to the Lord's entering into a covenant, and conjoining himself by charity with those out of the church, it may be observed, that the man of the church supposes that all without the church who are called gentiles cannot be saved, in consequence of their having

no knowledges of faith, and being therefore altogether ignorant of the Lord, insisting that without faith, and a knowledge of the Lord, there is no salvation; and thus condemning all who are out of the church. In numerous instances, indeed, those who are principled in some particular doctrine—even though it be heretical—think none can be saved who are out of their own pale, or who do not believe precisely as they do. The reverse is, however, the fact; for the Lord has mercy towards the whole human race, and is desirous to save all universally, and to draw them to himself. The mercy of the Lord is infinite, and does not suffer itself to be confined to the small number within the church, but extends itself to all throughout the world; for those who are born out of the church, and are thereby in ignorance as to matters of faith, are not blamable on that account, nor are they ever condemned for not having faith towards the Lord, because they are not aware of his existence. What considerate person can suppose the greatest part of mankind must perish eternally because they were not born in that quarter of the globe denominated Europe, which respectively contains so few? Or that the Lord would permit so great a multitude of human beings to be brought into existence in order to perish in eternal death? This would be alike contrary to the divine nature and to mercy. Besides, those who are out of the church, and are called gentiles, live a much more moral life than those who are within the church, and far more easily embrace the doctrine of a true faith. This is very evident from the state of souls in another life; for the worst of all are those who come from the so-called Christian world, bearing a mortal hatred both against their neighbor and the Lord, and being more addicted to adultery than any other people on the face of the earth. This is not, however, the case with such as come from other parts of the globe; for many of the worshippers of idols have the utmost horror of hatred and adultery, and are afraid of the Christians, who indulge in those vices, and make no scruple of torturing their fellow-creatures. Yea, the gentiles are such, that when they are instructed by the angels concerning the truths of faith, and are informed that the Lord rules the universe, they listen attentively, become readily imbued with faith, and thus reject their idols; wherefore those amongst them who have lived morally, being in mutual charity and in innocence, are regenerated in another life. During their abode in the world, the Lord had been present with them in charity and in innocence, both of which proceed wholly from the Lord. He had also endowed them with a conscience of what is right and good according to their religious principles, and into that had insinuated innocence and charity; and when these are present in the conscience, they easily suffer themselves to be principled in the truth of faith grounded in good. This accords with the teaching of the Lord himself in Luke: “Then

said one unto him, Lord, are there few that be saved? And he said unto them—Ye shall see Abraham, and Isaae, and Jacob, and all the prophets in the kingdom of God, but you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last," (xiii. 23, 28—30.) By *Abraham, Isaac, and Jacob*, are here meant all who are priniepled in love, as has been previously demonstrated.

1033. We remarked that the gentiles are endowed with a conscience of what is right and good, according to their religious principles, and may here further observe, that conscience in general is either *true, spurious, or false*. A *true conscience* is formed by the Lord from the truths of faith; and when a man is endued with it, he becomes fearful of acting contrary to them, since he would thus act contrary to his *conscience*. This *conscience* can only be received by those who are in the truths of faith; in consequence of which many in the Christian world cannot be receptive of it, because every one regards his own tenets as the truths of faith; nevertheless all who are regenerated receive *conscience* when they receive charity, for charity is the fundamental of *conscience*. A *spurious conscience* is that which is formed with the gentiles out of the religious principles in which they are born and educated, to act contrary to which is to act in opposition to *conscience*. When this *conscience* is founded on charity, mercy, and obedience, then they are in such a state as to be capable of receiving in the other world a *true conscience*, with which indeed they are endowed, because they love nothing better than the truth of faith. A *false conscience* is one formed not from internal but from external considerations, that is, not from charity but from self love and the love of the world. There are some persons who feel themselves acting contrary to *conscience* when acting in opposition to the love of their neighbor, and who at such times appear to themselves to be inwardly tormented. The reason of this is, however, because they perceive their own life, honor, reputation, wealth, or gain are endangered, and thus that they themselves are injured by it. Some receive hereditarily a tender-heartedness of this kind, and others acquire it by habit; but it is a *false conscience*.

1034. *And all flesh shall not be cut off any more by the waters of a flood*, signifies that they should not again perish like the posterity of the Most Ancient Church, as is evident from what was stated above respecting the antediluvians who were thus destroyed at the deluge. It has been previously shown, n. 310, that this occurred in consequence of the latest descendants of the Most Ancient Church being of such a nature, that when their will became corrupt their intellectual principle fell into the same state, so that with them the latter could not be sepa-

rated from the former, so as to admit of a new will being formed in it, in consequence of the coherence of each part of the mind with the other. Now, this being foreseen, it was arranged by the Lord that the intellectual and voluntary principles of man should become separable, and thus capable of renovation, and it was thus provided, that man should not afterwards exist of a quality similar to that of the most ancient people, therefore it is here said, that *all flesh should no more be cut off by the waters of a flood.*

1035. *And there shall be no more a flood to destroy the earth,* denotes that such a deadly and suffocative persuasion should no more exist, as is manifest from the signification of *the deluge* in reference to the antediluvians who perished, spoken of above, from the nature of their direful persuasions, treated of, n. 310, 563, 570, 581, 586, from what is said of the succeeding church called Noah, and likewise from what is subsequently stated concerning the rainbow.

1036. Verses 12, 13. *And God said, This is the token of the covenant which I give between me and you and every living soul which is with you, into the generations of the age. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth. And God said,* signifies that it was so: *This is the token of the covenant,* is a symbol of the Lord's presence in charity; and *which I give between me and you,* the conjunction of the Lord with man by charity. *And between every living soul which is with you,* signifies, as above, whatever in man is regenerated; *into the generations of the age,* means all who are created anew for ever; and *I have given my bow in the cloud,* denotes the state of the regenerate spiritual man, which is like a *rainbow, the cloud* typifying the obscure light in which the spiritual man is, compared with the celestial man. *And it shall be for a token of the covenant between me and the earth,* signifies, as before, a symbol of the Lord's presence in charity, *earth* here representing man's *proprium*. All these circumstances are stated in reference to the regenerate spiritual man, or the spiritual church.

1037. By *God's saying,* is meant that it was so, was asserted and demonstrated above; for *to say,* or *the saying of God,* or *Jehovah,* signifies that so it is. The most ancient people, in their historical accounts of the church, when they wished to affirm a fact, wrote, *God said,* or *Jehovah said,* this being with them a customary form of assertion and confirmation.

1038. *The token of the covenant* is a symbol of the Lord's presence in charity, as is manifest from the signification of a *covenant* and of *its token*. That a *covenant* signifies the Lord's presence in charity, was shown above, (vi. 18; also in this chap. verse 9;) and that it is the Lord's presence in love and charity, is evident from the nature of a *covenant*. Every *covenant* is for

the sake of conjunction, that the parties may live in mutual friendship, or love; hence marriage is also called a *covenant*. The conjunction of the Lord with man is not practicable except in love and charity; for he is essential love and mercy, and is desirous to save every one, and with a mighty arm to draw him to heaven, that is, to himself. Hence all may know and be convinced that it is impossible for any one to be conjoined with the Lord except by that which He is, that is, unless he becomes similar, or makes one with him, or, in other words, unless he return the Lord's love, and love his neighbor as himself. Hereby alone conjunction, which is the very essence of a *covenant*, is effected; and when conjunction thus takes place, it then manifestly follows that the Lord is present. The Lord is indeed present with every man, but more nearly or remotely according to the degrees of their proximity or distance with respect to love. Inasmuch as a *covenant* is the Lord's conjunction with man by love—or what amounts to the same, is the Lord's presence with man in love and charity—it is therefore called in the Word a *covenant of peace*, for peace signifies the kingdom of the Lord, and his kingdom consists in mutual love, in which alone is peace. Thus it is written in Isaiah: "The mountains shall depart and the hills be removed, but my mercy shall not depart from thee, neither shall the *covenant of my peace* be removed, saith Jehovah that *hath mercy on thee*," (liv. 10;) where mercy which is of love is denominated *the covenant of peace*. In Ezekiel: "I will set up one shepherd over them, my servant David, and he shall feed them; he shall feed them, and he shall be their shepherd—and I will make with them a *covenant of peace*," (xxxiv. 23, 25;) where by *David* is plainly meant the Lord, whose presence with the regenerate man is described by *his feeding them*. Again, in the same prophet: "David my servant shall be king over them, and they all shall have one shepherd.—Moreover I will make a *covenant of peace* with them, it shall be an *everlasting covenant* with them, and I will place them, and cause them to be multiplied, and will set my sanctuary in the midst of them for evermore.—And I will be their God, and they shall be my people," (xxxvii. 24, 26, 27.) Here, likewise, by *David* is meant the Lord, by a *sanctuary in the midst of them*, love, and by *being their God, and they his people*, the presence and conjunction of the Lord in love, which is called a *covenant of peace* and an *everlasting covenant*. In Malachi: "Ye shall know that I have sent this commandment unto you, that *my covenant* might be with Levi, saith Jehovah of hosts. *My covenant* was with him *of lives and of peace*, and I gave them to him with fear, and he shall fear me," (ii. 4, 5.) *Levi* denotes in the supreme sense the Lord, and hence the man who is principled in love and charity; wherefore *the covenant of lives and of peace with Levi*, is in love and charity. So in Moses, speaking of

Phinehas: "Behold, I give unto him *my covenant of peace*, and he shall have it, and his seed after him, even *the covenant of an everlasting priesthood*," (Numb. xxv. 12, 13.) By *Phinehas* is not meant Phinehas, but the priestly office represented by him, which, like all the priesthood of that church, signified love and whatever appertains to it. All must be aware that *Phinehas had not an everlasting priesthood*. Again: "Jehovah thy God, God himself, the faithful God, *keeping the covenant and mercy with them loving him* and keeping his commandments to the thousandth generation," (Deut. vii. 9, also 12;) where it is very evident, that the presence of the Lord with man in love is a *covenant*, it being said to be *with them who love him and keep his commandments*. Now as a *covenant* is the conjunction of the Lord with man by love, it follows that it is also conjunction by all that proceeds from love, such as the truths of faith, denominated the commandments; for all precepts, nay the whole law and the prophets, are founded on this single rule, that men should love the Lord above all things, and their neighbor as themselves, as appears from the Lord's own words, (Matt. xxii. 34—40; and Mark xii. 28—35;) wherefore also the tables on which the ten commandments were written, are called the *tables of the covenant*. A *covenant*, or conjunction, was not only effected by the laws or commandments of love, but also by the laws of society in the Jewish Church enacted by the Lord, which are called testimonies, and by the ceremonies which he enjoined, denominated statutes. All of these are said to belong to the *covenant*, because they relate to love and charity: hence it is written concerning Josiah, "The king stood upon a pillar, and *made a covenant* before Jehovah, to walk after Jehovah, and to keep his *commandments*, and his *testimonies*, and his *statutes*, with all the heart, and with all the soul, to perform the *words of this covenant*," (2 Kings xxiii. 3.) Hence we see what a *covenant* is, and that it is internal; for the conjunction of the Lord with man is effected by internals, and not by externals separate from internals; externals are only types and representatives of what is internal, as the act of a man is a representative type of his thought and will, and as a work of charity is a representative type of the charity within, in the soul and mind. Thus all the ceremonies of the Jewish Church were types representative of the Lord, and consequently of love and charity, and of whatever is thence derived; and the *covenant* and conjunction are effected with the internals of man, external things being only what they are denominated—*tokens of the covenant*. That a *covenant* or conjunction takes place internally is plain from the Word; as from Jeremiah: "Behold the days are coming, saith Jehovah, that I will make a *new covenant* with the house of Israel and with the house of Judah; not according to the *covenant* which I made with their fathers—which *my cove-*

nant they brake;—but this is the *covenant* which I will make with the house of Israel; after those days—*I will put my law in the midst of them, and write it on their hearts,*” (xxx. 31—33.) Here it treats of a new church, and plainly declares that the essential *covenant* is effected internally indeed in the conscience, on which is inscribed the law, which, as was observed, is entirely derived from love. That externals do not constitute the *covenant*, unless what is internal be adjoined to them—so as that both together act as one and the same cause—but that they are *tokens of a covenant*, by which, as by representative types, the Lord might be kept in remembrance, appears from this consideration, that the sabbath and circumcision are called *tokens of the covenant*. That *the sabbath* is so called is evident from Moses: “The children of Israel shall keep the *sabbath*, to observe the *sabbath*, throughout their generations, for a *perpetual covenant*. *It is a sign* between me and the children of Israel for ever,” (Exod. xxxi. 16, 17.) And that *circumcision* is so denominated is proved by these words, “This is *my covenant* which ye shall keep between me and you, and thy seed after thee. Every male amongst you *shall be circumcised*. And ye shall *circumcise* the flesh of your foreskin, and it shall be for a *token of the covenant* between me and you,” (Gen. xvii. 10, 11.) For a similar reason *blood* is called the *blood of the covenant*, (Exod. xxiv. 7, 8;) and external rites more particularly were denominated *signs of the covenant*, because they were the mementos of the interior things which they signified, as were all the rites of the Jewish Church. Hence whatever suggested the remembrance of interior things was called a *sign*, as the binding of the first commandment on the hand and on the forehead in Moses: “Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might; and these words—thou shalt bind for a *sign* upon thy hand, and they shall be as frontlets between thine eyes,” (Deut. vi. 5, 6, 8; also xi. 13, 18.) Here the *hand*, as denoting power, represents the will—power being derived from the will—and *frontlets between the eyes* the understanding. Thus *the sign* was a memento of the first commandment, or of the sum of the law, that it might be continually in the will and in the thought, or, in other words, that the Lord and his love might be present in every desire and in every thought. Such is the presence of the Lord, and the mutual love derived from him, with the angels, the mode and nature of which will be more fully treated of, by the divine mercy of the Lord, in the following pages. So likewise here, where it is said, *This is the token of the covenant which I give between me and you. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth; a token* is no other than a symbol of the Lord’s presence in charity, thus it is a memento for man. How *the bow in the cloud* came to be

this symbol or memento, will, of the Lord's divine mercy, be subsequently shown.

1039. *Which I give between me and you*, signifies the conjunction of the Lord with man by charity, as is evident from what has been stated respecting the token of a covenant, and a covenant, as typical of the Lord's presence in charity: *between me and you* represents conjunction thence derived, and *to give* is to cause to be.

1040. *And every living soul which is with you*, signifies all that is regenerated with the man, as is proved by the signification of a *living soul*, given at verse 10. For the *soul* in the Word signifies all life, as well what is internal as what is external in man, and also the life of animals, in consequence of their representing the constituents of man's nature. The *living soul* is, however, properly what receives life from the Lord, that is, what is regenerate, because this alone truly lives; and as the *soul* denotes both internal and external life with man, a *living soul* is in one complex all that is regenerated with him. Man possesses both voluntary and intellectual things perfectly distinct from each other, and with a living man all and every thing thence derived is endowed with vitality. In fact, whatever a man is, such is each and every thing belonging to him, his common principle of life influencing every portion thereof; for what is general exists from its individual constituents, as from its particulars, and in no other mode could a general principle possibly be formed, its very name denoting that it derives existence from particulars. Hence, whatever a man's life is generally, such also it is specifically, even to the minutest particulars of his endeavors and intentions or will, and to the minutest particulars of his thought, so that he cannot be endowed with the shadow of an idea in which there is not a similar life. Thus, for example, he who is of a haughty disposition, is haughty in every effort of his will, and in every particular idea of his thought. So, in like manner, a covetous person is influenced by covetousness; a hater of his neighbor, by hatred; a stupid man, by stupidity; and an insane one, by insanity; and this being the case, every man's quality is known in the other world, even from a single idea of thought. When man is regenerated, then all that he has, both in general and in particular, becomes regenerate, that is, has life, and this in proportion as his voluntary *proprium*, which is defiled and dead, becomes capable of separation from the new will and understanding which he receives from the Lord. Wherefore, as it here treats of the regenerate man, the *living soul* denotes all that he possesses which is regenerated, these being in general whatever belongs to his will and understanding, as well interior as exterior, denoted above—verse 10—by *the bird, the beast, and the wild beast of the earth*, where it is said, *I establish my covenant—with every*

living soul, to the bird, to the beast, and to the wild beast of the earth.

1041. *Into the generations of the age*, signifies all who are created anew for ever, as is manifest from the signification of *the generations of the age*. *Generations* are the posterities derived from their predecessors and from their parents, as *the age* is what is perpetual. As it here treats of that which is regenerate, therefore by *the generations of the age* are meant those who are thence perpetually regenerated, or created anew; for every thing in the internal sense is predicated in reference to the subject treated of.

1042. *I have given my bow in the cloud*, signifies the state of the regenerate spiritual man, who is like a *rainbow*. It may appear surprising that a *token of the covenant* in the Word should be a *bow in the cloud*, or a *rainbow*, since this is produced by the modification which the solar rays undergo when falling upon drops of rain, and, unlike the other signs of the covenant in the church, mentioned above, is a purely natural phenomenon. That it does, however, represent regeneration, and denote the state of the regenerate spiritual man, can only be known by those who are permitted to see, and thereby to know the reason of it. The spiritual angels, who have all been men of the spiritual church made regenerate, when presented to view in another life, have an appearance about the head like a *rainbow*; and as these *rainbows* agree perfectly with the state of the angels, their quality is hence discernible in heaven and the world of spirits. The cause of this *rainbow-like appearance* is, that their natural things corresponding with their spiritual present this appearance, it being a modification of spiritual light from the Lord in their natural things. It is these angels who are said to be *born again of water and the spirit*, whereas the celestial angels are regenerated by *fire*. It may be observed, that for the production of natural color there must necessarily be a ground which either absorbs or reflects the rays of light from the sun, or which is, in other words, either black or white. Now according to the various conditions of this ground as to absorbing or reflecting power, or, as it is termed, as to blackness or whiteness, is that modification of the inflowing rays of light, which gives rise to colors, some of which partake more or less of the obscure or black property, and others more or less of the shining or white property, and hence arises their diversity. So it is comparatively in spiritual things; for the obscurity resembles man's *intellectual-proprium*, or the false; and the blackness his *voluntary-proprium*, or the evil, which absorbs and extinguishes the rays of light. And the bright and white property is the truth and good which man thinks to do of himself, which reflects and rejects from itself the rays of light. These rays which fall thereon, and as it were modify them, are from the Lord—the

sun of wisdom and intelligence—the rays of spiritual light being no other, nor from any other source. It is from the correspondence of natural things with spiritual, that when in the other world this is visible about the regenerate spiritual man, there is an appearance as of *a bow in a cloud*, the *bow* being a representation of what is spiritual in what is natural. The regenerate spiritual man has an intellectual *proprium*, into which the Lord insinuates innocence, charity, and mercy, and as these gifts are received by him, his *rainbow* when presented to view appears more beautiful in proportion as his will-*proprium* is more removed, subdued, and reduced to obedience. The prophets also, whilst they were in the vision of God, saw an appearance as of *a bow in a cloud*; for we read in Ezekiel: “Above the expanse, which was over their heads [those of the cherubim], was the likeness of a throne, as the appearance of a sapphire stone,—and the likeness as the appearance of a man upon it. And I saw as it were the appearance of a burning coal, as the appearance of fire, round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the *bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah,” (i. 26—28.) It must be manifest to every one, that it was the Lord who thus appeared, and also that by him was represented heaven, for he is heaven, or the All in All therein, and the man there spoken of. *The throne* is heaven; *the burning coal as the appearance of fire from the loins upward*, the celestial principle of love; and *the brightness of fire round about from the loins downward as the bow in the cloud*, the celestial spiritual principle. Thus the celestial heaven, or the heaven of the celestial angels, was represented from the loins upward, and the spiritual heaven, or the heaven of the spiritual angels, from the loins downward; for what is beneath the loins, through the feet to their very soles, in the Greatest Man signifies natural things. Hence also it is evident, that what is natural in man—thus enlightened by spiritual light from the Lord—appears like *a bow in the cloud*. A similar appearance was also seen by John, (Rev. iv. 2, 3; x. 1.)

1043. A *cloud* denotes the obscurity of the light in which the spiritual man is, as compared with the celestial, as may be evident from what has been just stated concerning the *bow*; for the *bow*, or the *color of the bow*, never exists except in a *cloud*; the duskiness of which—as was observed—becomes changed into colors by the transit of the solar rays, the nature of the medium through which the rays are transmitted determining the color. So also it is with the spiritual man; the obscure medium surrounding him—here called a *cloud*—being falsity, or, what is

the same, his intellectual *proprium*, which, when innocence, charity, and mercy are insinuated into it by the Lord, no longer looks like falsity, but is as the appearance of truth combined with truth from the Lord, and hence resembles a *colored bow*. This is a certain spiritual modification which can never be [fully] described, and unless the colors themselves and their mode of formation are perceived by man, I question whether it is possible to explain it to his apprehension. The nature of this *cloud* with the regenerate man, may be discovered from his state antecedent to that process. Man is regenerated by the instrumentality of what he conceives to be the truths of faith; for every one supposes his own religious tenets to be true, and hence receives conscience; and after he has received conscience, to act contrary to what he is impressed with the conviction of as the truths of faith, is with him to act contrary to conscience. Such is every regenerate person: for many are regenerated by the Lord, of every religious opinion, and when they become so, they do not receive any immediate revelation, except what is insinuated into them by the Word and the preaching of the Word. As, however, they receive charity, the Lord by it operates on their *cloud*, producing light similar to that occasioned by the sun's rays impinging upon a *cloud*, by which it is rendered more lucid, and becomes variegated with colors, and is thus rendered like a *rainbow*. In proportion, therefore, to the tenuity of the *cloud*—that is, in proportion to the number of the truths of faith intermingled with its other constituents—is *the bow* beautiful; and in proportion to its density—that is, to the fewness of the truths of faith of which it consists—is the beauty of the bow diminished;—innocence adds greatly to its beauty, by causing as it were a lively brightness in the colors. All the appearances of truth in which a man rests whilst he abides in the literal sense of the Word, are *clouds*, for the Word is expressed according to appearances, and when a man believes it in simplicity, and has charity, notwithstanding he rests in appearances, this *cloud* is comparatively of little density. In this *cloud*, with the man who is within the church, conscience is formed by the Lord. All deficiencies of knowledge as to truth are also *clouds*, in which the man abides who is ignorant of the truths of faith of the Word in general, and especially of the Lord; and in this *cloud* conscience is formed by the Lord with the man who is out of the church; for in ignorance itself there may be innocence, and thereby charity. All falsities also are *clouds*, and these are the *thick clouds* attendant both on those who have a false conscience—spoken of above—and on those who have no conscience. These are in general the *qualities of clouds*; and it may be observed in reference to their *quantity*, that there are with man *clouds* so large and so dense, that, were he aware of them, he would wonder how the rays of light from the Lord could ever pass

through them, so that he could be regenerated. He who thinks himself encompassed by a *cloud* of the least magnitude is sometimes surrounded by one of the greatest, and he who believes himself enveloped in the greatest may possibly be encompassed by the least. Such are the *clouds* abiding with the spiritual man; but with the celestial man they are not so large, because he is principled in love towards the Lord, and this love being implanted in his will-part, he therefore does not receive conscience like the spiritual man, but the perception of goodness, and thereby of truth from the Lord. When the voluntary principle of man is capable of thus receiving the rays of celestial flame, his intellectual principle is thence illustrated; for from love he knows and perceives all the truths of faith, his will being in this case like a little sun, from which rays flow into his understanding. Such was the man of the Most Ancient Church. When, however, man's voluntary principle becomes altogether corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual principle—as with the man of the Ancient Church, and indeed with every regenerate man of the spiritual Church—then there is a dense *cloud*, in consequence of which he must necessarily learn what is true and good, having no perception whether it be so or not. Here also there is a continual influx of the false, constituting the obscurity of the *cloud*, from his black will, or rather through that from hell, which is the reason why the understanding is incapable of being enlightened with the spiritual man as it is with the celestial man. Hence it is, that a *cloud*, in the present passage, signifies the obscurity of the light in which the spiritual man abides as compared with the celestial man.

1044. *And it shall be for a token of the covenant between me and the earth*, is an evidence of the Lord's presence in charity, as is demonstrable from what was said above; and that *the earth* here denotes man's *proprium*, appears from the internal sense, and from the series of the things treated of. It was previously observed, *This is the token of the covenant—between me and you, and every living soul which is with you*, to represent whatever is regenerate; but here it is written, *it shall be for a token of the covenant between me and the earth*, the expression being altered. Now from this circumstance, and also from a repetition of the phrase, *the token of the covenant*, it is plain that something else is here signified, and that *the earth* represents that which is neither regenerate, nor is capable of regeneration, which is man's voluntary *proprium*. The regenerate man—as to his intellectual part—is of the Lord, but as to his will he is of self, these two principles being opposed to each other in the spiritual man. The will of man, however, notwithstanding its opposition, must necessarily exist; for all that is obscure in his understanding, or all the density of his *cloud*, is thence derived, and thence

continually flows ; and in proportion to this influx, is the density of the *cloud* in his intellectual part, but in proportion as it is removed, the *cloud* becomes attenuated ; hence by *carth* is here signified man's *proprium*. That *the earth* represents—besides many other things—man's corporeal principle, was shown above. The nature of this covenant may be compared with the state of two persons previously conjoined by the ties of friendship, as were the will and the understanding with the man of the Most Ancient Church. When the friendship is broken, and enmity commences—as when man altogether corrupted his voluntary principle—then, on entering again into a covenant, the point at issue is presented to view, as though the covenant had to be made with it, although in fact it is not so, that being in utter opposition and contrariety, but it is made with what flows thence, thus, as was stated, with the *intellectual-proprum*. *The token or sign of the covenant* is this, that in proportion as the Lord is present in the *intellectual-proprum*, the *will-proprum* is removed ; for they are like heaven and hell ; the *intellectual part* of the regenerate man—from charity in which the Lord is present—being heaven ; and his *will part* hell. Now in proportion as the Lord is present in heaven, is hell removed ; for of himself man is in hell, but of the Lord he is in heaven ; and he is continually elevated from the former into the latter, his hell being removed in the same proportion as he is elevated. *The token or sign*, therefore, of the Lord's presence, is the removal of man's *will-proprum*, which is effected by temptations, and various other means of regeneration.

1045. The passages already explained regard the regenerate spiritual man, or the spiritual church, but what now follows relates to man in general. The man who is capable of being regenerated is subsequently specifically referred to.

1046. Verses 14, 15. *And it shall be in beclouding myself with a cloud over the earth, and the bow is seen in the cloud, that I will remember my covenant which is between me and you and every living soul in all flesh ; and the waters shall no more become a flood to destroy all flesh. And it shall be in beclouding myself with a cloud over the earth*, signifies, when by reason of man's *voluntary-proprum*, the faith of charity does not appear ; *and the bow is seen in the cloud*, although he is capable of being regenerated ; *that I will remember my covenant which is between me and you*, signifies the Lord's mercy, especially towards the regenerate, and those who are capable of regeneration ; *and every living soul in all flesh*, is the whole human race. *And the waters shall no more become a flood to destroy all flesh*, signifies that man's intellectual principle should not again be capable of imbibing such a persuasion as to cause it to perish like the posterity of the Most Ancient Church. These statements are general, and regard all men.

1047. *And it shall be in beclouding myself with a cloud over the earth*, signifies when the influence of man's *voluntary-proprium* prevents the faith of charity from appearing, as is evident from what was observed just before respecting *the earth*, or man's *voluntary-proprium*, being of such a nature as to be continually infusing into his intellectual part what is obscure, or false, by which it is *beclouded*, and made to give birth to every falsity. This may be seen plainly enough from this consideration, that self-love and the love of the world, which are of man's will, are nothing but hatred, since in proportion as any one loves himself he hates his neighbor, and as these loves are utterly opposed to heavenly love, there must necessarily be a continual influx thence of what is contrary to mutual love, which in the intellectual principle becomes falsities, and hence the obscurity and darkness therein. The false *beclouds* the true, as a thick *cloud* does the light of the sun; and as the false and the true cannot abide together—any more than darkness and light—it hence manifestly follows that one must retire as the other approaches. Now as this takes place alternately, it is therefore here said, *in the beclouding with a cloud the earth*, that is, when man's *voluntary-proprium* obscures the faith of charity, or the true and the good thence derived, and still more, the good and the true derived from it.

1048. *And the bow is seen in the cloud*, signifies although man is still capable of regeneration, as is evident from *a bow in the cloud* being a token or symbol of regeneration, as was previously demonstrated. With respect to *the bow in the cloud*, it may be observed that man's quality—or that of the soul after the death of the body—is known immediately by the Lord; it is indeed known from eternity, and what it will be to eternity; but even the angels instantly perceive on the soul's first arrival into the other world what he is, in consequence of there being a kind of sphere exhaling as it were from his disposition, or from each particular of his mind. This sphere, wonderful as it may seem, is of such a nature, that it is thence perceived in what faith and what charity he is principled; for when it seems good unto the Lord, it becomes visible in the form of a *bow*;—but of this, by the divine mercy of the Lord, more will be said hereafter. Hence it is evident that by *the bow being seen in the cloud*, is here meant that man is capable of regeneration.

1049. *That I will remember my covenant which is between me and you*, denotes specifically the Lord's mercy towards the regenerate, and those who are capable of regeneration, follows hence of consequence, for, with the Lord, *to remember*, is to be merciful. *To remember* cannot be predicated of the Lord, because from eternity he knows all things both in general and in particular; but to be merciful may be so, for he is aware that such is man's nature, that—as has been observed—his *proprium* is

infernal, and is actually his hell ; for by it he has communication with hell. On this account, and from its own nature, the *proprium* desires nothing more earnestly than to precipitate itself into hell, nor is it content with this, but wishes also to draw all others in the universe along with it. Now as man of himself is so utterly diabolical, and the Lord knows this, it is evident that *to remember the covenant* means to be merciful, and by divine means to regenerate, and to draw towards heaven with as mighty a hand as man is capable of bearing.

1050. *And every living soul in all flesh* is the whole human race, as is proved by the signification of the expressions. Man is called a *living soul* from the vital principle which is with him ; for it would be impossible for any one *to live*, and especially *to live as a man*, without some principle of vitality, that is, without a germ of innocence, charity, and mercy, or something thence derived of a similar nature, or at least emulous of being so. This germ of innocence, charity, and mercy, man receives from the Lord during infancy and childhood, as may be seen from the states of infants and children. What man then receives is treasured up within him, and is called in the Word the *remnant* or *remains*, which are of the Lord alone with man, and furnish him with the capacity of becoming truly man on his arrival at adult age ; but more may be seen on this subject above, n. 468, 530, 560—563, 576. That the states of innocence, charity, and mercy, which man passed through during infancy and childhood, enable him to become a man, is evident from this consideration, that, unlike the brutes, he is not born into any exercise of life, but has all and every thing to learn, and what he learns become by use habitual, and thus as it were natural to him. He cannot even walk or speak unless he be taught, and so with all the other actions, which habit renders as it were natural to him. So it is also with states of innocence, charity, and mercy, with which he likewise becomes imbued in infancy, and unless these were present with him he would be far viler than the brute. These states, however, are not learned by man, but received as a gift from the Lord, by whom they are preserved in him ; and these, together with the truths of faith, are what are called *remains*, which are of the Lord alone. In proportion as man in adult age extinguishes these states, he becomes dead ; and when about to be regenerated, these constitute the rudiments of that process, he being led into them by the Lord, who, as was observed, operates by *remains*. These *remains* with every man are what are here called *every living soul in all flesh*. That *all flesh* denotes every man individually, and thus the whole human race, may appear from the signification of *flesh* as employed in the Word ; as was shown above, n. 574, and may be seen in Matthew : “ Except those days should be shortened there should no *flesh* be saved,” (xxiv. 22 ; Mark xiii. 20.) In John : “ Jesus—said, Father—

glorify thy Son;—as thou hast given him power over *all flesh*,” (xvii. 1, 2.) And in Isaiah: “The glory of Jehovah shall be revealed, and *all flesh* shall see it,” (xl. 5;) and again: “*All flesh* shall know that I Jehovah am thy Saviour,” (xlix. 26.)

1051. *And the waters shall no more become a flood to destroy all flesh*, denotes that man’s intellectual principle should no more be capable of imbibing such a persuasion, as would destroy it like the last posterity of the Most Ancient Church. This is evident from what has been frequently said and shown above, both concerning *the waters of a flood*, and the antediluvians who perished, because with them not only was the will-principle destroyed and made infernal, but the intellectual-principle also, so that they were incapable of regeneration, that is, of having a new will formed in their intellectual part.

1052. Verse 16. *And the bow shall be in the cloud; and I see it, to remember the everlasting covenant between God and every living soul in all flesh which is upon the earth. And the bow shall be in the cloud*, signifies his state; *and I see it*, which is such that he is capable of regeneration; *to remember the everlasting covenant*, that the Lord may be present with him in charity; and *between God and every living soul in all flesh which is upon the earth*, is with every man who is in a capacity to receive it. These words relate specifically to the man who is capable of being regenerated.

1053. *And the bow shall be in the cloud*, signifies man’s state, as is evident from what has been previously stated respecting *the bow in the cloud*, where it was shown that man or the soul in another life is known amongst the angels by his sphere, which, as often as it seems good unto the Lord, is represented by colors resembling those of the *rainbow*, with a difference according to the state of each as to faith towards the Lord, thus as to the goods and truths of faith. In the other world colors are presented to the sight which immensely exceed the beauty of those seen on earth, both as to their clearness and brilliancy, and each represents something celestial and spiritual. These colors are from the light which is in heaven, and from the variation of spiritual light, as was said above. The angels live in so bright a light that the light of this world is not to be compared with it; the light of heaven in which they dwell being, in respect to the light of this world, as that of the sun at noon-day to that of a candle, which becomes invisible and as nothing when the sun rises. In heaven there is both celestial and spiritual light, the former of which may be compared to the light of the sun, and the latter to that of the moon, but with all variety, according to the state of the recipient angel, as is also the case with colors, they being derived from light. The Lord himself is a sun to the heaven of the celestial angels, and a moon to the heaven of the spiritual angels; which, however

incredible it may appear to those who have no conception of the life which souls live after death, is nevertheless most true.

1054. *And I see it*, signifies that it is such as to admit of his regeneration, as is manifest from this consideration, that when the Lord is said *to see* any one it means that he knows his quality; for the Lord knows all from eternity, and has no need *to see* what they are. When man's state is such as to admit of regeneration, the Lord is said *to see* him, and *to lift up his countenance upon him*; but when he cannot be regenerated, then the Lord is no longer said *to see*, or *to lift up his countenance upon him*, but to turn away his eyes or his countenance, although it is not the Lord who averts himself, but man. On this account, when previously treating of the whole human race, of whom many are incapable of regeneration, it is not there said, *I see the bow in the cloud*, but, *when the bow is seen in the cloud*, (verse 14.) *To see*, when predicated of the Lord, is the same as to remember, and denotes, in the internal sense, to be merciful, as was shown above, n. 840, 1049; see also what was said, n. 626.

1055. That *I will remember the everlasting covenant*, signifies that the Lord may be present with man in charity, as is evident from what has been previously asserted and demonstrated respecting the meaning of *a covenant*, of which no other can be said to be *everlasting* than that of love towards the Lord and the neighbor, which is *everlasting* because it endures from eternity to eternity. The universal heaven is founded upon love, and indeed all nature is so likewise, for nothing of union or conjunction exists in nature, whether it be animate or inanimate, which does not derive its origin from love. All that is natural exists from what is spiritual, and the spiritual from what is celestial, as was previously observed, and hence love, or something like it, is implanted in all things both in general, and in particular. With man alone there is not love, but its contrary, he having destroyed the order of nature in himself. When, however, he is capable of regeneration, or of being again restored to order, and of receiving mutual love, then there is *a covenant* or conjunction effected by charity, of which it here treats.

1056. *Between God and every living soul in all flesh which is upon the earth*, denotes with every man who is capable of receiving it, as is proved by the fact stated above, that it here treats of those who are capable of regeneration, represented by *every living soul in all flesh*.

1057. Verse 17. *And God said to Noah, This is the token of the covenant, which I establish between me and all flesh which is upon the earth. And God said to Noah*, signifies that this should be known to the church; and *this is the token of the covenant which I establish between me and all flesh that is upon the earth*, that there should be evidence of the Lord's presence

in charity, not only with the man of the church, but also with him who is out of the church.

1058. By *God said to Noah* is meant that this should be known to the church, as is evident from the arrangement of the events related, which does not appear except from the internal sense. In this sense it treats;—first, of the spiritual regenerate man within the church;—secondly, of all men universally;—thirdly, of every one capable of regeneration;—and here concludes by stating, that the church should know this. That *Noah* is the church was shown above, and that he is here the spiritual church in general is evident from the circumstance of *Noah* alone being named:—what he should know now follows.

1059. *This is the token of the covenant, which I establish between me and all flesh that is upon the earth*, signifies that there should be evidence of the Lord's presence in charity, not only with the man of the church, but also with him who is out of the church, as is demonstrable from the signification of *all flesh*, being every man, and consequently the whole human race. That it denotes the whole human race, as well those within as those without the church, appears not only from the fact of its being said *all flesh*, but also from its not being called, as before, the *living soul in all flesh*, and still more evidently from the addition of the words, *that is upon the earth*. The Lord is equally present in charity with those who are out of the church, and are denominated gentiles, as with those who are within the church, as may be seen above, n. 932, 1032. Yea, he is more present with the former, because there is not so great a cloud in their intellectual part, as there is in general with those who are called Christians; for the gentiles being ignorant of the Word, and not knowing what is meant by the Lord, are consequently unacquainted with the truth of faith, and thus cannot be in opposition to the Lord, or to the truth of faith, and hence their clouds can be more easily dispersed as they become enlightened. With Christians, however, there is a cloud in opposition to the Lord and the truths of faith, which is so dense as to occasion darkness, and then hatred occupies the place of charity, thick darkness. It is still worse with those who profane the truths of faith, which the gentiles cannot do, in consequence of their ignorance of them, for none can profane that of whose quality and existence he is unconscious. This is the reason why more gentiles are saved than Christians, as the Lord has declared, (Luke xiii. 23, 28, 29, 30;) and further, that all their infants are of the Lord's kingdom, (Matt. xviii. 10, 14; xix. 14; Luke xviii. 16.)

1060. Verse 18. *And the sons of Noah who went forth of the ark, were Shem, and Ham, and Japheth; and Ham he is the father of Canaan*. By the sons of *Noah* who went forth of the ark, are meant those who constituted the Ancient Church; they

who went forth of the ark being those who are regenerated. *Shem* denotes the internal church; *Ham*, the corrupted church; and *Japheth*, the external church. *And Ham he is the father of Canaan*, signifies that from the corrupted church there arose a worship in externals without internals, this worship being typified by Canaan.

1061. That by *the sons of Noah, who went forth of the ark*, are meant those who constituted the Ancient Church; and by those who *went forth of the ark*, the regenerate, is proved by all that is subsequently related, from which also it will be evident how it is.

1062. That *Shem* signifies the internal church, *Ham* the church corrupted, and *Japheth* the external church, will also appear from what follows, when the characters and qualities of each are described. In the Ancient Church—as in every other—there were such as were internal men, such as were corruptly internal, and such as were external. The internal make charity the principal of faith; the corruptly internal make faith without charity the principal of their faith; and the external think little of the internal man, but nevertheless perform works of charity, and reverently observe the rites of the church. Besides these three kinds of men, none can be called members of the spiritual church; but as these all belonged to it, they are said *to go forth of the ark*. The internal men of the Ancient Church, or those who made charity the principal of faith, were denominated *Shem*; but the corruptly internal, or such as regarded faith without charity as the principal of their faith, were in that church called *Ham*. Lastly, those who were external, and thought little about the internal man, but still performed works of charity, and reverently observed the rites and ceremonies of the church, were, in the Ancient Church, named *Japheth*;—the quality of each is, however, subsequently described.

1063. *Ham's being the father of Canaan* denotes that from the corrupted church there arose a worship in externals without internals, typified by Canaan, as is also evident from what follows, for the contents of this verse are the prelude to what is afterwards related. That *Ham* signifies the church corrupted, or those who make faith separate from charity the principal of religion, is evident from David: "He—smote all the first-born in Egypt, the beginning of strengths in the tents of *Ham*," (Psalm lxxviii. 51.) By *the first-born of Egypt* was represented faith without charity: for that faith is called the first-born of the church, may be seen above, n. 352, 367; and that it is thence denominated *the beginning of strength*, as here in David, is plain from Gen. xlix. 3, where *Reuben*, who, as *the first-born of Jacob*, represented faith, is spoken of as *the beginning of strength*. *The tents of Ham* denote the worship thence derived;—that *tents* signify worship was shown above, n. 414. Hence

Egypt is called *the land of Ham*, (Psalm cv. 23, 27 ; cvi. 22.) Those in the Ancient Church who lived in the indulgence of their depraved inclinations, boasting that they should be saved by faith however they might live, were regarded as *black*, in consequence of the heat of their lusts, and were hence called *Ham*. *Ham* is said to be *the father of Canaan*, because those meant by *Canaan* are little concerned how a man lives provided he frequents the ordinances of the church, for they insist on the expediency of some kind of worship, although they use only what is external, rejecting that which is internal and is grounded solely in charity. Hence it is said that *Ham he is the father of Canaan*.

1064. Verse 19. *These are the three sons of Noah: and of them was the whole earth overspread.* *These are the three sons of Noah*, refers to these three kinds of doctrines which are those of churches in general; *and of them was the whole earth overspread*, signifies that hence were derived all doctrines, both true and false.

1065. *The three sons of Noah* represent these three kinds of doctrines, which are those of churches in general, as was observed above. There are indeed innumerable less universal doctrines, but there do not exist any other universal kinds; for those who neither acknowledge charity, faith, nor external worship, are of no church, and are consequently not here treated of, the subject at present under consideration being the church.

1066. *And of them was the whole earth overspread*, denotes that hence were derived all doctrines both true and false, as is evident from the signification of *the earth*. The term *earth* [or *land*] is variously understood in the Word. In the universal sense it means the place or tract of country where the church either is or has been, as the *land of Canaan*, the *land of Judah*, the *land of Israel*, and thus the whole church universally, which, according to the form of speaking which prevails in common discourse, is denominated *earth* in consequence of its being the dwelling place of man. When in ancient times they spoke of *all the earth*, they did not understand the whole habitable globe, but only that part of it where the church existed, and thus the church itself, as may appear from the following citations from the Word: "Jehovah maketh the *earth* empty;—in emptying he will empty the *land*;—the *earth* shall mourn, it is confounded;—the *earth* also is defiled under the inhabitants thereof;—therefore the curse consumeth the *earth*; therefore the inhabitants of the *earth* are burned, and few men left.—The cataracts from on high are opened, and the foundations of the *earth* are moved; in breaking the *earth* is broken; in disrupting the *earth* is disrupted; in moving the *earth* is moved. The *earth* shall reel to and fro like a drunkard, and

shall be removed like a cottage; and the prevarication thereof shall be heavy upon it; and it shall fall and not rise again," (Isaiah xxiv. 1, 3—6, 18—20.) The *earth* is a symbol of the people who dwell therein, and indeed of the people of the church, consequently of the church itself, and all that it contains, which when vastated, are said to be *emptied* and moved, to *shake*, to *reel to and fro like a drunkard*, and to *fall and not rise again*. That by the *earth* is meant man, and thus the church which is of man, appears from Malachi: "All nations shall call you blessed; for *ye shall be a delightful land*," (iii. 12.) That it signifies the church, is evident from Isaiah: "Have ye not understood the foundations of the *earth*?" (xl. 21;) *the foundations of the earth* are the foundations of the church. Again: "Behold I create new heavens and a new *earth*," (lxv. 17; see also lxvi. 22, and Rev. xxi. 1;) *new heavens and a new earth* are the kingdom of the Lord and the church. So in Zechariah: "Jehovah stretching forth the heavens, and founding the *earth*, and forming the spirit of man in the midst of him," (xii. 1,) denoting the church. Thus also above: "In the beginning God created the heaven and the *earth*," (Gen. i. 1;) "The heavens and the *earth* were finished," (ii. 1;) "These are the nativities of the heaven and the *earth*," (ii. 4;) denoting the church which was created, formed, and made. In Joel: "The *earth* shall quake before them, the heavens shall tremble, and the sun and the moon have become *black*," (ii. 10;) speaking of the church and what appertains to it, which being vastated, *the heavens and earth* are said to be moved, and *the sun and the moon*, or love and faith, to be made black. In Jeremiah: "I beheld the *earth*, and lo, it was void and empty, and the heavens, and they had no light," (iv. 23;) the *earth* here plainly signifies man, in whom there is nothing of the church. Again: "The *whole land* shall be desolate, yet will I not make a consummation: for this shall the *earth* mourn, and the heavens be black," (iv. 27, 28;) denoting in like manner the church, whose exteriors are *the earth*, and whose interiors are *the heavens*, which are said to be *black*, and *destitute of light*, when there is no longer the wisdom of goodness and the understanding of truth; in this case also the earth is *void and empty*; as is also the man of the church, who ought to be a church. That by the *whole earth* is also meant the church only, appears from Daniel: "The fourth beast shall be the fourth kingdom in the *earth*, which shall be diverse from all kingdoms, and shall devour the *whole earth*, and shall tread it down and break it in pieces," (vii. 23.) *The whole earth* is the church and all that belongs to it; for the Word does not, like profane writings, treat of monarchies, but of the holy things and states of the church, represented by *the kingdoms of the earth*. So in Jeremiah: "A great whirlwind shall be raised up from the coasts of

the *earth*, and the slain of 'Jehovah shall be at that day from *the end of the earth even unto the end of the earth*," (xxv. 32, 33;) where *from the end of the earth to the end of the earth* is the church, and all that appertains to it. In Isaiah: "The *whole earth* is at rest, and is quiet; they break forth with singing," (xiv. 7;) where *the whole earth* is the church. In Ezekiel: "As the *whole earth* rejoiceth," (xxxv. 14;) where also *the whole earth* means the church. In Isaiah: "I have sworn that the waters of Noah shall no more go over the *earth*," (liv. 9;) where *earth* signifies the church, that being the subject there treated of. The *earth* [or *land*], however, is not only a symbol of the church, but also of that which is not the church, for in the Word every expression has contrary or opposite senses. In this way the *lands* of different nations are mentioned, and in general all those out of the *land* of Canaan; and hence by *earth* is understood the people, or the man, out of the church, and also the external man, his will, his *proprium*, and so forth. It is rarely used in the Word to denote the whole habitable globe, unless it refers to all the human race with respect to their state as members or not of the church. Now, as the *earth* is the continent of the *ground*, and as *ground*, which also is a type of the church, is the continent of a *field*, therefore this word, implying several things, also signifies them; its specific signification is, however, evident from the matter of which it treats, and from the subject of which it is predicated. Hence then it may be seen, that by *the whole earth*, in the present passage, which was *said to be overspread by the sons of Noah*, is not meant the entire globe, or the whole race of mankind, but all the doctrines, both true and false, entertained in the churches.

1067. Verse 20. *And Noah began to be a man [vir] of the ground, and he planted a vineyard.* *Noah began to be a man of the ground*, signifies man in general, instructed in the doctrinals of faith; *and he planted a vineyard*, means that a church was thence derived, a *vineyard* being the spiritual church.

1068. *Noah began to be a man of the ground*, denotes man in general instructed in the doctrinals of faith, as is proved by the signification of *ground* given above, n. 268, 566, as being the man of the church, or, what is the same, a church, for man must be a church before the church can be established. The church is called *ground* from its reception of the seeds of faith, or the truths and goods of faith. *Ground* is distinguished from *earth*—which, as has been stated, is also a type of the church—as faith is distinguished from charity; for as charity is the continent of faith, so is *earth* the continent of *ground*; hence, when treating of the church generally, the term *earth* is used, but when specifically, as in the present instance, *ground*, for what is general is the complex of particulars. The doc-

trinals which the man of the Ancient Church possessed, were collected—as was previously observed—from the revelations and perceptions preserved and believed in by the Most Ancient Church, as we at this day believe the Word. Those doctrinals were their Word; and *Noah's beginning to be a man of the ground*, signifies that man was instructed in the doctrinals of faith.

1069. *His planting a vineyard* denotes that a church was thence derived, as is manifest from a *vineyard* signifying the spiritual church. In the Word, churches are often described by gardens, and the trees they contain, and are likewise so named in consequence of their fruits representing what is of love and charity; and hence man is said to be known by his fruit. These comparisons of churches with gardens, trees, and fruits, are taken from representations in heaven, where gardens of inexpressible beauty are sometimes presented to view, corresponding to the spheres of faith. Hence also the celestial church was described by a paradisiacal garden, wherein were trees of every kind, which were symbols of the perceptions of that church, and its fruits of the goods of every kind which are of love. The Ancient Church, being spiritual, is described as a *vineyard*, in consequence of its fruits, which are *grapes*, representing and signifying works of charity, as is demonstrable from numerous passages of the Word. Thus we read in Isaiah: "I will sing to my well-beloved a song of my beloved of his *vineyard*. My beloved had a *vineyard* in the horn of a son of oil; and he fenced it, and surrounded it with stones, and *planted it* with a noble vine, and built a tower in the midst of it, and also cut out a wine-press therein; and he expected that it should bring forth *grapes*, and it brought forth *wild grapes*. And now, O inhabitant of Jerusalem, and man of Judah, judge I pray betwixt me and my *vineyard*.—The *vineyard* of Jehovah Zebaoth is the house of Israel," (v. 1—4, 7.) *The vineyard* here is the ancient, and, consequently, the spiritual church, it being expressly denominated *the house of Israel*, and by *Israel* in the Word is signified the spiritual church, but by *Judah* the celestial church. So in Jeremiah: "Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt be again adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet *plant vineyards* in the mountains of Samaria," (xxxi. 4, 5.) Here a *vineyard* is the spiritual church; and it treats of *Israel*, by whom, as was observed, is meant the spiritual church. In Ezekiel: "When I shall have gathered the house of Israel from the people—they shall dwell upon the earth in confidence—and shall build houses, and *plant vineyards*," (xxviii. 25, 26;) where a *vineyard* is the spiritual church, or *Israel*; and to *plant vineyards* is to be instructed in the truths and goods of faith. In Amos: "I have

smitten you with blasting and mildew; the palmer-worm shall devour your gardens, and your *vineyards*, and your fig-trees, and your olive-yards.—Thus will I do to thee, O Israel,” (iv. 9, 12.) *Gardens* represent what appertains to the church; *vineyards* being their spiritual, *fig-trees* their natural, and *olive-yards* their celestial things, in relation to the spiritual church, or Israel. Again, in the same prophet: “I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall *plant vineyards*, and drink the *wine* thereof; they shall also make *gardeus*, and eat the fruit of them,” (ix. 14.) *To plant vineyards* is to found a spiritual church, thus a *vineyard* denotes the spiritual church, or Israel. As a *vineyard* signifies the spiritual church, so also does a *vine*, which grows in a *vineyard*, the relation between them being like that between a church and the man of the church, wherefore their meaning is similar. It is written in Jeremiah: “Is Israel a servant? is he a home-born [slave]? why is he made a spoil?—*I had planted thee wholly a noble vine*, a seed of truth, and now art thou turned into the degenerate plants of a *strange vine* unto me?” (ii. 14, 21;) a *vine* is the spiritual church, or Israel. In Ezekiel: “Take thou up a lamentation upon the princes of Israel.—Thy mother is like a *vine* in thy likeness, planted by the waters; fruitful, and full of boughs, by reason of many waters,” (xix. 1, 10.) The *vine* is the ancient spiritual church, which is the mother, who, as this passage refers to Israel, is said to be *in thy likeness*. In Hosea: “Israel is an empty *vine*, he bringeth forth fruit like himself,” (x. 1;) the *vine* denoting the spiritual church, or Israel, here described as being desolate. Again, in the same prophet: “O Israel, return to Jehovah thy God.—I will be as the dew of Israel.—The inhabitants shall return under his shadow; they shall revive the corn, and grow as the *vine*; the memorial thereof shall be as the wine of Lebanon,” (xiv. 1, 5, 7;) where a *vine* is the spiritual church, or Israel. So in Moses: “Until Shiloh shall come—binding his foal to the *vine*, and the son of his ass to the *noble vine*,” (Gen. xlix. 10, 11;) speaking prophetically of the Lord;—the *vine* and *noble vine* denote spiritual churches. The Lord’s parables concerning the laborers in the *vineyards* were also typical of spiritual churches, (Matt. xx. 1—16; xxi. 33—44; Mark xii. 1—12; Luke xx. 9—16.) Inasmuch* as a *vine* represents the spiritual church, the principal constituent of which is charity, in which the Lord is present, and by which he conjoins himself to man, and alone operates all that is good, therefore the Lord compares himself to a *vine*, and describes the man of the church, or the spiritual church, in these words in John: “I am the true *vine*, and my Father is the *vine-dresser*. Every branch in me that beareth *not fruit* he taketh away: but every branch that beareth *fruit*

he will prune it, *that it may bring forth more fruit*.—Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the *vine*, no more can ye except ye abide in me. *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.—This is my commandment, that ye love one another, as I have loved you," (xv. 1, 2, 4, 5, 12.) Hence may be seen the nature of the spiritual church.

1070. Verse 21. *And he drank of the wine and was drunken; and he was uncovered in the midst of his tent. And he drank of the wine*, signifies that he wished to investigate the tenets of faith; *and was drunken*, and thus fell into errors; *and he was uncovered in the midst of his tent*, signifies the perverse notions thence derived; *the midst of his tent* being a type of the principal of faith.

1071. *His drinking of the wine* denotes his desire to search into the doctrines of faith, as is proved by the signification of *wine*. A *vineyard*, or a *vine*, as has been shown, represents the spiritual church, or the man of that church; and a *grape*, and *bunches*, and *clusters of grapes*, are the *fruits* thereof, and signify charity and what appertains to it. Now *wine* denotes the faith thence derived, and all that belongs to it; and thus the *grape* is the celestial principle of that church, and *wine* its spiritual principle; the former, as has been often previously observed, having relation to the will, and the latter to the understanding. That *his drinking of the wine* signifies his desire to search into the tenets of faith, and this by reasonings, is evident from the fact of his *being drunken*, that is, falling into errors. For the man of this church had not perception like the man of the Most Ancient Church, but was compelled to learn what was good and true by means of the doctrinals of faith collected from the perception of the Most Ancient Church, and preserved, as constituting the Word of that church. These doctrinals of faith were—like the Word—in many instances of such a nature, that without perception they could not be believed; for spiritual and celestial things infinitely transcend the human capacity, and hence comes reasoning. He, however, who is not disposed to believe [doctrines] before he comprehends them, will never believe at all, as has been repeatedly shown above, n. 128—130, 195, 196, 215, 232, 233. That *grapes* in the Word represent charity, and what appertains to it, and that *wine* signifies the faith thence derived, and what is of faith, is manifest from the following passages. "My beloved had a *vineyard* in the horn of a son of oil—and he looked that it should bring forth *grapes*, and it brought forth *wild grapes*," (Isaiah v. 1, 2, see also 4;) where *grapes* denote charity and its fruits. In Jeremiah: "In collecting I will collect them, saith Jehovah: there are no *grapes* on the *vine*, nor figs on the fig-

tree," (viii. 13;) the *vine* signifies the spiritual church, and *grapes* charity. In Hosca: "I found Israel like *grapes* in the wilderness; I saw your fathers as the first ripe in the fig-tree, at her first time," (ix. 10;) *Israel* is the Ancient Church, and *grapes* denote its being endued with charity; it is used in an opposite sense when Israel means the sons of Jacob. In Micah: "There is no *cluster* to eat, my soul desired the first-ripe fruit. The holy [one] has perished out of the earth, and there is none upright amongst men," (vii. 1, 2;) the *cluster* signifies charity, or the holy [one], and the *first-ripe* faith or the upright. In Isaiah: "Thus saith Jehovah, as the *new wine* is found in the *cluster*, and he saith, Destroy it not, because a blessing is in it," (lxv. 8;) the *cluster* means charity, and *new wine* its goods and truths. In Moses, speaking prophetically of the Lord: "He washed his garment in *wine*, and his vesture in the blood of *grapes*," (Gen. xlix. 11.) *Wine* is what is spiritual from a celestial origin; the *blood of grapes* the celestial principle as received in spiritual churches; *grapes* charity itself, and *wine* faith itself. Also in John: "The angel said, Thrust in thy sharp sickle, and gather the *clusters of the vine* of the earth; for her *grapes* are fully ripe," (Rev. xiv. 18;) speaking of the last times, when there is no faith, or rather no charity, for there is no other faith than that grounded in charity, faith being essentially charity itself; wherefore when it is said that there is no longer any faith, as in the last times, it is to be understood that there is an absence of charity. As *grapes* represent charity, so does *wine* the faith thence derived, because it is obtained from *grapes*, as has been shown in various passages above quoted, where speaking of *vineyards* and *vines*, and is further evident from those which follow. "Gladness is taken away and joy out of the plentiful field [Carmel]; and in the *vineyards* there shall be no singing, neither shall there be shouting; the treadingers shall tread out no *wine* in the presses," (Isaiah xvi. 10.) Treating of the vastation of the spiritual church, or *Carmel*; *the treader treading out no wine in the presses*, denotes that there were no longer any who were principled in faith. Again: "The inhabitants of the earth are burned, and few men left. The *new wine* mourneth, the *vine* languisheth.—They shall not drink *wine* with a song; *strong drink* shall be bitter to them that drink it. There is a crying for *wine* in the streets, (xxiv. 6, 7, 9, 11;) speaking of the spiritual church vastated, where *wine* signifies the truths of faith, there esteemed of no value. In Jeremiah: "They say to their mothers, Where is corn and *wine*?" when they swooned as the wounded in the streets of the city," (Lam. ii. 12.) *Where is corn and wine?* is an inquiry for love and faith;—the *streets of the city* are here, as in other parts of the Word, truths; and the *wounded* are those who do not know what is meant by the truths of faith. So in Amos: "I will bring

again the captivity of my people Israel, and they shall build the desolate cities, and inhabit them, and they shall plant *vineyards*, and *drink the wine* thereof," (ix. 14;) speaking of the spiritual church or Israel, which is said to *plant vineyards and drink wine*, when it is principled in faith grounded in charity. In Zephaniah: "They shall build houses, but not inhabit them; and they shall *plant vineyards*, but not *drink the wine* thereof," (i. 13; also Amos v. 11;) denoting the contrary state, when the spiritual church is vastated. In Zechariah: "They shall be like mighty Ephraim, and their heart shall rejoice as through *wine*; yea, and their sons shall see and be glad," (x. 7;) saying it would be so to the house of Judah, by reason of the goods and truths of faith. In John: "See thou hurt not the oil and the *wine*," (Rev. vi. 6;) showing that they ought not to injure what is celestial and spiritual, or that which is of love and faith. Now, as *wine* signified faith towards the Lord, therefore faith, even in the Jewish church, was represented in the sacrifices by the *libations of wine*, as may be seen, Numb. xv. 2—15: xxviii. 11—15, and 18 to the end; xxix. 7 to the end; Levit. xxiii. 12, 13; and Exod. xxix. 40. On this account it is written in Hosea: "The floor and the *wine-press* shall not feed them, and the *new wine* shall fail in her, they shall not dwell in the land of Jehovah, and Ephraim is returned to Egypt, and they shall eat the unclean thing in Assyria. They shall not *offer a libation of wine* to Jehovah, neither shall they be pleasing unto him," (ix. 2—24;) in reference to Israel, or the spiritual church, and those therein who pervert and contaminate the true and holy [doctrines] of faith by desiring to search into them by means of sciences and reasonings; for *Egypt* is science, *Assyria* reasoning, and *Ephraim* he who reasons.

1072. *His being drunken* denotes that he thereby fell into errors, as is evident from the signification of a *drunkard* in the Word. Those are called *drunkards*, who believe nothing but what they comprehend, and therefore investigate the mysteries of faith; in consequence of which they necessarily fall into errors, since they are under the guidance of sensual, scientific, or philosophical knowledge only. The thinking principle of man is merely terrestrial, corporeal, and material, being formed by the knowledge acquired from terrestrial, corporeal, and material objects, which continually adhere thereto, and in which the ideas of his thought are founded and terminated. Now, to think and reason from those ideas concerning things divine, is to plunge into erroneous and perverse opinions; and it is as impossible for a man thence to obtain faith, as for a camel to pass through the eye of a needle. The error and insanity hence derived are called in the Word *drunkenness*; and souls or spirits in another life, who argue about the truths of faith and against them, become like drunkards, conducting themselves similarly;

but of these, by the divine mercy of the Lord, more will be said hereafter. The spirits who are principled in a faith grounded in charity are readily distinguished from those who are not. Those who are in such a faith do not dispute about its truths, but say that they are so, and confirm them, so far as they can, by the experience of the senses, and by scientific and analytical reasoning; and when any obscurity intervenes, which they cannot clear, they set it aside, and never suffer it to lead them into doubt, urging their very limited capacity, and therefore the folly of thinking a thing not to be true because they do not comprehend it. These are they who are principled in charity; but those, on the other hand, whose faith is not so grounded, are only desirous of disputing about it, and of knowing how it can be proved, urging that, unless they know why it is true, they cannot possibly credit it. From this circumstance alone they are instantly discovered to have no faith at all, and, as a proof of it, they not only doubt, but in their hearts even deny [every doctrine]; and when instructed how it is, they still continue obstinate, heaping up errors upon errors, starting fresh objections, and they would if possible persist in doing so to all eternity. It is these, or such as these, who, in the Word, are said to be drunk with wine or strong drink; as in Isaiah: "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink, they err in vision.—All tables are full of vomit and filthiness. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," (xxviii. 7—9.) Here it is evident that such are understood. Again, in the same prophet: "How say ye to Pharaoh, I am the son of the wise, the son of the king of antiquity?—Where are now thy wise men, and let them tell I pray.—Jehovah hath mingled a spirit of perversities in the midst thereof, and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit," (xix. 11, 12, 14.) A drunken man here denotes those who desire to investigate spiritual and celestial subjects by the light of science; and Egypt signifies the scientific principle, and hence calls himself the son of the wise. In Jeremiah, speaking of falses: "Drink ye and be drunken, and vomit, and fall, and rise no more," (xxv. 27.) So in David: "They reel to and fro, and stagger like a drunken man, and all their wisdom is swallowed up," (Psalm cvii. 27.) In Isaiah: "Come ye [say they], I will fetch wine, and we will be drunken with strong drink, and tomorrow shall be as this day, great in abundance," (lvi. 12;) in allusion to what is contrary to the truths of faith. In Jeremiah: "Every bottle shall be filled with wine;—all the inhabitants of Jerusalem with drunkenness," (xiii. 12, 13;) wine is put for faith;

and *drunkenness* for errors. In Joel: "Awake, ye *drunkards*. and weep, and howl, all ye *drinkers of wine*, because of the *new wine*, for it is cut off from your mouth; for a nation is come up upon my land—he hath laid my *vine* waste," (i. 5—7;) speaking of the church vastated as to the truths of faith. In John: "Babylon—made all nations drink of the *wine* of the wrath of her fornication.—The inhabitants of the earth are drunken with the *wine* of fornication," (Rev. xiv. 8, 10; xvi. 19; xvii. 2; xviii. 3; xix. 15.) *The wine of fornication* represents the adulterated truths of faith, of which *drunkenness* is predicated. Also in Jeremiah: "Babylon is a *cup* of gold in the hand of Jehovah, making all the earth *drunken*; the nations have *drunken of her wine*; therefore the nations are mad," (li. 7.) Inasmuch as *drunkenness* was a type of insanity in regard to the truths of faith, therefore it was also made a representative, and this prohibition was given to Aaron: "Do not drink *wine*, nor drink that maketh drunken, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die;—that ye may put a difference between holy and unholy, and between unclean and clean," (Levit. x. 8, 9.) Those who believe nothing but what they comprehend by the evidence of the senses and the light of science, were also called *mighty to drink*; as in Isaiah: "Woe unto them that are wise in their own eyes, and intelligent in their own sight! Woe unto them that are *mighty to drink wine*, and men of strength to *minge strong drink*!" (v. 21, 22.) They are said to be *wise in their own eyes and intelligent in their own sight*, because such as reason against the truths of faith deem themselves wiser than others. But such as are indifferent to the Word and the truths of faith, and thus have no inclination to know any thing about faith, denying its principles, are described as *being drunken without wine*; as in Isaiah: "*They are drunken, and not with wine, they stagger, but not with strong drink*, for Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes," (xxix. 9, 10.) That such are meant, is demonstrable both from what precedes and follows in the prophet:—these *drunkards* think themselves more awake than the rest of mankind, although they are in a profound sleep. That the Ancient Church was in the beginning, as it is here described, and particularly those members of it, who were of the stock of the Most Ancient Church, is evident from what was previously stated, n. 788.

1073. *And he was uncovered in the midst of his tent*, indicates the perverse notions thence derived, as is evident from the signification of what is *uncovered* or *naked*; for he is said to be *uncovered* or *naked*, in consequence of being drunk with wine, who is destitute of the truths of faith, and especially he with whom they are perverted. The essential truths of faith are compared to *garments*, which *cover* the goods of charity, or

charity itself, which is the real body, whose *garments* are truths ; or, what amounts to the same, charity is the real soul and the truths of faith the body which invests it. Truths of faith are also in the Word denominated *garments* and *a covering*, wherefore it is subsequently stated (verse 23), that *Shem and Japheth took a garment—and covered the nakedness of their father*. What is spiritual, in respect to what is celestial, is like the body which invests the soul, or the *garments* which clothe the body, and in heaven is also represented by *garments*. Here, his being said to *have lain uncovered*, denotes his depriving himself of the truths of faith, by his desire to investigate them by means of the senses, and by reasonings grounded therein. This is also elsewhere signified in the Word by *lying naked from drunkenness with wine* ; as in Jeremiah : “ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz, the *cup* also shall pass through unto thee, *thou shalt be drunken, and shalt make thyself naked*,” (Lament. iv. 21 ;) and in Habakkuk : “ Woe unto him that giveth his neighbor *drink—and maketh him drunken also to look upon their nakedness !*” (ii. 15.)

1074. *The midst of the tent* is the principal of faith, as is manifest from the signification of *the midst* and of *a tent*. *The midst* in the Word denotes the inmost, and a *tent* charity, or worship grounded in charity ; for charity is *the inmost* or principal of faith and worship, and thus *the midst of the tent*. That *the midst* represents the inmost was formerly demonstrated, and that *a tent* is the holy principle of love or charity may be seen above, n. 414.

1075. Verse 22. *And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without*. *Ham* and *Canaan* have the same signification here as above, *Ham* being the church corrupted, and *Canaan* worship in externals without corresponding internals. *His seeing the nakedness of his father*, denotes that he observed the errors and perversities previously mentioned, and *his relating them to his two brethren without*, that he gave way to derision ;—they are said to be *his brethren* because he made profession of faith.

1076. *Ham* signifies the church corrupted, as is manifest from what was said above respecting *Ham*. A church is said to be corrupted, which acknowledges the Word, and maintains a sort of worship similar to that of the true church, but still separates faith from charity—thus from its essential and its life—whereby it becomes a something dead, and of course the church is necessarily corrupted. Their nature is apparent from this consideration ; that it is impossible they can have any conscience ; for conscience truly so called, never exists except from charity, it being charity which forms conscience, or, more correctly, the Lord by means of charity. For what is conscience but the doing no kind of evil to any one, the doing good to all

in every possible way? Thus conscience is derived from charity, and in no degree from faith separate from charity. If they have, however, any conscience at all, it is the false conscience described above, and being destitute of true conscience, they rush headlong into all manner of wickedness, in proportion as external restraints are removed, not knowing more of charity than its name. Now, since they are without charity, they know not what faith really is; and when asked about it, they can make no other reply, but that it is an attribute of thought, some maintaining it to be confidence, others that it consists in the knowledges of faith, but few perceiving that it is a life according to knowledges, and scarcely any that it is a life of charity or of mutual love. If this fact is declared to them, and opportunity is given them of reflecting upon it, still they make no other reply than that "charity begins at home," and that he is worse than a heathen who does not provide for himself, and for those who belong to him; thus they regard nothing but themselves and the world, and hence live in their *proprium*; the nature and quality of which have been before described. These are they who are called *Ham*.

1077. Now as those who are here denominated *Ham and Canaan*, or those who separate faith from charity, and thus make all worship to consist in external observances, have not the capacity to know what and whence conscience is, it may be expedient to say a few words on this subject. Conscience is formed by the truths of faith; for what a man has heard, acknowledged, and believed, that forms his conscience; and afterwards to act contrary to those truths, is with him to act contrary to conscience, as must be evident to every one. Now unless those be the truths of faith which he hears, acknowledges, and believes, he cannot possibly have a true conscience; for man is regenerated by the truths of faith, the Lord operating in charity, and thus the conscience formed by those truths constitutes the real new man. Hence it is that the truths of faith are the means by which man can be made regenerate, that is, can live according to what that faith teaches, which is the love of the Lord above all things, and of his neighbor as himself. If he does not thus live, what is his faith but as "sounding brass and tinkling cymbals," or as a something separate from heavenly life, in which there is not salvation? For to believe that man can be saved—whatever may be his life—if he only have faith, is to say that he may be saved, although he is destitute of charity and conscience, that is, notwithstanding he indulges in hatred, revenge, thieving, and adultery, in stork, in all that is contrary to charity and conscience, and this to the last hour of his life. Let them well consider now, who adopt this false principle, what truth of faith there can be to form their conscience, or whether it is not constituted of what is false; for supposing

such persons to have conscience, it can only be formed of external restraints; the fear of the law, and the loss of honor, gain, or reputation, impelling them not to injure their neighbor, but to do him good. This they call conscience, but not being formed of charity, it does not deserve the name; and hence when these bonds and restraints are removed and withdrawn, they plunge into the greatest vices and obscenities. It is, however, otherwise with those who, notwithstanding their maintaining that faith alone saves, have nevertheless lived a life of charity; for their faith was influenced by charity from the Lord.

1078. *The father of Canaan* signifies worship in externals without a corresponding internal, was stated above. It is impossible for any other worship to derive existence from faith separate from charity, since the internal man is charity, and never faith without charity; and hence, whosoever is destitute of charity cannot possibly perform any other worship than that which is exclusively external; and as such worship derives its existence from faith separate from charity, *Ham* is therefore said to be *the father of Canaan*, and in what follows *Ham* is no longer treated of, but *Canaan*.

1079. *His seeing the nakedness of his father*, denotes that he observed these erroneous and perverse opinions, as is evident from the signification of *nakedness* spoken of just above—and also in a former part of this work, n. 213, 214, as what is evil and perverted. In this passage, *Ham* is the symbol of those who are principled in faith separate from charity, as is indicated by his observing the *nakedness* or the errors and perversities of *his father*, for such persons see nothing else in man. It is, however, otherwise with those whose faith originates in charity: for they observe what is good, and if they see any thing evil and false, excuse and, so far as they are able, endeavor to amend it, as is here related of *Shem and Japheth*. Where there is no charity, there is self-love, consequently hatred towards all who do not favor themselves; and hence such persons see nothing in their neighbor but his evils, and if they observe any good, they either regard it as nothing, or interpret it as evil; it is however, altogether otherwise with those who are in charity. By this are these two kinds of persons distinguished, more especially in the other world; for then such as are not in charity manifest their disposition to hatred in all they think or do: they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover what is evil, continually purposing in their minds to condemn, to punish, and to torment. Those, however, who are in charity, scarcely see another's evils, but observe all that is good and true in him, and what is evil and false they interpret favorably. Such are all the angels, and this disposition they derive from the Lord, who turns all evil into good.

1080. By *his telling his two brethren* is meant that he gave way to a spirit of derision, follows as a consequence from what has been said. Those who are entirely destitute of charity, regard others with continual contempt and derision, and embrace every opportunity of publishing their errors. The reason why they do not thus act openly, is, because they are prevented by external restraints, such as the fear of the law, of the loss of life, honor, gain, or reputation; hence it is that they cherish these evil dispositions interiorly, whilst outwardly they put on an appearance of friendliness. In this way they procure to themselves two spheres, which are manifestly perceived in another life; the one, which is interior, being full of hatreds; the other, which is exterior, having a semblance of goodness. Now these spheres being completely discordant with each other, necessarily strive one against the other, and hence, when the external sphere is removed in such persons, so that they can no longer dissemble, they rush into every species of wickedness, and even whilst this remains, hatred perceptibly lurks in every expression they employ, and hence their punishments and torments.

1081. They are called *his brethren* because he made profession of faith, as is evident from what was previously stated respecting charity as the *brother* of faith, n. 367.

1082. Verse 23. *And Shem and Japheth took a garment, and they both laid it upon the shoulder, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.* By *Shem* is signified, as was previously stated, the internal church; by *Japheth* the corresponding external church; by *their taking a garment*, their interpreting for good; and by *both laying it upon the shoulder*, their doing so with all their might. *And went backward*, denotes their not attending to his errors and perversities; *and covered the nakedness of their father*, is their excusing them; *and their faces were backward, and they saw not their father's nakedness*, signifies that it was so done, and that such errors and mistakes in reasoning ought not to be attended to.

1083. By *Shem* is signified the internal church, and by *Japheth* the corresponding external church, as was shown above. Wherever there is a church, it must of necessity be both internal and external; for man, who constitutes the church, is both. Previously to his becoming a church, that is, before his regeneration, he is in externals; and whilst being regenerated, he is led from externals, yea, by means of externals, into internals, as was said and shown above. Subsequently, when he becomes regenerate, all that belongs to the internal man terminates in externals, and thus every church must be both internal and external, as was the Ancient Church, and as is the Christian church at the present day. The internals of the Ancient Church

were constituted by whatever had relation to charity and the faith grounded therein, thus all humiliation, all adoration of the Lord from charity, every good affection towards the neighbor, and other things of a like nature. The externals of that church consisted in sacrifices, libations, and various other rites, all of which representatively referred to and regarded the Lord; hence with them internals were in externals, forming together one church. The internals of the Christian Church were precisely similar to those of the Ancient Church, but other externals, as the sacraments, succeeded to their sacrifices, &c., and had a like reference to the Lord, and thus again, internals and externals form together one church. The Ancient Church did not then differ in the least from the Christian Church internally, but only externally; for the worship of the Lord from charity cannot alter, whatever variation may exist as to outward observances. Now since, as was before observed, no church can exist unless it is both internal and external, the former being as something indeterminate, unless manifesting itself by appropriate external ordinances; for the generality of mankind being unacquainted with the internal man, and his properties, the nature of holiness would remain unknown, unless there were external worship. Those who are in charity, and whose conscience is derived therefrom, are in internal worship whilst in external; for the Lord operates on their charity, and on their conscience, and causes all their worship to partake of what is internal. It is otherwise with those who have not charity, and a conscience thence derived; for although they may perform worship in externals, it is separate from what is internal, as their faith is separate from charity: such worship is denominated *Canaan*, and such a faith *Ham*, and this worship originates in faith separate from charity, therefore *Ham is said to be the father of Canaan*.

1084. *Taking a garment* denotes their interpreting it for good, as is evident from what has been already observed: *to take a garment and cover the nakedness of any one*, can have no other signification, when *being uncovered and naked* represents errors and perverse notions.

1085. *Laying it upon the shoulder* signifies their doing it with all their might, or employing all their ability in favorably interpreting and excusing it, as is proved by the signification of the *shoulder*, which is all power. The *hand*, in the Word, denotes power, as was shown above; but the *arm* signifies still greater power; and the *shoulder all power*, as may be seen from the following passages: "Ye have thrust with side and with *shoulder*, and have pushed all the diseased with your horns till ye have scattered them abroad," (Ezek. xxxiv. 21.) *With side and with shoulder* here denotes with all the soul and with all the power, and *to push with horns* is with all the strength. Again, in the

saine prophet : " 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 *the palm of the hand* thou didst break and rend all their *shoulder*," (xxix. 6, 7;) speaking of those who wish to explore spiritual truths by scientifics. *The staff of reed* is an emblem of such power; *to take hold of the hand* is to confide therein; and *to rend all their shoulder*, to deprive of all power, so that they know nothing. In Zephaniah : " That they may all call upon the name of Jehovah, to serve him with *one shoulder*," (iii. 9;) meaning with one soul, and thus one power. In Zeechariah : " They refused to hearken, and gave a refractory *shoulder*," (vii. 11;) denoting resistance with all their power. In Isaiah : They go to the goldsmith, who maketh gold and silver into a god; " they adore, yea, they worship : they bear it upon the *shoulder*, they carry it," (xlvi. 6, 7.) Their adoration of an idol with all their might is represented by *their bearing it on the shoulder*. Again : " 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, God, Hero, The Father of Eternity, The Prince of Peace," (ix. 6;) speaking of the Lord and of his power and might, wherefore it is said, *upon his shoulder*. And again : " The key of the house of David will I lay upon his *shoulder* ; and he shall open, and none shall shut ; and he shall shut, and none shall open," (xxii. 22;) also, in reference to the Lord ; *to lay the key of the house of David upon his shoulder* is to confer power and might.

1086. *Their going backward* denotes that they did not attend to his errors and perverse opinions, as is evident from *going backward* being to turn away the eyes, and *not to see*, as is also manifest from what follows, where it is said *they did not see the nakedness of their father* ; and *not to see*, in the internal sense, is not to attend to.

1087. By *covering their father's nakedness* signifies that they thus excused those things is evident both from the series of the statements given, and from *nakedness* signifying perversities.

1088. *And their faces were backward, and they saw not their father's nakedness*, denotes that it was so done, and that such things as errors and mistakes in reasoning ought not to be attended to, as is evident from the repetition ; for nearly the same statements are made here as just above ; hence also they form together a conclusion. This parent church, or the man of this church, did not act thus from any evil intention, but out of simplicity, as is proved by what follows, where it is said, that *Noah awoke from his wine*, that is, was better instructed. In reference to the statement under consideration, it may be observed, that those who are not in charity, think only evil of their neighbor, and never speak any thing but evil, or if they

say what is good, do it on their own account, or with a view to insinuate themselves into the favor of him whom they flatter with commendation. Those, however, who are in charity, think and speak nothing but what is good of their neighbor, and this not for their own sake, or to gain the favor of others, but from the Lord operating in charity. The former resemble the evil spirits, and the latter the angels who are attendant upon man; for evil spirits always excite man's evils and falses, and condemn him; whereas angels excite nothing but goods and truths, excusing what is evil and false. Hence it is evident, that such as are not in charity are under the dominion of evil spirits, by whom man has communication with hell; and that such as are in charity are governed by angels, by whom man has communication with heaven.

1089. Verse 24. *And Noah awoke from his wine, and knew what his younger son had done unto him.* *Noah awaking from his wine*, signifies his being better instructed; and *he knew what his younger son had done unto him*, that external worship separate from internal is disposed to give way to derision.

1090. *Noah's awaking from his wine*, signifies his being better instructed, as is proved from the signification of *awaking after drunkenness*; and as *his inebriety* (verse 21) denoted his falling into errors, so *to awake* necessarily means to arise out of them.

1091. *And knew what his younger son had done unto him*, signifies that external worship separate from internal is disposed to give way to derision. From the literal or historical sense, it would appear as if the younger son here meant was *Ham*, but from the following verse it is plain that *Canaan* is intended, for it is said, *Cursed be Canaan*: and both there and in the subsequent verses (26 and 27) it is written, *Canaan shall be a servant*; hence the reason why nothing is mentioned respecting *Ham* may be gathered from the following verse. We shall here only observe, in reference to the order in which they are mentioned—*Shem* being spoken of in the first place, *Ham* in the second, then *Japheth*, and lastly *Canaan*—that charity, or *Shem*, is the first principle of the church; faith, or *Ham*, the second; worship from charity, or *Japheth*, the third; and worship in externals without faith and charity, or *Canaan*, the fourth. Charity is the brother of faith, and hence also is worship grounded in charity; but worship in externals without charity, is a *servant of servants*.

1092. Verse 25. *And he said, Cursed be Canaan; a servant of servants shall he be to his brethren.* *Cursed be Canaan*, signifies that external worship separate from internals averts itself from the Lord; and *a servant of servants shall he be to his brethren*, that it is the vilest of all things in the church.

1093. *By cursed be Canaan*, is meant that external worship

separate from internals averts itself from the Lord, is manifest from the signification of *Canaan*, and of *being cursed*. That *Canaan* represents external worship separate from internal, is manifest from what has been previously stated concerning him, and also from this consideration, that *he is said to be cursed*, and afterwards called a *servant of servants*, and a *servant both to Shem and Japheth*, which nothing else can be but what is separate from the real church—as worship when it consists solely in external observances. It is evident also from the signification of *being accursed*, which is to avert one's self from the Lord, for he never *curses* any, and is never angry, but it is man who *curses* himself, by turning from the Lord, as was said and shown above, n. 223, 245, 592. The Lord is as far from *cursing* and being angry with any one, as heaven is from earth; for who can believe it possible that he who is omniscient and omnipotent, ruling the universe by his wisdom, and thus infinitely above all infirmities, can be angry with such poor and miserable dust as men are, who scarcely know any thing they do, and can do nothing of themselves but what is evil? With the Lord there is no principle inclining him to anger, but only to mercy. That there are arcana contained in this passage, may be seen even from the single fact of *Ham's not being cursed*, although it was he who saw his father's nakedness, and showed it to his brethren, but *Canaan his son*; and he was neither his only son nor his first begotten, but the fourth in order, as appears from the following chapter (x. 6), where Cush, Misraim, Put, and Canaan, the sons of Ham, are named; and it was ordained by the divine law that the son should not bear the iniquity of the father, as in Ezekiel: "The soul which hath sinned, that shall die. *The son shall not bear the iniquity of the father*, neither shall the father bear the iniquity of the son," (xviii. 20; also Deut. xxiv. 16; 2 Kings xiv. 6.) The same appears also from this consideration, that the crime of seeing the nakedness of his father, and showing it to his brethren, was too trifling for an entire posterity to be cursed on that account. The reason why *Canaan* is here mentioned, and not *Ham*, is, because *Ham* signifies faith separate from charity as existing in the spiritual church, which can never be accursed, since the faith of that church, being the truth, was sacred; and although it is not real faith when destitute of charity, still as man is regenerated by the knowledges of faith, it may become adjoined to charity, and thus is in a certain sense a brother, or is capable of becoming one; and hence *Canaan* was cursed, and not *Ham*. The inhabitants of the land of *Canaan*, moreover, as well the Jews as the Gentiles, were, generally speaking, of such a nature, as to make all worship to consist in external ceremonies. These are the arcana herein contained, and had there been no interior meaning, *Canaan* would never have been substituted in the

place of *Ham*. That external worship separate from internal averts itself from the Lord, and thereby *curses* itself, is evident enough on reflecting, that those who are principled in it look only to worldly, corporeal, and terrestrial things—thus downward—immersing in them their soul [*animus*] and their life; but of these more will be said by and by.

1094. *A servant of servants shall he be to his brethren*, signifies what is most vile in the church, as is manifest from the nature of external worship separate from internal. That external worship considered in itself is nothing, being rendered sacred only by containing what is internal, must be evident to all; for what is external adoration but a mere gesture, unless it be attended with that of the heart? Or what is the prayer of the lips, but mere babbling, unless that of the mind be in it? And what is any kind of action, but a mere thing of naught, if there be no motive in it? Hence whatever is external is in itself an inanimate something which receives life solely from what is internal. The nature of external worship separate from internal, was made plain to me from numerous examples in the other life. The magicians and enchantresses there had, during their abode in the world, frequented the church and sacraments as constantly as other people; as did also the deceitful—and these indeed more frequently than others—those who were addicted to extortion, and the covetous; and yet all these have their abode in the infernal kingdom, and bear the utmost hatred towards the Lord and their neighbor. The inward cause of their external worship was, either that they might pass well with the world, gratify their worldly, terrestrial, and corporeal desires, deceive under the show of sanctity, or pursue the line of conduct they had been accustomed to. Such persons are most prone to worship any god or idol whatsoever, which best suits them and their natural inclinations, as is very evident, and especially from the history of the Jews, who, in consequence of placing all worship in externals merely, so often fell into idolatries. In fact, this sort of worship is in itself mere idolatry, since nothing is worshipped by them but what is external. The nations in the land of Canaan, which worshipped Baal and other gods, employed external rites very similar to those of the Jews, for they not only had temples and altars, but also offered sacrifices. Thus, in outward forms, their worship differed little from that of the descendants of Judah, except in their calling upon Baal, Asheroth, or some other as their god, whilst these invoked Jehovah, as they do also in the present day, supposing that the bare mention of his name will make them holy and elect, although this tends rather to condemn them, since by so doing they may profane what is holy, which the gentiles cannot. Such worship is what is called *Canaan*, who is said to be *a servant of servants*,

and that this means what is most vile in the church, may be seen in the following verse.

1095. Verse 26. *And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant. Blessed be Jehovah the God of Shem*, signifies all good to those who interiorly worship the Lord; *Shem* is the internal church; and *Canaan shall be his servant*, denotes that those who place worship solely in external observances, are amongst the persons capable of performing [only] vile services to the men of the church.

1096. *Blessed be Jehovah the God of Shem*, means every good to those who worship the Lord from what is internal, as may be seen from the signification of the word *blessed*. *Blessing* implies all celestial, and spiritual, and natural good, these being typified by it in the internal sense. In the external sense, by *blessing* is denoted all worldly, corporeal, and terrestrial good; but in order to these being truly good, they must necessarily be connected with internal *blessing*, for this alone deserves the name, because it is eternal, is conjoined with every happiness, and is the very *esse* of blessings. For what can be said to *be*, which is not eternal? every other existence ultimately ceasing *to be*. It was a customary form of speech amongst the ancients to say, *Blessed be Jehovah*; by which they meant, that all *blessing* or all good is from him; and it was also a form of thanksgiving for the Lord's *blessing* both past and present; as in David, (Psalm xxviii. 6; xxxi. 21; xli. 13; lxvi. 20; lxxviii. 19, 35; lxxii. 18, 19; lxxxix. 52; cxix. 12; cxxiv. 6; cxxxv. 21; cxliv. 1.) and in other places also. JEHOVAH GOD is here mentioned as *blessed*, because it treats of *Shem*, or the internal church, called so from charity. The Lord is present in charity, and he is therefore here denominated *Jehovah God*; but in the external church it is not so, for although the Lord is present with it, yet it is not in the same degree as with the man of the internal church; for the man of the external church believes that the good works of charity which he does are of himself, wherefore when speaking of him the Lord is called *God*, as in the following verse in reference to Japheth, *God shall enlarge Japheth*. That every good is the portion of those who worship the Lord from internal motives, is manifest also from the order of things; for from the Lord proceeds whatever is celestial, from this all that is spiritual, and from what is spiritual all that is natural; this is the order of all created existences, and hence is derived the order of influx. The celestial principle is love towards the Lord and neighborly love; and where there is no love the connection is broken, and the Lord is not present; for he enters by influx only through what is celestial, or in other words, by love. Where the celestial principle is wanting, nothing spiritual can exist, because all that is spiritual is derived from the Lord through the interven-

tion of what is celestial; and as faith is spiritual, there can therefore be no faith unless by means of charity or love from the Lord. The case is similar also with respect to what is natural, for all that is good enters by influx according to the same order; whence it follows, that those are in possession of all good who worship the Lord from internal motives, that is, from a principle of charity. Those, however, who do not worship the Lord from charity, are not in possession of what is good, but only of pretended good, which is in truth real evil, such as the delight arising from hatreds and adulteries, which considered in itself is nothing at all but a mere excrementitious delight, into which also it becomes changed in the other life.

1097. *And Canaan shall be his servant*, signifies that such as make worship to consist solely in external observances are amongst those who are capable of performing [only] vile services for the men of the Church, as is readily demonstrable from the representative rites in the Jewish church. In the Jewish church the internal church was represented by Judah and Israel; Judah denoting the celestial, Israel the spiritual, and Jacob the external church, but those who regarded worship as consisting solely in external ceremonies, were represented by the nations which they called strangers, who were to be their *servants*, and were to perform mean duties in the church. Thus we read in Isaiah: "*Strangers shall stand and feed your flock, and the sons of the alien shall be your husbandmen and your vine-dressers. But ye shall be named the priests of Jehovah; they shall call you the ministers of our God: ye shall eat the riches of the gentiles, and in their glory shall ye boast yourselves,*" (lxi. 5, 6.) Here celestial men are denominated *the priests of Jehovah*, and spiritual men *the ministers of God*; those who place worship in externals are *the sons of the alien or stranger*, who were to serve in the fields and in the vineyards. Again, in the same prophet: "*The sons of the stranger shall build up thy walls, and their kings shall minister unto thee,*" (lx. 10.) where likewise their services are mentioned. So concerning the Gibeonites in Joshua: "*Ye are cursed, and there shall none of you be freed from being a bondman, and hewers of woods, and drawers of waters, for the house of my God. And Joshua made them that day hewers of woods and drawers of waters for the congregation, especially for the altar of Jehovah,*" (ix. 23—27.) It may be seen elsewhere who were represented by the *Gibeonites*, with whom a covenant was made; it is hence plain, however, that they were amongst those who served in the church. A law was enacted that if strangers would receive peace, and open their gates, they should serve as tributaries, (Deut. xx. 11; 1 Kings ix. 21, 22.) Each and every circumstance related in the Word respecting the Jewish church was representative of the kingdom of the Lord; and such is the nature of his kingdom, that every one

therein, whosoever and whatsoever he may be, must be productive of some use, since use alone is there regarded by the Lord. Even the infernals are made useful, although the uses which they perform are most vile, and amongst those in another life, who *subserve* to these vile uses are such as have been in external worship separate from internal. The representatives in the Jewish church were so constituted as not to relate at all to the person representing, but only to the thing represented. Thus the Jews, who were very far from being celestial men, still represented them; and thus Israel, notwithstanding the contrariety of his character represented the spiritual man. So also it was with respect to Jacob and others, as well as their kings and priests, who also represented the Lord's royalty and holiness. This will appear more evident on reflecting that even dead things were representatives,—as the garments of Aaron—the altar itself—the tables whereupon the bread was placed—the lamps—the bread and the wine—and also the oxen, heifers, goats, sheep, kids, lambs, pigeons, and turtle-doves. Now as the children of Judah and Israel only represented the internal and external worship of the Lord's church, whilst nevertheless they more than every other people regarded worship as consisting exclusively in external observances, therefore they especially deserve to be called *Canaan*, according to its signification in the present passage.

1098. In order to show what is meant by *Shem and Japheth*, or in other words by the man of the internal and of the external church, and afterwards what is intended by *Canaan*, we will subjoin the following remarks. The man of the internal church attributes to the Lord all the good which he does, and all the truth which he thinks; but of this the man of the external church is ignorant, although he still acts rightly. The man of the internal church makes charity the essential of the worship of the Lord, and indeed regards internal worship as more important than that which is external; but the man of the external church makes external worship the essential, being ignorant what internal worship is, although he performs it. The man of the internal church believes that he acts contrary to conscience if he does not worship the Lord from an internal principle; but the man of the external church believes that he acts contrary to conscience if he does not reverently observe external rites. The conscience of the man of the internal church is more abundantly stored, because he is better acquainted with the internal sense of the Word; but the conscience of the man of the external church is more sparingly supplied, he knowing less of that sense. The former, or the man of the internal church, is he who is called *Shem*; and the latter, or the man of the external church, he who is denominated *Japheth*; but he who places worship solely in externals, and is destitute of charity and consequently of conscience, is here called *Canaan*.

1099. Verse 27. *God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.* *Japheth* signifies, as before, the corresponding external church; and *God's enlarging him*, his illustration; and *he shall dwell in the tents of Shem*, denotes the presence of the internals of worship in its externals; and *Canaan shall be his servant*, means here, as before, that such as place worship solely in externals, can [only] perform vile services in the church.

1100. It has been previously shown that *Japheth* represents the corresponding external church, and that this includes those who are in external worship, and are thus ignorant of the nature of the internal man, and what belongs to him, but who notwithstanding live in charity. With these the Lord is also present, for he operates by means of charity, wheresoever it exists; for it is with them as with little children, who, although they know not what charity is, and still less what faith is, have, notwithstanding, the Lord more present with them than the adult, especially if they live in mutual charity. So also it is with the simple, who are in innocence, charity, and mercy. It is of no advantage to man to know much, unless he live according to what he knows; for knowledge has no other end than goodness; and he who is made good, is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for what the latter is seeking by his great acquirements, the former already possesses. It is however otherwise with him who is acquainted with many truths and goods, and has at the same time charity and conscience, he being thus a man of the internal church, or *Shem*. Those who know little, but possess conscience, become enlightened in the other world, even so as to become angels, and then their wisdom and intelligence are inexpressible;—these are they who are signified by *Japheth*.

1101. In reference to *God's enlarging Japheth*, denoting his illustration, we may observe, that although to *enlarge* literally means to extend the borders, yet, in the spiritual sense, it signifies to enlighten, for by this the boundaries of wisdom and intelligence become as it were extended; thus we read in Isaiah: "Enlarge the place of thy *tent*, and let them stretch forth the curtains of thy habitations," (liv. 2,) representing illustration on spiritual subjects. The man of the external church is enlarged mentally when he is instructed in the truths and goods of faith; and being already in charity, he becomes thereby more and more confirmed in it; and in proportion as he is instructed, the cloud of his intellectual part, in which dwell his charity and conscience, becomes dissipated.

1102. *He shall dwell in the tents of Shem*, signifies the presence of the internals of worship in its externals, as is proved by all that has been previously stated concerning *Shem*, as the symbol

of the internal church, or of internal worship, and concerning external worship as utterly inanimate and defiled, unless vivified and sanctified by internal worship. That *tents* represent the holy principle of love, and worship thence derived, may be seen from their signification as given above, n. 414. It was a customary form of expression amongst the ancients to talk of *sojourning and dwelling in tents*, by which was typified, in the internal sense, holy worship; for the Most Ancient people not only employed *tents* when journeying from place to place, but also *dwelt* in them ordinarily, and therein performed the solemnities of worship: hence *to sojourn and to dwell*, in the internal sense, meant *to live*. That *tents* are symbols of holy worship, is demonstrable from the following passages, besides those which were previously quoted, n. 414. God "forsook the tabernacle of Shiloh, the *tent* where he *dwelled* in man," (Psalm lxxviii. 60.) Here the *tent* signifies the same as the temple, in which God is said *to dwell* when he is present with man in love; hence the man who lived in sacred worship was called by the ancients a *tent*, but afterwards a *temple*. In Isaiah: "Enlarge the place of thy *tent*, and let them stretch forth the curtains of thy habitations," (liv. 2;) denoting illumination in what relates to true worship. In Jeremiah: "The whole land is devastated; suddenly are my *tents* devastated, and my curtains in a moment," (iv. 20;) where it is evident that *tents* are not meant, but holy worship. And in Zechariah: "Jerusalem shall yet dwell under herself, even in Jerusalem. Jehovah shall save the *tents* of Judah," (xii. 6, 7;) where *the tents of Judah* represent the worship of the Lord from the holy principle of love. Hence then it may appear that *to dwell in the tents of Shem* means that internal worship must be in external; but as *Japheth*, or the man of the external church, does not understand what is internal, it may be expedient briefly to explain it. When a man feels or perceives in himself that he is well affected towards the Lord, and loves his neighbor, and is willing to do him all kinds of good offices, without any view to his own interest or honor, and when he feels that he has compassion for those who are in distress, and especially for such as are in error as to the doctrines of faith, he may know that he *dwells in the tents of Shem*, or in other words, that he has with him internal motives by which the Lord operates.

1103. *And Canaan shall be his servant*, signifies that those who place worship solely in externals can [only] perform vile offices in the church, as is manifest from what was stated in the preceding verses (25, 26) concerning *Canaan as a servant*. Such persons indeed are not *servants* in the Lord's church upon earth, for many of them occupy exalted stations, and preside over others, who still do nothing from charity and conscientiousness, although they observe the externals of the church very strictly, and even

condemn others who are lax in this respect. As these, however, are neither in charity nor in conscience, and regard worship as consisting exclusively in external observances, they are *servants* in the Lord's kingdom, that is, in another life, for there they are amongst the unhappy. The *services* which they perform are vile, and so various that they cannot be here particularly enumerated, but, by the divine mercy of the Lord, we shall speak of them elsewhere. Every one, whosoever he may be, is obliged in the other life to perform some use, since man is born merely for the purpose of being serviceable to the society of which he is a member and to his neighbor during his abode here, and in another life according to the good pleasure of the Lord. It is thus as in the human body, every part of which performs some use, and even those which are in themselves unimportant, as the excrementitious humors, like the saliva, the bile, and similar secretions, which are not only subservient to the digestion of the food, but also assist in separating its excrementitious parts, and in purging the intestines. These kinds of use are similar to that of manure and dung laid upon fields and in vineyards; and so in divers other instances.

104. Verses 28, 29. *And Noah lived after the flood three hundred years and fifty years. And all the days of Noah were nine hundred years and fifty years: and he died.* These words signify both the duration and state of the first Ancient Church.

1105. That this is the meaning, is sufficiently plain from what was said above respecting *numbers* and *years*, n. 482, 487, 488, 493, 575, 647, 648.

OF VASTATIONS.

1106. *THERE* are many persons who, during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatred, revenge, and adulteries. These in another life, so long as they are principled in what is false, cannot be introduced into the heavenly societies, lest they should contaminate them, and therefore they are kept for a certain time in the lower* earth, in order that they may put off these false principles. The periods of their continuance there are longer or shorter according to the nature of the falsity, the life which they have thereby contracted, and the principles which they have confirmed in themselves; and some of them suffer severely, but others only in a trifling degree

* Rev. vi. 9; vii. 1; x. 5; xiii. 11, &c.

These states are denominated vastations, and are frequently mentioned in the Word. When the time of vastation is over, they are taken up into heaven, and, being novitiates, are instructed in the truths of faith by the angels amongst whom they are received.

1107. *There are some who willingly endure vastations, that they may thereby put off the false principles which they had contracted in the world; but it is impossible for any one to get rid of them in the other life, except after some delay, and by means provided by the Lord. During their continuance in the lower earth, they are kept by the Lord in the hope of deliverance,* and in the consideration of the end proposed, which is their amendment and preparation for the reception of heavenly happiness.*

1108. *Some are kept in a state intermediate between sleep and wakefulness, and think very little, except when they are as it were occasionally roused to the recollection of what they had thought and done during the life of the body, when they again relapse into the state just described; and thus become vastated. These are beneath the left foot a little in front.*

1109. *Those who have fully confirmed themselves in false principles, are reduced to a state of absolute ignorance, when such is their obscurity and confusion, that if they only think of the notions in which they have previously fortified themselves they are seized with inward pain. After a stated time, however, they are as it were created anew, and become principled in the truths of faith.*

1110. *Those who have placed righteousness and merit in good works, and thus have attributed salvation to themselves instead of to the Lord and his righteousness and merit, and have confirmed themselves herein both by thought and life, have their false principles changed in another life into phantasies, in consequence of which it actually appears to them as if they were cutting wood. I have conversed with them whilst thus occupied, when if they be asked whether they are not fatigued, they reply that they have not yet done work enough to merit heaven. It appears whilst they are cutting the wood as though something of the Lord was in it, so that the wood is merit. The more of the Lord there seems to be in the wood, so much the longer they continue in that state; but as this disappears, they draw nigh to the end of their vastation. At length they become so improved as to be capable of admission into good societies; still, however, they fluctuate for a long while between truth and falsity. The Lord takes much care of them, because they have led a pious life, and occasionally sends his angels to them. These are such as were represented in the Jewish church by the hewers of wood, (Joshua ix. 23, 27.)*

1111. *Those who have lived a good civil and moral life, but*

* Rev. vi. 9; vii. 1; x. 5; xiii. 11, &c.

have persuaded themselves that they might merit heaven by their works, and thought it enough to acknowledge the only God the Creator of the universe, have their false principles changed in the other world into such phantasies that they seem to themselves to cut grass, and are called grass-sawers. They feel cold, and by this sawing endeavor to warm themselves. Sometimes they go about, requesting those they meet to warm them, which indeed spirits are enabled to do; but the heat which they receive does them no good, because it is external, and they want internal heat; wherefore they return to their sawing, and thus warm themselves by labor. I have been made sensible of their cold. They always entertain hopes of being taken up into heaven, and occasionally consult how by their own power they may introduce themselves there. These, as having performed good works, are amongst those who are vastated; and at length, when the time is fulfilled, they are introduced into good societies, and are instructed.

1112. Those, however, who have been principled in the goods and truths of faith, and have thereby acquired conscience and the life of charity, are elevated by the Lord into heaven immediately after death.

1113. There are young girls who have been enticed to prostitution, and persuaded that there was no evil in it, who in other respects were uprightly disposed. These, as having not yet attained to an age capable of knowing and judging correctly of the nature of this kind of life, have a certain instructor set over them, who is very severe, and chastises them whenever they give their thoughts to such wantonness; they are much afraid of him, and are thus vastated. Adult women, however, who have been prostitutes, and have enticed others to commit the same crime, do not undergo vastation, but are in hell.

GENESIS.

CHAPTER THE TENTH.

OF THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN,
OR ADAM.

1114. *ANGELS* and spirits, or men after death, may, if they desire it, when the Lord permits, have interview with all whom they have had acquaintance with in the world, whether personally or by hearsay, so as to see them, and converse with

them: and, what is wonderful, the interview takes place in an instant, and the parties find themselves in the immediate presence of each other. Such communication is not only granted between mutual friends, who, for the most part, find each other out; but persons can thus converse with any others whom they may have esteemed and respected. By the divine mercy of the Lord, it has been permitted me to converse not only with those whom I was acquainted with during their life in the body, but also with those who are recorded in the Word as of particular and distinguished character. I have thus had converse with those who belonged to the most ancient church, which was called Man or Adam; and also with some who belonged to the succeeding churches; to the intent that I might know, that by the names in the first chapters of Genesis are only meant churches; and also that I might know what was the character of the men who formed the churches at that time. I proceed to relate what it was given me to know concerning the most ancient churches.

1115. They who belonged to the most ancient church, which was called Man or Adam, who were celestial men, are above the head in a very high elevation, where they dwell together in the utmost happiness. They told me that it is seldom that others come to them, except, at times, some who do not come from this earth, but from, as they expressed it, the universe. They said, also, that the reason of their dwelling in such elevation above the head, was, not because they were high-minded, but in order to govern others in the same station.

1116. I was permitted to see the habitations of those who belonged to the second and third posterity of this most ancient church. They are very magnificent, extending to a great length, and variegated with beautiful colors, such as purple and blue. For the angels have habitations of most extraordinary magnificence, so as to exceed all description; and these I have frequently seen, they being as really apparent to the eyes of the beholder as it is possible any thing can be. But the true ground and origin of such lively appearances, shall, by the divine mercy of the Lord, be shown elsewhere. They live in an aura of light, of, so to speak, a brilliant pearly and sometimes diamond-like lustre: for, in the other life, there are wonderful auras in numberless variety. It is a false imagination to suppose that such things do not there exist, and in fact, infinitely more than it is possible for any one ever to conceive. Such things, indeed, are representatives, like those which were sometimes seen by the prophets; but still they are so real, that they who are in the other life account them to be real existences, whilst they consider the things existing in this world as respectively not real.

1117. They live in the highest degree of light, with which the

light of this world will scarcely admit of any comparison. It was exhibited to me by means of a bright flaming light, which, as it were beamed forth before my eyes; and they who belonged to the most ancient church said, that such, and still more intense, is the light in which they live.

1118. *The nature of their speech, such as it was when they lived in the world, was shown me by a kind of influx which I cannot describe. It appeared that it was not articulate, like that of our time, but that it was tacit, being produced, not by external respiration, but by internal. It was also given me to apperceive the nature of their internal respiration: it proceeded from the navel towards the heart, and thus through the lips, without any thing sonorous, and it did not enter into the ear of another by an external way, and strike what is called the drum of the ear, but by a certain way within the mouth, in fact by the passage called at this day the Eustachian tube. It was further shown me, that by such speech they were enabled to express more fully the sentiments of the mind, and the ideas of thought, than can possibly be done by articulate sounds, or by sonorous words, which in like manner are directed by the respiration, but such as is external: for all spoken words are entirely directed by various applications of respiration; but this, with the antediluvians, was directed much more perfectly, it being done by internal respiration, and this, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover, they were able to express the mind's meaning by slight motions of the lips, and by corresponding changes of the countenance: for being celestial men, whatsoever was the object of their thought shone forth and manifested itself from the face and eyes, which underwent a conformable variation. It was utterly impossible for them to assume an expression in the countenance which was not in agreement with their thoughts. In their days, simulation, and much more, deceit, was reckoned a crime of the greatest enormity.*

1119. *It was shown me to the life, how the internal respiration of the most ancient people flowed tacitly into a kind of external respiration, and thus into a tacit speech, perceived by another in his interior man. They said, that that respiration, with them, underwent variations according to the state of their love and faith towards the Lord; the reason of which they stated to be, because they had communication with heaven, and therefore it could not be otherwise; for they respired with the angels in whose company they were. The angels have a respiration, to which internal respiration corresponds, and this, with them, undergoes variations in a similar manner. For when any thing contrary to faith and love towards the Lord presents itself to them, their respiration is straitened;*

but when they are in the enjoyment of love and faith, their respiration is free and full. Something of this sort is also the case with every man; but with him it is according to his corporeal and worldly kinds of love, and according to his principles, which when any thing opposes, it causes a straitness of respiration, but when things are favorable to them, his respiration is free and full. But these are variations of the external respiration. But concerning the respiration of angels, more will be said, by the divine mercy of the Lord, in the following pages.

1120. It was further shown me, that the internal respiration of the men of the most ancient church, which proceeded from the navel towards the interior region of the breast, in process of time, or in their posterity, was changed, and retired more towards the region of the back, and towards the abdomen, and thus proceeded in a more outward and downward direction; and that at length, in the last posterity of that church, which was immediately before the flood, there remained scarce any thing of internal respiration, and when at last it was annihilated in the breast, they were of themselves choked or suffocated: but that, in some, external respiration then began, and with it articulate sound, or speech by vocal expressions. Thus respiration, with the people before the flood, was according to the state of their love and faith; and at length, when there remained no love and no faith, but the persuasion of what is false, internal respiration ceased, and with it ceased all immediate communication with angels, and likewise all perception.

1121. I was informed by the immediate descendants of the most ancient church concerning the state of perception which they enjoyed, viz., that they had a perception of all things relative to faith, almost like the angels, with whom they had communication, by reason that their interior man, or spirit, through the medium of internal respiration, was joined with heaven; and that this was a consequence of their possessing love towards the Lord and neighborly love; for thus man is joined with the angels as to their veriest life, which consists in such love. They said further, that they had the law written in themselves, because they were principled in love towards the Lord and towards their neighbor; and hence whatever the laws enjoin was agreeable to their perceptions, and whatever the laws forbid was contrary thereto; nor had they any doubt, but that all human laws, as well as divine, are founded in love towards the Lord and neighborly love, and respect such love as their fundamental principle; wherefore since they possessed in themselves this fundamental principle from the Lord, they could not but have perfect knowledge of all things thence derived. They believe also that all mankind at

this day, who love the Lord and their neighbor, likewise have the law written in themselves, and are accepted as good citizens in all places throughout the earth, as they are in the other life.

1122. *I was further informed, that the men of the most ancient church had the most delightful dreams, and likewise visions, and that what they signified was at the same time insinuated into their minds. Hence came their paradisiacal representations, and many other things of the like nature. Thus the objects of the outward senses, such as terrestrial and worldly things, were to them as nothing, nor did they perceive any thing of delight in them, but only in the things which they signified and represented: wherefore, when they saw terrestrial objects, they did not think at all about them, but only about those which they signified and represented; which to them were most delightful, being such things as exist in heaven, by virtue whereof they saw the Lord himself.*

1123. *I have discoursed with the third generation of the most ancient church; who said, that in their time, during their abode in the world, they expected the Lord, who was to save the whole race of mankind: and that it was then a proverbial saying amongst them, that the seed of the woman should trample upon the serpent's head. They further said, that from that time it was the greatest enjoyment of their lives to have children, and their highest delight to love their partners in the married state, for the sake of offspring, calling those delights the most full of enjoyment of all others, and those enjoyments the most delightful of all others. They added, that their perception of these enjoyments and delights was received by influx from heaven, because the Lord was to be born.*

1124. *Some of the posterity which lived immediately before the flood, (not of those who perished, but of those who were somewhat better,) were present with me. At first their influx was tolerably soft and insensible; but it was given me to perceive that they were inwardly wicked, and that they inwardly acted in opposition to love. There exhaled from them a fetid sphere like that of a dead body, so that the spirits who were about me fled away. They imagined themselves to be so subtle, that no one would perceive what they thought. I discoursed with them concerning the Lord, asking them whether they expected him as their fathers did? They replied, that they represented the Lord to themselves as an old man with a gray beard, who was holy, and that by a connection with him they should become holy, and in like manner bearded: hence arose the superstitious notions concerning beards which prevailed amongst their posterity. They added, that now also they*

were able to adore him, but that they did it from themselves. An angel however approaching at that instant, they were not able to endure his presence.

1125. It was also given me to discourse with those who were of the church called Enos, spoken of in Genesis, chap. iv. 26: their influx was soft, and their speech unassuming. They told me, that they live in charity with each other, and perform offices of friendship to others who come amongst them; but it appeared, that their charity was the charity of friendship.* They live in tranquillity, and, like good citizens, cause no disturbance or molestation to any one.

1126. There appeared to me a narrow confined apartment, and, the door being opened, there was presented a tall man, clothed in raiment of intense whiteness. I wondered who he was, till I was informed that a man clothed in white signified those who were called Noah, or who were the first of the ancient church, which was the church after the flood; and that they were thus represented because they were few.

1127. It was granted me to converse with those, who, by the ancient church, or the church after the flood, were called Shem. Their influx was soft, through the region of the head, into the region of the breast towards the heart, but it did not extend to the heart: by their influx it might be known what was their nature and quality.

1128. There appeared a certain spirit veiled as it were with a cloud, and around his face several wandering stars, which signify falsities; and I was informed, that such was the posterity of the ancient church when it began to perish, especially among those who instituted worship by sacrifices and by images.

1129. An account of the antediluvians who perished, will be given at the end of this chapter.

CHAPTER X.

1. AND these are the generations of the sons of Noah; Shem, Ham, and Japheth; and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meschech, and Tiras.

* The author here distinguishes between genuine charity, and charity of friendship. The meaning of this distinction may be seen explained below, n. 1158.

3. And the sons of Gomer; Ashkenas, and Riphath, and Togarmah.

4. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5. From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.

6. And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.

7. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteka. And the sons of Raamah: Sheba, and Dedan.

8. And Cush begat Nimrod. He began to be a mighty one in the earth.

9. He was mighty in hunting before JEHOVAH: wherefore it was said, As Nimrod, mighty in hunting before JEHOVAH.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11. And out of that land went forth Ashur, and built Nineveh, and the city of Rechoboth, and Calah,

12. And Resen between Nineveh and Calah; the same is a great city.

13. And Mizraim begat Ludim, and Anamin, and Lehabim, and Naphtulim,

14. And Pathrusim, and Casluhim, (of whom came forth Philistim,) and Caphtorim.

15. And Canaan begat Sidon his first-born, and Heth,

16. And the Jebusite, and the Amorite, and the Girgasite,

17. And the Hivite, and the Arkite, and the Sinite,

18. And the Arvadite, and the Zemorite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.

19. And the border of the Canaanites was from Sidon, in coming to Gerar, unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20. These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.

21. And there were born also unto Shem: he is the father of all the sons of Heber; the elder brother of Japheth.

22. The sons of Shem: Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23. And the sons of Aram: Uz, and Hul, and Gether, and Mash.

24. And Arphaxad begat Shelah; and Shelah begat Heber.

25. And unto Heber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and the name of his brother was Joktan.

26. And Joktan begat Almodad, and Shelaph, and Hazar-maveth, and Jerah,

27. And Hadoram, and Uzal, and Diklah,

28. And Obal, and Abimael, and Shebah,

29. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

30. And their dwelling was from Mesha, in coming unto Sephar, a mountain of the East.

31. These are the sons of Shem, according to their families, according to their tongues, in their countries, according to their nations.

32. These are the families of the sons of Noah, according to their generations, in their nations; and from these were spread abroad all the nations in the earth after the flood.

THE CONTENTS.

1130. THE subject treated of throughout this whole chapter, is the ancient church and its propagation, verse 1.

1131. They who maintained external worship corresponding to internal, are the sons of Japheth, verse 2. And they who maintained external worship more remote from internal, are the sons of Gomer and Javan, verses 3 and 4. They who maintained worship still more remote, are the islands of the Gentiles, verse 5.

1132. They who cultivated knowledges, scientifics, and rituals, and separated them from things internal, are the sons of Ham, verse 6. They who cultivated the knowledges of spiritual things, are the sons of Cush; and they who cultivated the knowledges of celestial things, are the sons of Raamah, verse 7.

1133. The subject next treated of is concerning those who maintained external worship, whilst interior evils and falses had possession within. Ninrod is such worship, verses 8, 9. The evils in such worship are described, verse 10. The falses therein are described, verses 11, 12.

1134. Next concerning those who form to themselves new kinds of worship, out of things scientifical, by means of reasonings, verses 13, 14. And of those who make a mere science of the knowledges of faith, verse 14.

1135. Concerning external worship without internal, which

is Canaan, and concerning the derivations of that worship, verses 15—18. Concerning its extension, verses 19, 20.

1136. Concerning internal worship, which is Shem, and its extension, even to another ancient church, verse 21. Concerning internal worship and its derivations, which, as being grounded in charity, have relation to wisdom, intelligence, science, and knowledges; which things are signified by the nations mentioned, verses 22, 23, 24.

1137. Concerning a certain church, which existed in Syria, instituted by Heber, which may be called another ancient church. The internal worship of this church is Peleg, the external is Joktan, verse 25. Its rituals are the nations which are named, verses 26—29. The extension of this church is described, verse 30.

1138. That there were divers kinds of worship in the ancient church, according to the genius, or temper, of each nation, verses 31, 32.

THE INTERNAL SENSE.

1139. IT was before observed, that there are four different styles in the Word. The first is that of the most ancient church, which is such as is used from the first chapter of Genesis to this chapter. The second is historical, such as is used in the following books of Moses, and in the other historical books. The third is prophetic. The fourth is a middle style between the prophetic and that of common discourse. Concerning these styles, see n. 66.

1140. In this chapter and in the following, even to the account of Heber, the most ancient style is continued; but it here becomes a middle style between the style which consists of relations constructed in the historical form merely, and the style which consists of true historical relations. For by Noah, and his sons, Shem, Ham, and Japheth, and Canaan, nothing else was or is meant, than the ancient church, abstractedly, as to its worship. By Shem is meant internal worship; by Japheth, corresponding external worship; by Ham, internal worship corrupted; by Canaan, external worship separate from internal. Such persons never had any existence, but those kinds of worship had such names given them, because all other different kinds, or all specific differences, might be reduced to those as fundamentals. By Noah, then, nothing else was meant but the ancient church in general, comprehending,

as a parent, all the rest. But by the names in this chapter, exclusive of Heber and his posterity, are meant so many nations; and there actually were so many nations that constituted the ancient church; which church was spread far and wide around the land of Canaan.

1141. They who are here named as the sons of Japheth, were all such as maintained external worship corresponding with internal; that is, who lived in simplicity, in friendship, and in charity, and were acquainted with no other doctrinals but external rites. They who are named as the sons of Ham, were such as maintained a corrupt internal worship. They who are called the sons of Canaan, were such as maintained external worship separate from internal. They who are called the sons of Shem, were internal men, and worshipped the Lord and loved their neighbor; whose church was nearly such as our true Christian church.

1142. What was the particular specific quality of these churches, is not mentioned in this chapter, for they are only recounted as to their names; but it appears from the writings of the prophets, where the names of these nations very commonly occur, and constantly with the same signification as here; though they sometimes are mentioned in their genuine sense, and at other times in an opposite sense.

1143. Although these were the names of certain nations which constituted the ancient church, still, in the internal sense, they signify things, viz., different kinds of worship. Names, countries, nations, and the like, are not at all known in heaven, nor have the heavenly inhabitants any idea of such things, but of the realities signified thereby. It is by virtue of the internal sense that the Word of the Lord lives, this sense being like the soul, of which the external sense is as it were the body. The case with the Word is like that of man: when his body dies, his soul lives, and when the soul lives he is no longer acquainted with the things that relate to the body: thus when he enters the society of angels, he knows not what the Word is in its literal sense, but only what it is in its soul. Such was the man of the most ancient church: were one of them living at this day on earth, and were he to read the Word, he would not at all remain in the sense of the letter, but it would be to him as if he did not see it; he would perceive only the internal abstracted from the letter, and this in such a manner as if the letter had no existence; thus he would dwell in the life or soul of the Word. The case is the same with every part of the Word, even with the historical parts, the particulars recorded in which actually occurred just as they are related; notwithstanding which they do not contain the minutest word, which does not, in the internal sense, involve arcana, which never become apparent to those who keep their attention

fixed only on the historical context. Thus in this chapter, by the names mentioned in the literal or historical sense, are signified the people who constituted the ancient church, but in the internal sense are meant the doctrinals of those people.

1144. Verse 1. *And these are the generations of the sons of Noah: Shem, Ham, and Japheth: and unto them were sons born after the flood.* These are the generations of the sons of Noah, signifies the derivations of the doctrines and worship of the ancient church, which, in general, is Noah: Shem, Ham, and Japheth, have the same signification here as above: Shem signifies true internal worship; Ham signifies corrupt internal worship; Japheth signifies external worship corresponding with internal: by sons being born to them are signified doctrinals thence derived: after the flood, signifies from the time that this new church existed.

1145. That by the generations of the sons of Noah are signified the derivations of the doctrinals and worship of the ancient church, which in general is Noah, appears from the signification of generations or nativities, spoken of above. Generations, in the external or literal sense, are descents of one person from another, as is commonly known; but in the internal sense, they all have relation to things celestial and spiritual, or to such as belong to charity and faith. Consequently generations, in this passage, have relation to the things of the church, and therefore to doctrinals, as will better appear from what follows.

1146. That Shem, Ham, and Japheth, have the same signification here as above, viz., that Shem signifies true internal worship, Ham corrupt internal worship, and Japheth external worship corresponding with internal, appears from what was said above concerning them; where it was not only shown that Shem, Ham, and Japheth, signify those kinds of worship, but also what is meant by true internal worship, or Shem; what by corrupt internal worship, or Ham; and likewise what by external worship corresponding with internal, or Japheth; wherefore it is needless to dwell longer on the subject.

1147. That by sons being born unto them are signified doctrinals thence derived, appears from the signification of sons in the internal sense, as denoting the truths of faith, and also falses; consequently doctrinals, by which are signified both truths and falses, for such are the doctrinals of churches; that sons have this signification, may be seen above, n. 264, 489, 491, 533.

1148. That after the flood signifies from the time that this new church existed, appears in like manner from what was said in the preceding chapters; for the end of the most ancient church is described by the flood, and also the beginning of the ancient church. It is to be observed, that the church before

the flood is called the most ancient church, but the church after the flood is called the ancient church.

1149. Verse 2. *The sons of Japheth: Gomer, and Magog, and Madai, Javan, and Tubal, and Meshech, and Tiras.* The sons of Japheth signify those who maintained external worship corresponding with internal: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, were so many several nations who maintained such worship; by which nations, in the internal sense, are signified so many several doctrinals, which were the same as rituals, which they observed as holy.

1150. That the sons of Japheth signify those who maintained external worship corresponding with internal, was said above. External worship is said to correspond with internal, when its essential principle is contained within it. The essential of worship is adoration of the Lord from the heart: this cannot exist, unless the heart be principled in charity or neighborly love; for the Lord is present in charity or neighborly love, and may then be adored from the heart: thus adoration is from the Lord, for the Lord gives all ability and all essence (*omne posse et omne esse*) in adoration. Hence it follows, that the quality of adoration or worship is according to the quality of the charity in which the man is principled. All worship is adoration, because, to be worship, adoration of the Lord must be in it. The sons of Japheth, or the nations and people who were called the sons of Japheth, lived among each other in mutual charity, in friendship, in civility, and in simplicity, wherefore also the Lord was present in their worship; for when the Lord is present in external worship, then internal worship is contained within it, or it is external worship corresponding with internal. There were many nations of old, as there are some at this day, who place worship in externals, and do not know what internal things mean, or who, if they know, do not think about such things: if such acknowledge the Lord, and love their neighbor, the Lord is in their worship, and they are the sons of Japheth; but if they deny the Lord, and love only themselves, and are unconcerned about their neighbor, particularly if they bear hatred towards him, their worship is then external separate from internal, and they are the sons of Canaan, or Canaanites.

1151. That Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, were so many several nations, who were principled in such worship, and that by them, in the internal sense, are signified so many doctrinals, which were the same as rituals, which they observed as holy, appears manifestly from the Word, where mention is made continually of those nations; for by them, wherever they occur, is signified external worship; sometimes external worship corresponding with internal; sometimes opposite to it: the reason of their opposite signification is,

because all the Churches, wherever they were planted, in process of time became changed, till at length their state was opposite to that at their first establishment. That the nations here mentioned signify nothing else but external worship, consequently the doctrinals received among them, which were ritual observances, may appear, as just observed, from other parts of the Word, especially from the prophets. Concerning Magog, Meshech, Tubal, and Gomer, it is thus written in Ezekiel: "Son of man, set thy face against *Gog*, the land of *Magog*, the chief prince of *Meshech* and *Tubal*; and prophesy against him, and say, Thus saith the Lord Jehovih: Behold, I am against thee, *O Gog*, the chief prince of *Meshech* and *Tubal*; and I will bring thee back, and will put hooks in thy jaws, and will bring thee forth, and all thine army, horses, and horsemen, all of them completely equipped, a great congregation, with buckler and shield, all of them handling swords; Persia, Cush, and Phut, with them, all of them with shield and helmet; *Gomer*, and all his bands; the house of *Togarmah*, the sides of the north, and all his bands; and many people with thee. In the latter years thou shalt come upon the land that is brought back from the sword, gathered from many people, upon the mountains of Israel, which were made a waste," (xxxviii. 2 to 6, 8.) This chapter treats throughout concerning the church, as having become perverted, till at length it placed all worship in externals, and in ritual observances, to the extinction of charity; which charity is signified by the mountains of Israel. *Gog*, and the land of *Magog*, the chief prince of *Meshech* and of *Tubal*, signifies worship in externals. Any one may see that the subject here treated of is not *Gog* and *Magog*; the Word of the Lord does not treat of worldly things, but involves in it things divine. Again, in the same prophet: "Prophesy against *Gog*, and say, Thus saith the Lord Jehovih; Behold, I am against thee, *O Gog*, the chief prince of *Meshech* and *Tubal*; and I will bring thee back, and leave but a sixth part of thee, and will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee," (xxxix. 1, 2, 4.) This chapter also treats throughout of external worship separate from internal, and become idolatrous, which is here signified by *Gog*, *Meshech*, and *Tubal*; by whom also are meant the doctrinals which such conceive, and which they afterwards confirm by the literal sense of the Word, and so falsify truths, and destroy internal worship; for, as was observed, those nations have also an opposite signification. So in John: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four corners of the earth, *Gog* and *Magog*, to gather them toge

ther to battle;—they went up on the plain of the earth, and compassed the camp of the saints about, and the beloved city," (Rev. xx. 7, 8, 9;) where Gog and Magog have a like signification as above. External worship separate from internal, that is, separate from love towards the Lord, and from neighborly love, is merely idolatrous, and encompasses the camp of the saints and the beloved city. Concerning Meshech and Tubal it is thus written in Ezekiel: "There is *Meshech* and *Tubal*, and all her multitude: her graves are around about him: all of them uncircumcised, slain with the sword, because they caused their terror in the land of the living," (xxxii. 26;) speaking of Egypt, or things of science, by which such are desirous to explore spiritual things; Meshech and Tubal signify doctrinals, which are ritual observances, and which are called uncircumcised when uninfluenced by love: hence they are said to be slain with the sword, and to be a terror in the land of the living. Concerning Javan it is thus written in Joel: "The sons of Judah, and the sons of Jerusalem, ye have sold to the sons of the *Javanites*, that ye may remove them far from off their border," (iii. 6;) the sons of Judah signify the celestial things of faith, and the sons of Jerusalem the spiritual things of faith, consequently things internal: the sons of the Javanite signify worship in externals separate from what is internal: and because such worship is so far removed from what is internal, therefore it is said, that they removed them far from their border. Javan and Tubal denote true external worship itself, in Isaiah: "It shall come, that I will gather all nations and tongues, and they shall come and see glory. And I will set a sign among them, and will send those that escape of them to the nations, *Tarshish*, Phut, and Lud, that draw the bow, *Tubal* and *Javan*, the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory amongst the Gentiles," (lxvi. 18, 19;) speaking of the Lord's kingdom, and of His advent: Tubal and Javan denote those who are principled in external worship corresponding with internal, who were to be instructed concerning things internal.

1152. Verses 3, 4. *And the sons of Gomer: Ashkenas, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.* By the sons of Gomer are also signified those who maintained external worship, but derived from that which prevailed in the nation called Gomer. Ashkenas, Riphath, and Togarmah, were so many several nations, amongst which such worship prevailed; and by them also are signified so many several doctrinals, which respected ritual observances, derived from such external worship as prevailed with Gomer. By the sons of Javan are signified others still, who maintained external worship derived from the worship which prevailed in the nation called Javan. Elishah, Tarshish,

Kittim, and Dodanim, were so many nations amongst which such worship prevailed; and by them are also signified so many several doctrinals, which respected ritual observances, derived from such external worship as prevailed with Javan.

1153. That by the sons of Gomer are also signified those who maintained external worship, but derived from that which prevailed with the nation called Gomer, appears from what was said and shown above concerning the signification of sons; and also from this circumstance, that Gomer was one of those nations which maintained external worship corresponding with internal. Seven nations which maintained such worship, are named in the foregoing verse; and here again seven nations are named, which are called the sons of Gomer and Javan: but what was the specific difference between one and the other cannot be explained, since nothing respecting them is here mentioned beyond their names. The differences, however, may appear from the prophets, where the various specific kinds of worship are treated of. In general, all the differences of external worship, as also of internal, are to be estimated according to the adoration of the Lord included within them; and the adoration is to be estimated according to the love towards the Lord and neighborly love included in it; for the Lord is present in love, and thus in worship; the differences of which, among the nations here named, were hereby determined. That it may yet more clearly appear how the differences of worship are circumstanced, and how they were circumstanced amongst the various nations in the ancient church, it is to be observed, that all true worship consists in adoration of the Lord in humiliation, and humiliation in man's acknowledgment that in himself there is nothing alive and nothing good, but that in himself all is dead, yea, like a carcass; and in the further acknowledgment, that every thing that lives and is good is from the Lord. The more a man is in such acknowledgment, not with the lips only, but with the heart, so much the more is he in humiliation, consequently so much the more in adoration, that is, in true worship, and so much the more in love and charity, and so much the more in happiness; the one being in the other, as things joined together and inseparable. Hence it may appear what are the differences of worship, with their respective qualities. They who are here named, and called the sons of Gomer and Javan, are they who maintained external worship corresponding with internal, but such as was somewhat more remote than that of those who are named in the preceding verse, whence they are called their sons. The generations successively descending, or derivations, here proceed from what is interior to what is exterior. The more sensual man becomes, so much the more is he exterior, consequently, so much the more is he removed from the true worship of the Lord; his worship par-

takes more of the world, the body, and the earth, and less of the spirit, consequently is more remote. These who are called the sons of Gomer and Javan, as being more sensual, placed worship in externals more than they who are described as their parents and uncles, wherefore here they constitute another class.

1154. That Ashkenas, Riphath, and Togarmah, were so many several nations, which cultivated such worship, and that by them are signified so many several doctrinals, which respected ritual observances, derived from the external worship prevailing with Gomer, appears from the prophetic writings, where the same nations are also mentioned; and by them are signified doctrinals, or rituals, in both senses, sometimes in the genuine sense, sometimes in the opposite, as is usual with the prophets. Thus Ashkenas is spoken of in Jeremiah: "Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, cause to hear against her the kingdoms of Ararath, Minni and *Ashkenas*," (li. 27;) speaking of the destruction of Babel; where Ashkenas denotes idolatrous worship, or external worship separate from internal, which destroyed Babel; in particular, it denotes false doctrinals. Thus in the opposite sense Togarmah is mentioned in Ezekiel: "Javan, Tubal, and Meshech, these were thy merchants; they traded with the soul of man, and with vessels of brass, in thy market. They of the house of *Togarmah* traded in thy fairs with horses, and horsemen, and mules," (xxvii. 13, 14;) speaking of Tyre, whereby were represented those who possessed the knowledges of things celestial and spiritual: Javan, Tubal, and Meshech, signify, as above, various representative or corresponding rites; Togarmah has a like signification; the external rites of the former nations have respect to things celestial, but of the latter, or Togarmah, to things spiritual, as appears from the signification of the things with which they traded: here Togarmah is used in a genuine sense. Again, in the same prophet: "*Gomer* and all his bands, the house of *Togarmah*; the sides of the north with all their bands," (xxxviii. 6;) denoting perverted doctrinals, which are also the sides of the north: here it is used in an opposite sense.

1155. That by the sons of Javan are signified others still, who cultivated external worship derived from the worship which prevailed in the nation called Javan, may appear in like manner from the writings of the prophets, where they occur as part of a series in which things themselves are mentioned [as well as these names], and in which they bear their proper signification, just as the things do. The reason why the sons of Gomer and of Javan are alone mentioned, and not the sons of the other five who are named in the second verse, is, because the sons of the one have relation to the class of things spiritual, and the sons of the other to the class of things celestial. That the sons

of Gomer have relation to the class of things spiritual, appears from the passages in the prophets just above quoted; and that the sons of Javan have relation to the class of things celestial, will appear from what follows. The class of things spiritual is distinguished from the class of things celestial by this; that the former regard the truths of faith, and the latter the goods of faith, which relate to charity. Although these distinctions are, in the world, entirely unknown, yet in heaven they are most perfectly known, not only as to the differences in general, but also as to the differences in particular; for in heaven there is not the least assignable difference, but what is distinguished by the most orderly arrangement. In the world it is barely known that different kinds of worship exist, and nothing more of them is known than differences in externals; but in heaven, the exact differences, which are innumerable, appear to the life, and are seen, in fact, as to their qualities in internals.

1156. That Elishah, Tarshish, Kittim, and Dodanim, were so many several nations which cultivated such worship, and that by them are signified so many doctrinals of the nature of rituals, derived from the external worship prevailing with Javan, may appear from the following passages in the prophets. Concerning Elishah it is thus written in Ezekiel: "Fine linen, with brodered work from Egypt, was that which thou spreadest forth, to be thy ensign: blue and purple from the isles of *Elishah* was thy covering," (xxvii. 7;) speaking of Tyre, whereby are signified those who possess celestial and spiritual riches, or knowledges: brodered work from Egypt denotes scientifics, and consequently rituals representative of things spiritual: blue and purple from the isles of Elishah denote rituals corresponding with internal worship, consequently those representative of things celestial. Here they are mentioned in a genuine sense. Concerning Tarshish it is thus written in Isaiah: "I will send those that escape of them to the nations, to *Tarshish*, Phut, and Lud, that draw the bow, to *Tubal* and *Javan*, the isles afar off," (lxvi. 19.) Again, in the same prophet: "Howl, ye ships of *Tarshish*, because Tyre is laid waste, so that there is no house for entering in; from the land of *Kittim*, this is manifest to them," (xxiii. 1;) concerning Tarshish, see also Isaiah lx. 9; Jer. x. 9; Ezek. xxvii. 12; Psalms xlviii. 7; where it is mentioned to signify rituals or doctrinals. Concerning Kittim it is thus written in Jeremiah: "Pass to the isle of *Kittim* and see; and to Arabia, and consider well, whether there be such a thing," (ii. 10.) And in Isaiah: "And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to *Kittim*; there also thou shalt have no rest," (xxiii. 12;) where Kittim denotes rituals. So in Ezekiel: "Of the oaks of Bashan have they made thy oars,—they have made thy beam of ivory from the isles of *Kittim*," (xxvii. 6;) speaking of Tyre:

the beam of a ship from the isles of Kittim denotes the externals of worship, consequently rituals, which respect the class of things celestial. So in Moses: "Ships shall come from the coast of *Kittim*, and shall afflict Ashur, and shall afflict Heber," (Numb. xxiv. 24;) denoting also external worship or rituals. Hence it may appear, that by all these names, in an internal sense, are signified things, which things are arranged in their series.

1157. Verse 5. *From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.* By these were spread abroad the islands of the Gentiles, signifies that the different kinds of worship prevailing in many nations had their rise from these; islands are particular tracts, consequently particular kinds of worship, which were still more remote; lands signify the common or general principles or parts thereof: every one according to his tongue, according to their families, as to their nations, signifies that those kinds of worship were according to the genius of each: according to his tongue, is according to the opinion of each; according to their families, is according to their probity or uprightness; as to their nations, means as to both opinion and probity in general.

1158. "From these were spread abroad the islands of the Gentiles in their lands."—That by these words is signified that the different kinds of worship prevailing in many nations had their rise from these; and that islands are particular tracts, consequently particular kinds of worship, still more remote, and that lands signify the common general principles or parts thereof, appears from the signification of islands in the Word. The subject heretofore treated of is concerning those who cultivated external worship corresponding with internal. By the seven sons of Japheth are signified those who approached nearer to true internal worship; by the seven sons of Gomer, and at the same time of Javan, are signified those who were more remote from true internal worship; and by the islands of the Gentiles are signified those who were still more remote, and, properly, those who lived one amongst another in mutual charity, but still in ignorance, not knowing any thing concerning the Lord, concerning the doctrinals of faith belonging to the church, and concerning internal worship, but who yet cultivated a sort of external worship, which they religiously observed: such are called islands in the Word; wherefore by islands are signified, in an internal sense, such kinds of worship as are more remote from true internal worship. They who are in the internal sense of the Word, as the angels are, do not think of islands, for they have no longer any idea of such places, but instead of them they have a perception of more remote worship, such as prevails amongst the Gentiles that are

without the church. In like manner, also, by islands, they have a perception of those things within the church itself, which are somewhat more remote from charity; such as the intercourses of friendship and civility: friendship is not charity, still less is civility charity, but they are degrees beneath charity; being however more and more sincere, in proportion as they are more and more grounded in charity. That such things are signified by islands, may appear from the following passages in the Word: "Keep silence before me, *O islands*, and let the people renew their strength; let them come near.—The *islands* saw, and feared, the ends of the earth trembled, drew near, and came," (Isaiah xli. 1, 5;) where islands denote the upright Gentiles out of the church, who have religiously observed their external worship: the last boundaries, where the church is, are called the ends of the earth. Again, in the same prophet: "He shall not fail nor be discouraged, till he set judgment in the earth, and the *islands* wait for his law.—Sing unto Jehovah a new song, his praise from the *end of the earth*, ye that go down to the sea, and the fulness thereof, the *islands* and the inhabitants thereof.—They shall give glory to Jehovah, and shall show his praise in the *islands*," (xlii. 4, 10, 12;) islands here also signify the Gentiles out of the church, who have lived in ignorance, simplicity, and probity. Again, in the same prophet: "Listen, *O islands*, unto me, and hearken ye people *from afar*," (xlix. 1;) denoting, in like manner, those Gentiles who were more remote from the worship of the Lord, and from the knowledges of faith, wherefore it is said *from afar*. Again, in the same prophet: "The *islands* shall hope in me, and on mine arm shall they trust," (li. 5;) denoting the same Gentiles; and because they live in probity, therefore it is said, "They shall hope in me, and on mine arm shall they trust." So in Jeremiah: "Hear the word of Jehovah, *O ye nations*, and declare it in the *islands afar off*," (xxxii. 10;) denoting the same. So in Zephaniah: "Jehovah will be terrible unto them, for He will famish all the goods of the earth; and they shall bow themselves down, every one from his place, all the *islands of the Gentiles*," (ii. 11;) the islands of the Gentiles signify the nations more remote from the knowledges of faith. So in David: "Jehovah reigneth, let the earth rejoice, let the many *islands* be glad thereof; clouds and darkness are round about him," (Psalm xcvi. 1, 2;) denoting the same Gentiles: their ignorance is here expressed representatively by clouds and darkness, but whereas they are principled in simplicity and probity, it is said, "round about him." Since by islands are signified things more remote, therefore also Tarshish, Phut, Lud, Tubal, and Javan, by whom are signified different kinds of external worship, are called islands, (Isaiah lxvi. 19;) Kittim, likewise, is so called, (Jerem. ii. 10; Ezek. xxvii. 6.) Islands, also,

when they are opposed to earth or mountains, signify the truths of faith by reason of their being in the sea; thus they signify doctrinals, which respect ritual observances.*

1159. "Every one according to his tongue, according to their families, as to their nations."—That these words signify, according to the genius or disposition of each; that according to his tongue means, according to the opinion of each; that according to their families means, according to the probity of each; that as to their nations means, as to both opinion and probity, in general; may appear from the signification of a tongue, and of families, and nations, as mentioned in the Word; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The ground and reason why tongues, or languages, in an internal sense, signify opinions, and consequently principles and persuasions, is, because the correspondence of the tongue or language with the intellectual part of man, or with his thought, is like that of the effect with its cause; such also is the influx of man's thoughts into the motions of the tongue in discourse, and such also is the influx of heaven; concerning which, by the divine mercy of the Lord, some experimental testimony will be given hereafter. That families, in an internal sense, signify probity, and also charity and love, is a truth grounded in this circumstance, that all things relating to mutual love are regarded in the heavens as consanguinities and relationships, consequently as families; concerning which, see n. 685; wherefore, in the Word, such things as relate to love and charity are expressed by houses, and also by families, though we will not stay to prove it at present. That a house is used according to such signification, may be seen, n. 710. That nations signify both opinion and probity in general, appears from the signification of a nation or nations in the Word. Nations, in a good sense, signify things new relating to will and understanding, consequently the good things of love and the truths of faith; but in an opposite sense, they signify evils and falses. The case is similar in respect to the signification of houses, families, and tongues, as might be proved by many passages from the Word. The reason of their having this signification, is, because the most ancient church was distinguished into houses, into families, and into nations—the husband and wife, with their children, their men-servants, and maid-servants, constituted a house; several houses, which, in relationship, were not far distant from each other, constituted a family; and several families constituted a nation: hence, nations signified in one complex all the families together: the

* The above paragraph will be better understood, when the reader is apprised, that, in Scripture language, every country is called *an island*, which is approached, from Judea, by crossing the sea, without regard to whether it is entirely surrounded by the sea or not.—*L'd.*

case is similar in heaven, but there all things are regarded according to love and faith towards the Lord; see n. 685. Hence then comes the signification of nations in an internal sense, as being a general term comprising both what relates to the will and to the understanding, or, what amounts to the same, both the things which belong to love and the things which belong to faith, respectively considered as to the families and houses whereof they are formed; see on this subject what was said above, n. 470, 471, 483. Hence it appears, that nations signify both opinion and probity in general; and that each according to his tongue, according to their families, as to their nations, signifies the genius of every man, family, and nation, to which worship was derived from the ancient church.

1160. Verse 6. *And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.* By Ham is here signified, as before, faith separate from charity: by the sons of Ham are signified the offspring of such separate faith: Cush, Mizraim, Phut, and Canaan, were so many nations, by which, in an internal sense, are signified knowledges, sciences, and modes of worship, which belong to faith separate from charity.

1161. That by Ham is signified faith separate from charity, appears from what was said and shown concerning him in the foregoing chapter.

1162. Hence it follows, that by the sons of Ham are signified the things which belong to such separate faith. In order to know what is meant by Ham, and thence what by the sons of Ham, it must first be known what faith separate from charity is. Faith separate from charity is no faith; and where there is no faith, there is no worship, neither internal nor external; or if there be any worship, it is corrupt; wherefore, by Ham, in like manner, is signified internal worship corrupted. It is a false notion to suppose, that faith consists in the mere science or knowledge of things celestial and spiritual separate from charity; for sometimes the very worst of men are most eminently distinguished for such science, who live in continual habits of hatred, revenge, and adultery, consequently who are infernal, and after the life of the body become devils. Hence it may appear that science is not faith. But faith is an acknowledgment of the things that belong to faith; and acknowledgment is by no means external, but internal, and is the operation of the Lord alone, by charity, in man: acknowledgment belongs not to the lips, but to the life, and by the life of every one it may be known, what is the nature and quality of his acknowledgment. The sons of Ham are all those, who are scientifically skilled in the knowledges of faith, and have not charity. Such persons, whether they are scientifically skilled in the interior knowledges of the Word, and in its very mysteries; or in the science of all things contained in the literal sense of the Word;

or in the science of other truths, by whatever name they may be called, from which the former may be viewed; or in the knowledge of all the rituals of external worship; if they have not charity, they are the sons of Ham. That they who are called the sons of Ham are such persons, appears from the nations concerning whom we shall now proceed to treat.

1163. That Cush, Mizraim, Phut, and Canaan, were so many several nations, by which, in an internal sense, are signified knowledge, sciences, and rituals, which belong to faith separate from charity, may appear from the Word, where those nations are frequently mentioned. Wherever they occur they signify such things: as for example: by Cush, or Ethiopia, are signified the interior knowledges of the Word, applied to confirm false principles; by Mizraim, or Egypt, are signified sciences, or various scientifics, applied to explore the mysteries of faith, and thence to confirm the false principles; by Phut, or Lybia, are signified knowledges acquired out of the literal sense of the Word, and applied in like manner to confirm false principles; by Canaan, or the Canaanites, are signified rituals, or observances of external worship, separate from internal: all these things, when they are separate from charity, are called the sons of Ham. By the same nations are also signified simply knowledges and sciences; by Cush, the interior knowledges of the Word; by Egypt, sciences; by Phut, knowledges derived from the literal sense of the Word: this is the reason why they are taken both in a good and bad sense, as may appear from the following passages.

1164. That by Cush, or Ethiopia, are signified the interior knowledges of the Word, applied to confirm false principles, appears from Jeremiah: "*Egypt* riseth up like a flood, and his waters are moved like the rivers; and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth, *Cush* and *Phut*, that handle the shield," (xlvi. 8, 9;) where Egypt denotes those who believe nothing but what they can apprehend by scientifics, whence all things are involved in doubt, denial, and falsehood; which is signified by his coming up, covering the earth, and destroying the city: Cush here denotes the more universal and interior knowledges of the Word, applied to confirm preconceived principles of what is false: Phut denotes knowledges taken from the literal sense of the Word, which are according to the appearances of the senses. So in Ezekiel: "The sword shall come upon *Egypt*, and there shall be pain in Cush, when the slain shall fall in *Egypt*, and they shall take her multitude, and her foundations shall be destroyed, *Cush*, and *Phut*, and Lud, and all Ereb, and Chub, and the sons of the land that is in league with them shall fall with them by the sword," (xxx. 4.

5, 6.) It is impossible for any one to know what is here meant, except by the internal sense; and unless the names here mentioned were significative of things, the sense would be next to no sense at all. By *Egypt* is here signified sciences, applied to explore and gain admission to the mysteries of faith: *Cush* and *Phut* are called the foundations thereof, because they signify knowledges collected from the Word. Again, in the same prophet: "In that day shall messengers go forth from me in ships to terrify the confident *Cush*, and there shall be pain upon them as in the day of *Egypt*," (xxx. 9;) where *Cush* denotes knowledges collected from the Word, and applied to confirm falses originating in scientifics. Again, in the same prophet: "I will make the land of *Egypt* a waste, a waste of desolation, from the tower of *Syene*, even to the border of *Cush*," (xxix. 10;) where *Egypt* denotes scientifics, and *Cush*, the knowledges of the interior things of the Word, which are the borders or boundaries whither sciences reach. So in *Isaiah*: "The king of *Ashur* shall lead the captivity of *Egypt*, and the captivity of *Cush*, boys and old men, naked and barefoot, even with their buttocks uncovered, the nakedness of *Egypt*: and they shall be afraid and ashamed on account of *Cush*, their hope, and of *Egypt*, their glory," (xx. 4, 5;) where *Cush* denotes knowledges collected from the Word, whereby falses conceived by scientifics are confirmed: *Ashur* is the reasoning principle, which leads them captive. So in *Nahum*: "*Cush* and *Egypt* were her strength, and there was no end; *Phut* and *Lubim* were thy helpers," (iii. 9;) speaking of the church vastated; where, in like manner, *Egypt* signifies scientifics, and *Cush*, knowledges. *Cush* and *Egypt* are also mentioned, simply to denote knowledges and sciences, which are truths, useful to those who are principled in faith grounded in charity; thus they are used in a good sense; as in *Isaiah*: "Thus saith *Jehovah*. The labor of *Egypt*, and merchandise of *Cush*, and of the *Sabæans*, men of stature, shall come over unto thee, and shall be thine: they shall come after thee in chains; they shall pass over, and shall bow themselves down unto thee; they shall make supplication unto thee, (saying,) Surely *God* is in thee, and there is none else, no other *God*," (xlv. 14;) the labor of *Egypt* denotes science; the merchandise of *Cush* and of the *Sabæans* denotes the knowledges of things spiritual, which render service to those who acknowledge the Lord, for all science and knowledge is theirs. So in *Daniel*: "He [the king of the north] shall have power over the stores of gold and of silver, and over all the desirable things of *Egypt*; and the *Lybians*, *Phut*, and the *Ethiopians*, shall be at thy steps," (xi. 43;) where *Phut* and the *Ethiopians*, or *Cush*, signify knowledges collected from the Word, and *Egypt* signifies scientifics. So in *Zephaniah*: "From beyond the rivers of *Cush*, my worshippers, the daughters of

my dispersed, shall bring my offering," (iii. 10;) denoting those who are without knowledges, consequently the Gentiles. So in David: "Princes shall come out of *Egypt*, *Cush* shall soon stretch out her hands unto God," (Psalm lxxviii. 31;) where *Egypt* denotes sciences, and *Cush*, knowledges. So again: "I will make mention of Rahab and Babylon amongst them that know me: behold Philistea and Tyre, with *Cush*; this (man) was born there," (in the city of God:—Psalm lxxxvii. 4:) *Cush* signifies knowledges collected from the Word, wherefore he is said to be born in the city of God. Since *Cush* signifies the interior knowledges of the Word, and intelligence thence derived, therefore it is said, that the second river going forth from the garden of Eden encompassed the whole land of *Cush*: concerning which see above, n. 117.

1165. That by Mizraim, or Egypt, are in the Word signified sciences, or various scientifics, applied to explore the arcana of faith, and thence to confirm preconceived principles of the false, and that it also signifies simply sciences, and thus such as are useful; appears not only from the passages already quoted, but also from very many others, which would fill many pages, were they to be all adduced. See Isaiah xix. 1, to the end; xxx. 1, 2, 3; xxxi. 1, 2, 3; Jer. ii. 18, 36; xlii. 14, to the end; xlvi. 1, to the end; Ezek. xvi. 26; xxiii. 5; xxix. 1, to the end; xxx. 1, to the end; Hosea vii. 11; ix. 3, 6; xi. 1, 5, 11; Micah vii. 12; Zech. x. 10, 11; Psalm lxxx. 9, and the following verses.

1166. That by Phut, or Lybia, are in the Word signified knowledges collected from the literal sense, applied in like manner to confirm false principles; and also simply such knowledges; appears from the passages already quoted concerning *Cush*; for by *Cush*, in like manner, are signified knowledges, but such as are of an interior nature; therefore, in the Word, Phut and *Cush* are mentioned together; as may be seen from the passages above quoted, Jer. xlvi. 8; Ezek. xxx. 4, 5, 6; Nahum iii. 9; Dan. ii. 43.

1167. That by Canaan, or the Canaanite, are, in the Word, signified rituals, or observances of external worship, separate from internal, appears from very many passages, especially in the historical parts of the Word. Such being the character of the Canaanites, at the time when the sons of Jacob were introduced into their land, it was thence permitted that they should be extirpated. But in the internal sense of the Word, all those are meant by Canaanites, who maintain external worship separate from internal: and whereas the Jews and Israelites were of such a character above all other people, in the prophetic parts of the Word, they are in particular signified by Canaanites; as may appear from these two passages only: "They shed innocent blood, even the blood of their sons and daughters, whom they sacrificed to the idols of *Canaan*; and

the land was profaned with blood, and they were defiled by their own works, and went a whoring with their own deeds," (Psalm cvi. 38, 39;) where by shedding the blood of sons and daughters, in an internal sense is signified, that they extinguished all the truths of faith, and the good things of charity; by sacrificing sons and daughters to the idols of Canaan, is signified the profanation of the things relating to faith and charity by external worship separate from internal, which is merely idolatrous; thus they were rendered unclean by their works, and went a whoring with their deeds. So in Ezekiel: "Thus saith the Lord Jehovih to Jerusalem: Thy origins, and thy nativities, are of the land of *Canaan*; thy father was an Amorite, and thy mother an Hittite," (xvi. 3;) where they are plainly said to be of the land of Canaan; that Canaan signifies external worship separate from internal, see above, n. 1078, 1094.

1168. Verse 7. *And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteka. And the sons of Raamah; Sheba, and Dedan.* By the sons of Cush are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made religion to consist: Seba, Havilah, Sabtah, Raamah, and Sabteka, were so many nations who cultivated such knowledges; and in an internal sense, by the same nations are signified those knowledges themselves: by the sons of Raamah, in like manner, are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made all religion to consist: Sheba and Dedan are the nations who cultivated such knowledges; and in an internal sense, by the same nations, are signified those knowledges themselves: but there is this difference between these and the former; that by the sons of Cush are signified the knowledges of things spiritual, and by the sons of Raamah the knowledges of things celestial.

1169. That by the sons of Cush are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made all religion to consist, appears from the signification of Cush, whose sons they are, as denoting the interior knowledges of things spiritual, according to what was shown above. It also appears from the Word, where those nations are mentioned.

1170. That Seba, Havilah, Sabtah, Raamah, and Sabteka, are so many nations who cultivated such knowledges; and that, in an internal sense, by the same nations are signified those knowledges themselves; may appear from those passages of the Word which will be adduced below.

1171. That by the sons of Raamah, in like manner, are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made all religion to consist; and that Sheba and Dedan are the nations

which did so; and that, in an internal sense, by the same nations are signified those knowledges themselves; appears from the following passages in the prophets, concerning Seba, Sheba, and Raamah. "The kings of Tarshish and of the isles shall bring presents; the kings of *Sheba* and *Seba* shall offer gifts; yea, all kings shall bow down unto him," (Psalm lxxii. 10, 11;) speaking of the Lord, his kingdom, and the church celestial. That by presents and gifts are here signified different kinds of worship, must be plain to every one; but it is impossible to know the nature and quality of such worship, unless it be known what is meant by Tarshish and the isles, and what by Sheba and Seba. That by Tarshish and the isles are meant different sorts of external worship corresponding with internal, was shown above; whence it follows, that by Sheba and Seba are signified the internal things of worship, viz., by Sheba the celestial things of worship, and by Seba the spiritual things of worship. So in Isaiah: "I gave Egypt for thy ransom, *Cush* and *Seba* for thee," (xliii. 3;) where *Cush* and *Seba* signify the spiritual things of faith. Again, in the same prophet: "The labor of Egypt, and merchandise of *Cush* and of the *Sabæans*, men of stature, shall come over to thee," (xlv. 14;) where the labor of Egypt signifies sciences; and the merchandise of *Cush* and of the *Sabæans* signifies the knowledges of things spiritual, which render service to those who believe on the Lord. Again, in the same prophet: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from *Sheba* shall come; they shall bring gold and incense, and shall proclaim the praises of Jehovah: all the flocks of *Arabia* shall be gathered together unto thee," (lx. 6, 7;) where by *Sheba* are meant things celestial, and things spiritual from a celestial ground; which are gold and incense, and are declared to be the praises of Jehovah, that is, internal worship. So in Ezekiel: "The merchants of *Sheba* and *Raamah*, these were thy merchants: they occupied in thy fairs with the chief of all spices, and with all precious stones and gold," (xxvii. 22, 23;) speaking of Tyre, where the signification of *Sheba* and *Raamah* is evident from their merchandise, which is said to be spice, precious stones, and gold: spice, in an internal sense, is charity, precious stones are faith originating in charity, and gold is love towards the Lord; all which are celestial things signified by *Sheba*. The knowledges of such things are properly *Sheba*, wherefore they are here called merchandise: and with these all are imbued who become members of the church; for without knowledges no one can become a member of the church. Similar things were represented by the queen of *Sheba*, who came to Solomon, and brought with her spices, gold, and precious stones, (1 Kings x. 1, 2, 3;) and also, by the wise men from the east, who came to Jesus at his birth, and fell down and worshipped him, and opened their

treasures, and offered him gifts, gold, frankincense, and myrrh, (Matt. ii. 1, 11;) whereby were signified celestial, spiritual, and natural good. So in Jeremiah: "To what purpose cometh there to me incense from *Sheba*, and the sweet cane from a far country? your burnt-offerings are not acceptable," (vi. 20:) here also it is evident, that by *Sheba* are signified knowledges and acts of worship, which are incense and the cane, but which, in the present case, were not grateful, being without charity.

1172. That by *Dedan* are signified the knowledges of celestial things of an inferior order, such as consist in ritual observances, appears from the following passages in the Word: "The sons of *Dedan* were thy merchants; many isles were the merchants of thy hand: they brought thee for a present horns of ivory and ebony," (Ezek. xxvii. 15:) horns of ivory and ebony, in an internal sense, signify exterior good things, such as relate to worship, or rituals. Again, in the same prophet: "*Dedan* was thy merchant in loose clothes for chariots; Arabia, and all the princes of *Kedar*," (xxvii. 20, 21;) where loose clothes for chariots, in like manner denote exterior good things, or rituals. So in Jeremiah: "Flee ye: the inhabitants of *Dedan* have turned themselves back, they have let themselves down to dwell in the deep," (xlix. 8:) here *Dedan*, in a proper sense, signifies rituals, in which is no internal worship, or adoration of the Lord from the heart; of which rituals it is predicated, that they turn themselves back, and let themselves down to dwell in the deep. Hence then it appears, that by the sons of *Cush* are signified the knowledges of things spiritual, and by the sons of *Raamah* the knowledges of things celestial.

1173. Verses 8, 9. *And Cush begat Nimrod: he began to be a mighty one in the earth. He was mighty in hunting before Jehovah; wherefore it was said, As Nimrod, mighty in hunting before Jehovah.* By *Cush* are signified here, as above, the interior knowledges of things spiritual and celestial: by *Nimrod* are signified those who made internal worship external; thus by *Nimrod* is signified such external worship: that *Cush* begat *Nimrod*, denotes, that they who had the knowledges of things interior established such worship: by his being a mighty one in the earth, is signified, that such religion prevailed in the church; the earth is the church, as above: by his being mighty in hunting before *Jehovah*, is signified, that he persuaded many: by its being therefore said, *As Nimrod, mighty in hunting before Jehovah*, is signified, that by reason of so many being persuaded, such a form of speech became customary; and it signifies further that such religion easily engages the minds of men.

1174. That by *Cush* are signified the interior knowledges of things spiritual and celestial, appears from what was said and shown concerning him above.

1175. That by *Nimrod* are signified those who made internal

worship external; and that thus by Nimrod is signified such external worship; may appear from what follows. It may be expedient here to premise what is meant by making internal worship external. It was said and shown above, that internal worship, which is grounded in love and charity, is real worship, or worship itself, and that external worship, without this internal, is no worship: but to make internal worship external, is to make external worship essential, more than internal, which is to invert the above true order; as by saying, that there is no internal worship without external, when yet the truth of the case is, that there is no external worship without internal. The religion of those who separate faith from charity is of such a sort; viz., they give a preference to the things of faith above the things of charity, or to the things which respect the knowledges of faith above the things which respect life: thus they prefer formalities to essentials. All external worship is a formality of internal worship; for internal worship is the essential thing itself; and to make worship consist of that which is formal, without that which is essential, is to make internal worship external. As for example; supposing a person to live where there is no church, no preaching, no sacraments, no priesthood; if it be asserted, that such a person cannot be saved, or that he cannot exercise any worship, when, nevertheless, he may worship the Lord from what is internal [this is to make worship consist of that which is formal without that which is essential, and thus to make internal worship external].* It does not however hence follow that there should be no external worship. To make this clearer, let us take another example. There are persons who place the very essential of worship in going to church, attending the sacraments, hearing sermons, repeating prayers, observing the festivals, and performing other things of an external and ceremonial nature, talking also occasionally about faith; and who persuade themselves that these things, which all relate to the formal part of worship, are sufficient.† Now they who make essential worship to be that which proceeds from love and charity, do like the former; that is, they go to church, attend

* It may be proper to state, that, in the original, this sentence is left rather imperfect. In the former editions the chasm was filled up thus: "this is to mistake the essential of true worship:" which, doubtless, is quite agreeable to the meaning intended. But, the subject being a most important one, it was now thought better not to introduce any thing which is not expressly contained in the original; and therefore the deficiency is supplied by repeating, between brackets, the latter part of the preceding sentence. That this is precisely what is meant by the Author, is evident from this circumstance: that the *example* given in this sentence, is expressly introduced to illustrate the statement made in the preceding sentence. Indeed, in the original, the connexion is so close, that the repetition is scarcely necessary; though the construction requires it in English.—*Ed.*

† By some accident in the former editions, this sentence was omitted, though contained in the original, and important to the sense of the whole; this is mentioned, for the satisfaction of those who may observe the variation.—*Ed.*

the sacraments, hear sermons, repeat prayers, observe the festivals, and perform other things of a like nature; and they do them very diligently and carefully, but still they do not place in them the essential of worship. In the external worship of these, because it has internal worship within it, there is a holy and living principle; whereas in the external worship of the former, there is no such principle: for it is the essential itself which sanctifies and vivifies what is formal or ceremonial; but faith separate from charity cannot sanctify and vivify worship, because it is destitute of essence and life. Such worship is called Nimrod; and it is produced from the knowledges which are called Cush, as these are from faith separate from charity which is called Ham. No other kind of worship can possibly have birth from Ham, or from faith separate from charity, by means of the knowledges which belong to such separate faith. These are the things which are signified by Nimrod.

1176. That by its being said that Cush begat Nimrod, is meant, that they who possessed the knowledges of interior things established such worship, appears from what has just been stated. The knowledges of interior things are those things which are called doctrinals, and which are also distinguished from rituals. As for example: it was a chief doctrinal of theirs, that faith alone saveth; not knowing, that love towards the Lord and neighborly love are faith itself; and that the knowledges which they call faith have no other end, than that love towards the Lord and neighborly love may be thereby received; and that this is the faith which is saving. They who make faith to consist in mere knowledges, are they who beget or establish such worship as has been spoken of above.

1177. That by his being a mighty one on the earth, is signified, that such religion grew strong and prevailed in the church, may appear from what presently follows; that the earth signifies the church, was shown above, n. 620, 636, 662, and in other places.

1178. That by his being mighty in hunting before Jehovah, is signified, that he persuaded many, appears from the nature of faith separate from charity, which is thus persuasive; and also from the signification of hunting, in the Word. Faith separate from charity is of such a nature as to be very persuasive. The generality of mankind do not know what is meant by things internal, but only by things external, and live immersed in the things of sense, such as sensual pleasures and lusts, regarding only themselves and the world; so that they are easily caught by such a religion. It further appears from the signification of hunting as used in the Word. To hunt, signifies, in general, to persuade, and, in particular, to captivate and ensnare men's minds by flattering them in the pursuit of the things of sense, such as sensual pleasures and lusts, employing such doctrinals

as are suited for this purpose, which they explain at their pleasure according to their own tempers, or those of others, with a view to their own self-exaltation, or their aggrandizement in wealth. This appears from Ezekiel: "Woe unto them that sew pillows to all arm-holes, and that make kerchiefs upon the head of every stature, to *hunt* souls! Will ye *hunt* the souls of my people, and will ye make souls alive unto you? and will ye profane me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to make the souls alive that should not live, by your lying to my people that hear your lie? Wherefore thus saith the Lord Jehovih: Behold, I am against your pillows, with which ye there *hunt* souls to make them fly; and I will tear them from off your arms, and will let go the souls which ye *hunt*, even the souls to make them fly: your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be *hunted*," (xiii. 18 to 21.) It is here explained what is meant by hunting, viz., that it is to deceive by persuasions, and by knowledges, which a man perverts, and explains in favor of himself, and according to the genius and temper of others. So in Micah: "The merciful is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they *hunt* every man his brother with a net, when they do evil with their hands instead of doing good; the prince asketh, and the judge, for a reward, and the great one uttereth the perversity of his soul, and they wrest it," (vii. 2, 3:) here, in like manner, is explained what is meant by hunting, that it is to lie in wait for some selfish end, or to call that true which is false, and to utter perversity and wrest it, with a view thereby to persuade. So in David: "A man of tongue shall not be established on the earth; as for the man of violence, evil *hunteth* him to his overthrow," (Psalm cxl. 11:) speaking of the wicked who persuade by what is false, who think evil, and whose words are soft and smooth with a view to deceive: the tongue is mentioned in this passage to signify lying.

1179. "Wherefore it is said, as Ninrod, mighty in hunting before Jehovah."—That these words signify, that, by reason of so many being persuaded, such a form of speaking became customary; and that they further signify, that such a religion easily engages men's minds; may appear from what has been said above, and even from the literal sense of the words. Moreover, as of old time they gave names, as of persons, to things, so here they gave a name to this worship, calling it Nimrod, that is, mighty in hunting, or such as engaged or captivated men's minds. The reason of adding this expression, *before Jehovah*, was, because they who were principled in such worship, called faith separate from charity Jehovah, or Man-Jehovah, as appears from what was said above concerning Cain, n. 340, by

whom, in like manner, is signified faith separate from charity. But the difference between Cain and Ham is this: that the former was in the celestial church, which had perception, whereas the latter was in the spiritual church, which had no perception, wherefore the former heresy was more enormous than the latter. Such were called of old mighty ones; as in Isaiah: "All the glory of Kedar shall be consumed, and the residue of the number, the bows of the *mighty ones* of the sons of Kedar, shall be diminished," (xxi. 17.) And in Hosea: "Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of a lie: because thou didst trust in thy way, in the multitude of thy *mighty ones*," (x. 13:) and in other places. They called themselves men (*vir*), and mighty ones, by reason of faith; for the term used in the original tongue to denote a mighty one, means also a man, and it is a term which in the Word is predicated of faith, and that in both senses.

1180. Verse 10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* By the beginning of his kingdom is signified that such worship hence began: Babel, Erech, Accad, and Calneh, in the land of Shinar, signify, that such worship prevailed in those places; and, at the same time, by those places are signified the kinds of worship themselves, the externals of which appear holy, but the interiors of which are profane.

1181. That by the beginning of his kingdom is signified, that such worship hence began, appears from the signification of Babel in the land of Shinar, spoken of hereafter.

1182. That Babel, Erech, Accad, and Calneh, in the land of Shinar, signify, that such worship prevailed in those places; and that by the same are signified the kinds of worship themselves, whose externals appear holy, whilst their internals are profane; appears from the signification of Babel in the land of Shinar. Babel is much treated of in the Word, and by it is constantly signified that kind of worship, of which the externals appear holy, whilst the internals are profane: but as Babel is particularly treated of in the following chapter, it will there be shown that such is its signification; as also, that such worship was not so profane in the beginning as it became afterwards. For external worship always takes its quality from the state of man's interiors: in proportion as man's interiors are free from defilements, so is his external worship; but in proportion as his interiors are defiled, his external worship is so likewise: and in proportion as his interiors are profane, his external worship is so also: in a word, in proportion as man is influenced by self-love and the love of the world, there is less of life and sanctity in his worship; in proportion as his selfish and worldly love is filled with hatred towards his neighbor, there is profaneness in his worship: in proportion as his hatred is filled with malice

there is more profaneness in his worship; and in proportion as his malice is filled with deceit, there is in his worship more profaneness still. The interiors of the kind of external worship which is signified by Babel, and which is treated of in the subsequent chapter, fall under the description here given.

1183. What is signified in particular by Erech, Accad, and Calneh, in the land of Shinar, cannot so plainly be made appear, because they do not occur in other parts of the Word, except Calneh, whereof mention is made in Amos vi. 2; they express, however, the differences of such worship. But as to what concerns the land of Shinar, where these kinds of worship prevailed, it is evidently significative of external worship influenced by a profane internal, as appears from its signification in chap. xi. 2; as also in Zechariah v. 11; and particularly in Daniel, where it is written thus: "The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, and part of the vessels of the house of God, and he carried them into the *land of Shinar*, to the house of his god, and brought the vessels into the treasury of his god," (i. 2;) by which words is signified the profanation of holy things: the vessels of the house of God are holy things; the house of the god of the king of Babel, in the land of Shinar, signifies the profane things, into which the holy things were brought. Although this is an historical relation, it still involves these arcana, like all the historical parts of the Word; as further appears from the profanation of the same vessels, as recorded in Daniel v. 3, 4, 5; for unless those vessels had been representative of holy things, such events would never have happened in relation to them.

1184. Verses 11, 12. *And out of that land went forth Ashur, and built Nineveh, and the city Rechoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city.* By Ashur's going forth out of that land is signified, that they who maintained external worship began to reason about the internals of worship; Ashur denotes reasoning. By building Nineveh, and the city Rechoboth, and Calah, is signified, that thus they formed to themselves doctrinals of faith; by Nineveh are signified the falses of doctrinals, and by Rechoboth and Calah the like are signified from another origin. By Resen between Nineveh and Calah, is signified, that they also framed to themselves doctrinals of life; by Resen are signified the falses of the doctrinals thence derived; Nineveh signifies the false grounded in reasonings; Calah is the false derived from evil lusts; between Nineveh and Calah, signifies the false originating in both. The same is a great city, signifies, that those doctrinals increased and prevailed.

1185. That by Ashur's going forth out of that land, is signified that they who maintained external worship began to reason about the internals of worship, may appear from the

signification of Ashur in the Word, as denoting reason and reasoning, of which we shall speak presently. The language of the original here admits of two senses, viz., that Ashur went forth out of that land, and also, that Nimrod went forth out of that land unto Ashur, or Assyria: the latter is thus expressed in order to convey both significations, viz., that reasoning concerning things spiritual and celestial derives existence from such worship; which is signified if we understand the sense to be, that Ashur went forth from the land of Shinar; and also, that such worship reasons concerning things spiritual and celestial; which is signified if we understand the sense to be, that Nimrod went forth from that land unto Ashur or Assyria.

1186. That Ashur denotes reasoning, appears from the signification of Ashur or Assyria in the Word, where it is constantly used to denote the things appertaining to reason in both senses, viz., things rational, and also reasonings: by reason and things rational are properly meant those things which are true, but by reason and reasonings are meant the things which are false. Because Ashur, or Assyria, signifies reason and reasonings, it is generally mentioned in connection with Egypt, which signifies things scientific, because reason and reasonings are grounded in scientific. That Ashur signifies reasoning, appears from Isaiah: "Woe to *Ashur*, the rod of mine anger:—he doth not think what is right, and his heart doth not meditate what is right;—he hath said, By the strength of my hand I have done it, and by my wisdom, because I am intelligent," (x. 5, 7, 13;) where Ashur denotes reasoning, of whom therefore it is predicated, that he doth not think and meditate what is right, and it is said, that by his wisdom he hath done it, as being intelligent. So in Ezekiel: "Two women, the daughters of one mother, committed whoredom in *Egypt*; they committed whoredom in their youth. The one committed whoredom, and doted on her lovers, on the *Assyrians* her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.—*The sons of Babel* came to her,—and polluted her by their whoredoms," (xxiii. 2, 3, 5, 6, 17;) where Egypt signifies things scientific, Ashur signifies reasoning, and the sons of Babel signify falses originating in evil lusts. Again, in the same prophet, speaking of Jerusalem: "Thou hast committed whoredom with the *sons of Egypt*:—thou hast committed whoredom with the *sons of Ashur*:—thou hast multiplied whoredom even in the land of Canaan unto Chaldea," (xvi. 26, 28, 29;) where Egypt, in like manner, denotes scientific; Ashur denotes reasoning: reasoning grounded in scientific, and applied to things spiritual and celestial, is called whoredom, both in this and other passages of the Word; it must be obvious to every one that whoredom with the Egyptians and Assyrians, according to the literal sense, is not here meant.

So in Jeremiah, speaking of Israel: "What hast thou to do in the way of *Egypt*, to drink the waters of Sihor? and what hast thou to do in the way of *Ashur*, to drink the waters of the river [Euphrates]?" (ii. 18, 36;) where, in like manner, *Egypt* denotes scientifics, and *Ashur* reasoning. Again, in the same prophet: "Israel is a scattered sheep; the lions have driven him away: first, the king of *Ashur* hath devoured him, and last, this Nebuehadnezzar king of *Babel* hath broken his bones," (l. 17, 18;) where *Ashur* denotes reasoning applied to things spiritual. So in Micah: "This (man) shall be the peace, when *Ashur* shall come into our land; and when he shall tread in our palaces, then we shall appoint over him seven shepherds, and eight principal men, and they shall consume the *land of Ashur* with the sword, and the *land of Nimrod* in the entrances thereof: thus shall he deliver us from *Ashur*, when he shall come into our land, and when he shall tread in our border," (v. 4, 5;) speaking of Israel or the spiritual church, of which it is said, that *Ashur* shall not enter in, that is, that reasoning shall not enter in: the *land of Nimrod* denotes such worship as is signified by *Nimrod*, wherein are interior evils and falses. That *Ashur* also, as used in the Word, signifies reason, whereby the man of the church contemplates what is true and good, appears from Hosea: "They shall tremble as a bird out of *Egypt*, and as a dove out of the land of *Ashur*," (xi. 11;) where *Egypt* signifies the science in which the man of the church is principled, and *Ashur* signifies his reason. That a bird signifies the scientific intellectual principle, and that a dove signifies rational good, has been shown above. So in Isaiah: "In that day there shall be a highway from *Egypt* to *Ashur*, and *Ashur* shall come into *Egypt*, and *Egypt* into *Ashur*, and the *Egyptians* shall serve *Ashur*. In that day Israel shall be a third to *Egypt* and *Ashur*, a blessing in the midst of the land: which Jehovah Zebaoth shall bless, saying, Blessed be my people *Egypt*, and *Ashur* the work of my hands, and Israel mine inheritance," (xix. 23, 24, 25;) speaking of the spiritual church, which is Israel; the reason of which church is signified by *Ashur*, and its scientific principle by *Egypt*. These three constitute the intellectual faculties of the man of the spiritual church, the succession of which is in this order. In other parts of the Word, when mention is made of *Ashur*, it signifies the rational principle either true or false, as in Isaiah xx. 1, to the end; xxiii. 13; xxvii. 13; lii. 4; Ezek. xxvii. 23, 24; xxxi. 3, to the end; Micah vii. 12; Zephaniah ii. 13; Zech. x. 10, 11; Psalm lxxxiii. 9. In Hosea v. 13; vii. 11; x. 6; xi. 5; xii. 1; xiv. 3; and in Zechariah x. 19, where it is predicated of Ephraim, by whom is signified the intellectual principle, but in this case perverted; *Ashur* denotes reasoning.

1187 That by building Nineveh, and the city Rehoboth

and Calah, is signified, that thus they framed to themselves doctrinals of faith, appears from the signification of Nineveh, and Rechoboth, and Calah, of which we shall treat presently; and also from the signification of a *city*, as mentioned in the Word, and denoting doctrinals, either true or heretical, according to what was shown above, n. 402.

1188. That by Nineveh are signified the falses of doctrinals, and that by Rechoboth and Calah are signified the like from another origin, appears from the signification of Nineveh, in the Word, of which we shall speak presently. Falses of this kind derive existence from three origins. The first is grounded in the fallacies of the senses, in the obscurity of an unenlightened understanding, and in ignorance: hence comes the falsity which is Nineveh. The second origin is from the same ground, but attended with the dominion of some evil lust, such as the love of innovation, or of pre-eminence: the falses hence derived are Rechoboth. The third origin is that of the will, consequently of evil lusts, where men are unwilling to allow any thing to be true but what favors such evil lusts: hence come the falses which are called Calah. All these falses have existence by means of Ashur, or reasonings concerning the truths and goods of faith. That Nineveh signifies the falses originating in the fallacies of the senses, in the obscurity of an unenlightened understanding, and in ignorance, appears from the history of Jonah, who was sent to Nineveh, and the city was pardoned in consequence of its inhabitants being of such a nature and quality: it appears also from all the particulars related in Jonah concerning Nineveh, respecting which, by the divine mercy of the Lord, we shall speak elsewhere. The book of Jonah consists of history, which at the same time is prophecy, involving and representing such arcana: as do, likewise, all the other historical parts of the Word. The signification of Nineveh also appears from Isaiah, where, speaking of the king of *Ashur*, it is said that he remained in *Nineveh*, and when he bowed himself in the house of Nisroch his god, that his sons smote him with the sword, (xxvii. 37, 38:) this occurrence, notwithstanding its being matter of history, is still prophetic, involving and representing similar arcana: by Nineveh is there signified external worship including falses; and as such worship is idolatrous, the king was smitten by his sons with the sword: sons denote falses, as was shown above; the sword denotes the punishment of the false, according to its general signification in the Word. So also in Zephaniah: "Jehovah shall stretch out his hand against the north, and shall destroy *Ashur*, and shall make *Nineveh* a desolation, a dry place like a wilderness: and flocks shall lie down in the midst of her, every wild beast of the nations; the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the window; wasteness shall be in the

threshold, because he hath made bare the cedar-work thereof," (ii. 13, 14.) These words contain a description of Nineveh, but in the prophetic style, and of the precise falsity which is signified by Nineveh: that falsity as being made an object of worship, is called the north, the beast of the nations, the eormorant and bittern in the upper lintels, and is expressed by their voice singing in the window, and the cedar-work being made bare, which is intellectual truth: all these expressions are significative of such falsity.

1189. That by Calah are signified falses originating in evil lusts, cannot so well be confirmed by proofs from the prophetic parts of the Word, but still it is capable of confirmation from the historical parts; as where it is written that the king of *Ashur* transported the children of Israel into *Ashur* or Assyria, and caused them to dwell in *Calah*, and in Habor, at the river Gozan, and in the cities of Media, (2 Kings xvii. 6; xviii. 11.) This historical occurrence involves what has been said concerning Calah; for all the historical occurrences recorded in the Word, as was said above, are significative and representative: thus Israel here signifies the spiritual church perverted; Ashur signifies reasoning; Calah signifies the falsity of the quality above described.

1190. That Resen between Nineveh and Calah signifies, that they also framed for themselves doctrinals of life, and that by Resen are signified false doctrinals thence derived, may appear from what has been already shown concerning Nineveh and Calah, and also from the series of the things treated of, the former verse having reference to falses of doctrine, but the present to falses of life: for such is the nature of the style of the Word, especially of the prophetic style, that it treats together of things intellectual and of things appertaining to the will; thus, in the present case, the foregoing verse has reference to things intellectual, or to falses of doctrine, but the present verse has reference to falses of life, which are signified by Resen. That such is the signification of Resen cannot so well be confirmed by quotations from the Word, since no mention is made of that city in any other passage: it can only appear from the circumstance of its being built between Nineveh and Calah, that is, between what is false, as grounded in reasonings, and what is false as originating in evil lusts, which produces what is false in respect to life. The same may also appear from the circumstance of its being called a great city, as consisting of falses appertaining both to understanding and will.

1191. "The same is a great city."—That these words signify, that those doctrinals increased and prevailed, appears from the signification of a city, as denoting both true and false doctrinals; according to what was shown above, n. 402; and from its being called a great city, because all falsity of doctrine and

worship descends thence by derivation into falsity respecting life.

1192. The subject treated of just above, verse 10, was concerning evils in worship, signified by Babel, Erech, Accad, and Calneh, in the land of Shinar: the subject treated of in these two verses is concerning falses in worship, signified by Nineveh, Rechoboth, Calah, and Resen. Falses relate to principles grounded in reasonings; evils relate to lusts grounded in self love and the love of the world.

1193. Verses 13, 14. *And Mizraim beget Ludim and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, of whom came forth Philisthim and Caphtorim.* By Mizraim's begetting Ludim, Ananim, Lehabim, and Naphtuhim, are signified so many several nations, by which are denoted so many several kinds of rituals: Mizraim is science: Ludim, Ananim, Lehabim, and Naphtuhim, are so many several rituals which are merely scientific: Pathrusim and Casluhim are nations so called, by which are signified doctrinals of rituals from a like origin, which are only scientific: by Philisthim coming forth thence, is signified a nation thence issuing, by which nation is signified the science of the knowledges of faith and charity; by going forth is signified that knowledges, as possessed by the latter, are scientific.

1194. That by Mizraim's begetting Ludim, Ananim, Lehabim, and Naphtuhim, are signified so many several nations, by which, again, are signified so many kinds of rituals, may appear from what was shown concerning Mizraim, or Egypt, at verse 6, of this chapter; viz., that Egypt signifies science or scientific. They who are said to be begotten thence must needs be rituals, and rituals of external worship: for the Word of the Lord in its bosom and inner recesses, that is, in its internal sense, never treats of any other things than such as relate to his kingdom, consequently such as relate to the church; wherefore, in the present case, the things originating in scientific by means of reasonings, are no other than rituals.

1195. That Mizraim or Egypt is science, was shown at verse 6, of this chapter. That Ludim, Ananim, Lehabim, and Naphtuhim, are so many several kinds of rituals, which are merely scientific, appears from what was just observed. Rituals merely scientific are predicated of those who wish to explore things spiritual and celestial by means of reasonings, and who thence frame their worship. The rituals of that worship, as grounded in reasonings and scientifics, are called scientific rituals, in which there is nothing spiritual and celestial, because man devises them from himself. This was the origin of the idols, and of the magic arts of the Egyptians. And because their rituals were from the same source, they altogether rejected the rites of the ancient church, yea, they held them in hatred and abomination, as

appears from Genesis xliii. 32; xlvi. 34; Exod. viii. 22. Rituals merely scientific being then signified by these nations, they are said to be begotten of Mizraim, or Egypt, that is, of scientifics; and because their scientifics were of diverse kinds, the rituals thence derived also became diverse; and the diversities in kind are signified by so many several nations. That such is the signification of Ludim, or the Lydians, appears from Jeremiah: "Egypt raiseth up like a flood, and waters are moved like the rivers: and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth; Cush and Phut, that handle the shield, and the *Lydians* that handle and bend the bow," (xlvi. 8, 9;) where the streams of Egypt signify scientifics of diverse kinds which are false; to come up and cover the earth, is, by means of scientifics, to enter into the things appertaining to the church, or to faith; to destroy the city is to destroy truths; Cush and Phut are knowledges; the Lydians are scientific rituals spoken of above; to handle and bend the bow is to reason.

1196. That Pathrusim and Casluhim are nations so called, and that by them are signified doctrinals of rituals from a like origin, which are only scientific, appears from what has already been said, and from their following thus in a series: concerning Pathrusim, see Isaiah xi. 11, 12; Ezek. xxix. 13, 14, 15; xxx. 13, 14; Jeremiah xlv. 1, 15.

1197. "Of whom came forth Philisthim."—That by these words, is signified a nation thence derived, and that by that nation is signified the science of the knowledges of faith and charity, appears from the Word, where frequent mention is made of that nation. In the ancient church, all those were called Philistines who talked much of faith, and of its saving power, and yet possessed nothing of the life of faith; wherefore also they were particularly styled uncircumcised, that is, void of charity. That they were styled uncircumcised, may be seen, 1 Sam. xiv. 6; xvii. 26, 36; xxxi. 4; 2 Sam. i. 20; and in other places. Such being their character, they must needs make the knowledges of faith mere objects of memory; for the knowledges of things spiritual and celestial, and the very arcana of faith, are no other than objects of memory, when the person who is skilled in them is without charity. The objects of memory are as things dead, unless man lives according to the dictates of them from a principle of conscience; when this is the case, then the objects of memory become at the same time matters of life, and then only they are of use, and bring salvation to the possessor after the life of the body. Sciences and knowledges are of no account to man in another life, even though he were in possession of all the arcana that ever were revealed, unless they have tinctured the life. Such is the con-

stant signification of the Philisthines in the prophetic parts of the Word, and such also in the historical parts; as where mention is made of Abraham's sojourning in the land of the Philisthines, and making a covenant with Abimelech king of the Philisthines; Gen. xx. 1 to the end; xxi. 22 to the end; xxvi. 1—34. Inasmuch as by the Philisthines are there signified the knowledges of faith, therefore Abraham, as representing the celestial things of faith, sojourned amongst them, and entered into a covenant with them. Isaac, by whom are represented the spiritual things of faith, did the same: but Jacob did not, because by him are represented the externals of the church. That the Philisthines signify in general the science of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make mere objects of memory, may appear also from Isaiah: "Rejoice not thou, whole *Philisthea*, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent," (xiv. 29;) where by the root of the serpent are signified scientifics; by a cockatrice is signified evil grounded in the false thence originating; and by a fiery flying serpent are signified their works, which are so called as proceeding from evil lusts. So in Joel: "What have ye to do with me, O Tyre and Sidon, and all the borders of *Philisthea*? will ye render me a recompense?—I will swiftly return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my desirable good things, and have sold the sons of Judah and the sons of Jerusalem to the sons of the Javanites, that ye might cause them to remove far from their border," (iii. 4, 5, 6;) where it is plain what is meant by the Philisthines, and by whole *Philisthea*, or all its borders: silver and gold, in this passage, denote the spiritual and celestial things of faith; desirable good things denote the knowledges of them; by carrying them into their temples is signified that they possessed such knowledges and preached them; but by their selling the sons of Judah and of Jerusalem is signified that they had no love and no faith: Judah denotes, in the Word, the celestial principle of faith, and Jerusalem the spiritual principle of faith thence derived, which were removed far from their borders. Not to mention other passages in the prophets to the same purport; as in Jeremiah xxv. 20; xlvi. 1 to the end; Ezekiel xvi. 27, 57; xxv. 15, 16; Amos i. 8; Obadiah, 19; Zephaniah ii. 5; Psalm lxxxiii. 3, 4: concerning Caphtorim, see Deut. iii. 23; Jerem. xlvii. 4; Amos ix. 7.

1198. That by their coming forth is signified, that knowledges, as possessed by such, are merely scientifics, appears from what has been already said. They are not said to be begotten of those who were of Egypt, but to come forth, because

they are not of such a character as to reason from natural sciences concerning things spiritual and celestial, and thus to frame to themselves doctrinals, like those before spoken of, but because they learn the knowledges of faith elsewhere, and when they have learned them retain them in their memories, like any other things which they regard only for the sake of knowing them, without any intention further to profit by them, except so far as they may be a means of advancement to honor, gain, &c. Thus the science of the knowledges of faith is distinct from the science of natural things, and so distinct that there is scarce any communication between them; wherefore the Philistines are not said to be born of the former nations, but to come forth of them. The Philistines, being of such a character, cannot do otherwise than pervert even the knowledges of faith by reasonings deduced from them, and thence frame to themselves false doctrinals; for which reason, also, they belong to the class of persons who cannot be regenerated and receive charity without much difficulty, both on account of their being uncircumcised in heart, and because the false principles which they have imbibed, and the life of their understanding thence formed, cause much hindrance and opposition.

1199. Verse 15. *And Canaan begat Sidon his first-born, and Heth.* Canaan signifies here, as before, external worship, wherein is nothing internal: Sidon signifies the exterior knowledges of things spiritual, which, being the first or principal things appertaining to such external worship, are called the first-born of Canaan: Heth signifies the exterior knowledges of things celestial.

1200. That Canaan signifies external worship wherein is nothing internal, was shown above, where Canaan is treated of. The external worship, which is called Canaan, is such as prevailed amongst the Jews, both before and after the Lord's coming; who were principled in external worship, and paid a strict obedience to it, but still were so ignorant of every thing internal, as to suppose there is no life but that of the body; the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, was utterly unknown to them; wherefore, even at the time of the Lord's appearance, many of them denied a resurrection; as is evident from what is said, Matt. xxii. 22—33; Mark xii. 18—28; Luke xx. 27—41. When man is of such a character as not to believe in a life after death, he must needs also disbelieve the existence of any internal, spiritual, and celestial principle. Of this character are they who live immersed in mere lusts, in consequence of living merely to the world and the flesh, especially where the desire is sunk in filthy avarice. Such persons, nevertheless, maintain a species of worship, frequenting places of devotion, be they synagogues or churches, and observing established forms, in

many instances with much strictness ; but as they do not believe in a life after death, their worship must needs be merely external, having in it nothing internal, like a shell without a kernel, or a tree on which is no fruit, nor even leaves. Such external worship is what is signified by Canaan. The other kinds of external worship, spoken of above, were such as contained in them internal principles.

1201. That Sidon signifies the exterior knowledges of things spiritual, appears from his being called the first-born of Canaan ; for the first-born of every church, in an internal sense, is faith, n. 352, 367 ; but, in the present case, where there was no faith, because there were no internals, it signifies nothing but the exterior knowledges of spiritual things, which were in the place of faith, being such knowledges as the Jews had, which not only related to the rites of external worship, but also to the several things appertaining to that worship, such as doctrinals. That this is the signification of Sidon, appears also from this consideration, that Tyre and Sidon were the ultimate borders of Philisthea, and were near the sea ; whence by Tyre are signified interior knowledges, and by Sidon exterior knowledges, and this of things spiritual ; which also appears from the Word ; as in Jeremiah : "Because of the day that cometh to spoil all the *Philisthines*, to cut off from *Tyre* and *Sidon* every helper that remaineth ; for Jehovah will spoil the *Philisthines*, the remains of the island of *Caphtor*," (xlvii. 4 ;) where by the *Philisthines* are signified the sciences of the knowledges of faith and charity ; by Tyre the interior knowledges, and by Sidon the exterior knowledges of things spiritual. So in Joel : "What have ye to do with me, O *Tyre* and *Sidon*, and all the *borders of Philisthea*?—because ye have taken my silver and my gold, and have carried into your temples my desirable good things," (iii. 4, 5 ;) where Tyre and Sidon manifestly denote knowledges, and are called the borders of Philisthea ; for silver and gold, and desirable good things, are knowledges. So in Ezekiel : "The princes of the north, all of them, and all the *Sidonians*, who have gone down with the slain. He shall be laid in the midst of the uncircumcised, with the slain with the sword, Pharaoh and all his company," (xxxii. 30, 32 ;) where the *Sidonians* signify exterior knowledges, which, without internal, are nothing but mere scientifics ; wherefore they are mentioned together with Pharaoh, or Egypt, by whom are signified scientifics. So in Zechariah : "Hamath also shall have its border thereby, *Tyre* and *Sidon* ; for he was very wise," (ix. 2 ;) speaking of Damascus ; Tyre and Sidon denote knowledges. So in Ezekiel : "The inhabitants of *Sidon* and of *Arvad* were thy mariners ; thy wise ones, O *Tyre*, that were in thee, were thy pilots," (xxvii. 8 ;) where Tyre denotes interior knowledges, wherefore her wise ones are called pilots ; and Sidon denotes exterior knowledges, wherefore

her inhabitants are called mariners, (rowers;) for such is the relation of interior knowledges to exterior. So in Isaiah: "The inhabitants of the isle are silent, the merchants of *Sidon*, that pass over the sea, they have replenished thee. But in many waters the seed of Sihor, the harvest of the river, is her revenue, and she was a mart of nations. Be thou ashamed, O *Sidon*, for the sea hath spoken, the fortress of the sea, saying, I have not travailed, nor have I brought forth, nor have I educated young men, nor brought up virgins," (xxiii. 2, 3, 4;) where *Sidon* denotes exterior knowledges, which, having nothing internal in them, are called the seed of Sihor, the harvest of the river, her revenue, a mart of nations, and also the sea, and the fortress of the sea; and it is said, that she does not travail nor bring forth; which expressions in the literal sense seem without meaning, but in the internal sense they have a clear signification, as is the case with other passages in the prophets. Because *Sidon* signifies exterior knowledges, it is called they that are round about Israel, or the spiritual church, (Ezek. xxviii. 24, 26;) for exterior knowledges are like things that are around.

1202. Because these knowledges are the first and principal things appertaining to such external worship, in which there is no internal worship, *Sidon* is called the first-born of Canaan, according to what was shown in the preceding article.

1203. Hence it appears that *Heth* signifies the exterior knowledges of things celestial. It is usual with the prophets to join together things spiritual and celestial, or, in treating of spiritual things, to treat also of celestial things, by reason that they are dependent on each other, and there is no perfection unless they be in conjunction: thus it is provided, that there be a resemblance of the celestial marriage in all and every particular of the Word. From this circumstance, and likewise from several passages in other parts of the Word, it appears that by *Sidon* are signified the exterior knowledges of things spiritual, and by *Heth* the exterior knowledges of things celestial, in both senses, viz., as well without internals as with internals; and also, that they simply denote exterior knowledges. Spiritual things, as has been often before observed, are such as have relation to faith, celestial things such as have relation to love; also, spiritual things are such as have relation to the understanding, and celestial things such as have relation to the will. That *Heth* signifies exterior knowledges without internal, appears from Ezekiel: "Thus saith the Lord Jehovih unto Jerusalem, Thy birth and thy nativity are of the land of *Canaan*; thy father was an Amorite, and thy mother a *Hittite*.—Thou art thy mother's daughter, that loathed her husband and her sons: and thou art the sister of thy sisters, which loathed their husbands and their sons. Your mother was a *Hittite*, and your father an Amorite," (xvi. 3, 45;) where external worship with-

out internal is Canaan; to loathe husbands and sons is to refuse goodneses and truths; hence her mother is called a Hittite. Heth is also used, in the Word, to denote the exterior knowledges of things celestial, in a good sense; as nearly all names of countries, cities, nations, and persons, have thus a double signification, for a reason mentioned above; concerning which signification of Heth, by the divine mercy of the Lord, more will be said in the following pages. The knowledges of things spiritual are such as relate to faith, and thus to doctrine; but the knowledges of things celestial are such as relate to love, and thus to life.

1204. Verses 16, 17, 18. *And the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.* The Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many several nations, by which are signified also so many different kinds of idolatry: and by the families of the Canaanites being afterwards spread abroad, is signified, that the other kinds of idolatrous worship were thence derived.

1205. That the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many several nations, significative of so many different kinds of idolatry appears from several passages in the Word; for these were the inhabitants of the land of Canaan, who, by reason of their idolatries, were rejected, and in part extirpated. Nevertheless, in the internal sense of the Word are not signified those nations, but the idolatries themselves prevalent among them, and, in general, those idolatries as prevalent with any people whatsoever, in particular as prevalent amongst the Jews. For they who make worship to consist merely in things external, and are altogether unwilling to be instructed in things internal, and reject them when they are instructed, are most prone to every species of idolatry, as appears plainly from the case of the Jews: in internal worship alone, there is a bond which withholds man from idolatry; but when that bond is removed, then there remains no other restraining power. There are, however, idolatries, not only of an external sort, but also such as are of a more interior nature. External idolatries are eagerly embraced by those who cultivate external worship without internal; the more interior kinds of idolatry are embraced by those who cultivate an external worship the interiors of which are defiled. Both these kinds of idolatries are signified by these nations. Interior idolatries are so many several falsities and evil lusts, which men love and adore, and which are thus in the place of the gods and idols worshipped amongst the Gentiles. But what particular kinds of idol-falsities and lusts are signified by these

nations, viz., the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, it would be tedious here to explain: by the divine mercy of the Lord, the particular signification of each nation will be shown in order, as mention of it occurs.

1206. That by the families of the Canaanites being afterwards spread abroad, is signified, that all other kinds of idolatrous worship were thence derived, appears without explication.

1207. Verse 19. *And the border of the Canaanites was from Sidon, in coming to Gerar, even unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.* By Sidon are here signified exterior knowledges, as before: by Gerar are signified those things which are revealed concerning faith: by Azzah, those things which are revealed concerning charity: by the border of the Canaanites being from Sidon, in coming to Gerar, even unto Azzah, is signified the extension of knowledges to truth and goodness with those who attend to external worship without internal: in coming to Sodom, Gomorrah, Admah, and Zeboim, even to Lasha, signifies the falses and evils wherein they terminate.

1208. That by Sidon are signified exterior knowledges, appears from what was shown above, at verse 15.

1209. That by Gerar are signified those things which are revealed concerning faith, consequently faith itself in general, may appear from the passages where Gerar is mentioned, Gen. xx. 1; xxvi. 1, 6, 17; but concerning this signification, by the divine mercy of the Lord, more will be said hereafter.

1210. That by Azzah (or Gaza) are signified those things which are revealed concerning charity, may appear, first, from this consideration: that wheresoever the Word treats of things spiritual, it also treats conjointly of things celestial: that is, when it treats of the things appertaining to faith, it also treats of the things appertaining to charity. It may likewise appear from the other passages in the Word where mention is made of Azzah: and it may further appear from this consideration, that knowledges extend themselves to faith, even unto charity, which is their last term or limit.

1211. That "the border of the Canaanites was from Sidon in coming to Gerar, even unto Azzah," signifies the extension of knowledges with those who maintain external worship without internal, appears from the signification of Gerar and Azzah. The boundaries, that is, the terms or limits, of all knowledges which respect worship, whether it be external or internal, are in that direction; for all worship is grounded in faith and charity, and if it be not so grounded, it is not worship, but idolatry. As the subject here treated of is concerning external worship and its derivations, by the borders and extensions here spoken of,

are not meant the borders and extensions of worship, but of knowledges.

1212. "In coming to Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha."—That these words signify falses and evils, wherein knowledges terminate, may appear from the signification of the same expressions in the historical and prophetic parts of the Word. There are in general two origins of falsities, one arising from the lusts of self-love and the love of the world, and the other from knowledges and scientifics by means of reasonings; the falses thence derived, when they would domineer over truths, are signified by Sodom, Gomorrah, Admah, and Zeboim. That falses and the evils thence resulting are the boundaries or limits of such external worship as is without internal, may appear plain to every one. In such worship, all is dead and lifeless, so that which way soever the man who maintains such worship turns himself, he falls into falsities: there is no internal principle to guide and keep him in the way of truth, but only an external one, which carries him away, according to the impulses of lust and phantasy. Sodom, Gomorrah, Admah, and Zeboim, being often mentioned in the historical and prophetic parts of the Word, the particular signification of each, by the divine mercy of the Lord, will be shown as they occur.

1213. Verse 20. *These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.* By the sons of Ham are signified the derivations of forms of doctrine and of worship, proceeding from corrupt internal worship, which is Ham: according to their families, according to their tongues, in their countries, in their nations, signifies, according to the genius of each, in particular and in general; according to families, is according to morals; according to tongues, is according to opinions; in their countries, is in general with respect to opinions; in their nations, is in general with respect to morals.

1214. That "the sons of Ham" signify the derivations of forms of doctrine and of worship proceeding from corrupt internal worship, which is Ham, appears from the signification of sons, as denoting things relating to doctrine, and from the signification of Ham, as denoting corrupt internal worship; concerning which, see above.

1215. "According to their families, according to their tongues, in their countries, in their nations."—That these words signify according to the genius of each, in particular and in general, was explained above, at verse 5; where the same words occur, but in a different order, speaking of the sons of Japheth: "That from these were spread abroad the islands of the Gentiles, in their lands, every one according to his tongue, according

to their families, as to their nations ;” by which are signified different kinds of external worship united with internal : wherefore, in the order there described, the things relating to doctrine have the precedence, but in the present verse, the things relating to morals or life have the precedence.

1216. That “according to their families,” means, according to morals, and that “according to their tongues,” means, according to opinions ; that “in their countries,” means, in general with respect to opinions, and that “in their nations,” means, in general with respect to morals ; may appear from the signification of each term, viz., of family, tongue, country, and nation, as used in the Word, concerning which signification see what was said above, at verse 5.

1217. Verse 21. *And there were born also unto Shem : He is the father of all the sons of Heber ; the elder brother of Japheth.* By Shem is here signified the ancient church in general : by their being born unto Shem is here signified that a new church had existence from the ancient church : by Heber is signified a new church, which may be called the second ancient church : by his being the father of all the sons of Heber, is signified, that this second ancient church, and the things appertaining to it, had existence from the former ancient church, as from its father : the elder brother of Japheth signifies, that its worship was external.

1218. That by Shem is here signified the ancient church in general, may appear from this consideration, that the subject here treated of is concerning Heber, to whom now it has reference ; and that he is called in this verse the elder brother of Japheth.

1219. That by “there were born unto Shem,” is signified that a new church had existence from the ancient church, appears from the things contained in this verse, in that the subject treated of is concerning Heber, by whom is meant that new church, whereof more will be said hereafter.

1220. That by Heber is signified a new church, which may be called the second ancient church, appears from what follows, where Heber is particularly treated of. The name Heber is here mentioned, because that new church was derived from him. What were the particular circumstances relating to Heber and this second church, will be shown, by the divine mercy of the Lord, in what follows.

1221. That by his being “the father of all the sons of Heber,” is signified, that this second ancient church, and the things appertaining to it, had existence from the former ancient church as from their father, will appear in like manner from what follows concerning Heber and this church : for Heber is treated of from verse 24 to 30, of this chapter, and from verse 11 to the end, of the following chapter.

1222. That by “the elder brother of Japheth” is signified, that the worship in this church was external, appears from the signification of Japheth, as denoting the external church; concerning Japheth see the foregoing chapter, verse 18, and above in this chapter, from verse 1 to 5. Here, Shem, the elder brother of Japheth, signifies, in particular, that the internal church and the external church are brethren; for such is the connection and relationship subsisting between internal worship and external worship, when this is influenced by internal, because in each charity is the principal; but the internal church is the elder brother, as being prior and interior. “The elder brother of Japheth” likewise implies, that the second ancient church called Heber, was as a brother of the first ancient church; for by Japheth, in the internal sense, is signified nothing else but external worship influenced by internal, whatever be the church which is spoken of; consequently, by Japheth, also, is signified the worship which prevailed in this new ancient church, which was chiefly external. Such is the nature of the internal sense of the Word, that the historical circumstances of the literal sense are not attended to, when respect is had to the universals that are abstracted from the literal sense, for they mutually regard each other in a different manner: hence the elder brother of Japheth here signifies, in the internal sense, the worship which prevailed in the new ancient church, denoting it to be external. Unless this had been the signification of these words, it would have been needless to add, that Shem was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.* By Shem, is here signified, as before, the internal church: by the sons of Shem are signified the things appertaining to wisdom: Elam, Ashur, Arphaxad, Lud, and Aram, were so many several nations, by which are signified the things appertaining to wisdom: by Elam is signified faith grounded in charity; by Ashur, reason thence derived; by Arphaxad, science thence derived; by Lud, the knowledges of truth; by Aram, the knowledges of good.

1224. Hence it appears that these names signify in the internal sense, viz., that the ancient church, which was an internal church, was endowed with wisdom, intelligence, science, and the knowledges of truth and goodness. Such are the things contained in the internal sense, although nothing is expressed but names, which in the literal sense seem only to imply, that there were so many several origins or fathers of nations, and thus nothing doctrinal, much less spiritual and celestial, appears to be involved in them. The case is similar in the writings of the prophets, where sometimes there occurs a series of names, by which, in the internal sense, are signified things, which are arranged in a beautiful and connected order.

1225. That by Shem is signified the internal church, was said and shown in the foregoing chapter, verse 18, and the subsequent verses.

1226. That by the sons of Shem are signified such things as appertain to wisdom, appears from this consideration, that Shem is the internal church, the sons whereof are no other than the things of wisdom. All that is called wisdom, which is begotten of charity, that is, by charity from the Lord, from whom is all wisdom, because he is Wisdom itself. Hence comes true intelligence, and hence true science, and hence true knowledge, all which are the sons of wisdom, that is, the sons of the Lord by charity: and since they are the sons of the Lord by charity, therefore wisdom is predicated of each, for in each there is wisdom, whence they derive their life, and that in such manner, that neither intelligence, nor science, nor knowledge, has any life except from wisdom, which is the offspring of charity, which, again, is the offspring of the Lord.

1227. That Elam, Ashur, Arphaxad, Lud, and Aram, were so many several nations, appears from the historical and prophetic parts of the Word where they are mentioned: and that by those nations are signified the things appertaining to wisdom, appears from what has been said above, and also from what follows. With these nations was established the internal church; with the others, which are called the sons of Japheth, was established the external church; with those who are called the sons of Ham, existed a corrupt internal church; and with those who are called the sons of Canaan, a corrupt external church. It is the same thing, whether we speak of internal and external worship, or of an internal and external church.

1228. That by Elam is signified faith grounded in charity, appears from the essence of an internal church. An internal church is that in which charity is the principal, or the ground of thought and action; and the first offspring of charity is nothing but faith, for thence and from no other source is faith derived. That Elam is faith grounded in charity, or that real faith which constitutes the internal church, appears also from Jeremiah: "The Word of Jehovah that came to Jeremiah the prophet concerning *Elam*: Behold, I break the bow of *Elam*, the chief of their might: and upon *Elam* will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of *Elam* shall not come: and I will cause *Elam* to be dismayed before their enemies, and before them that seek their life, and I will bring evil upon them, even my fierce anger, saith Jehovah: and I will send the sword after them till I have consumed them: and I will set my throne in *Elam*, and will destroy thence the king and the princes, saith Jehovah. And it shall come to pass in the latter days, that I will bring back the

captivity of *Elam*," (xlix. 34 to 39.) In this passage, the subject treated of under the name of *Elam* is concerning faith, or, what is the same thing, concerning the internal church, which was become perverted and corrupted; and then concerning the restoration of the same, as is frequently the case in the Word, where mention is made of *Judah*, of *Israel*, and of *Jacob*, by whom are signified churches; by *Judah* the church celestial, by *Israel* the church spiritual, and by *Jacob* the external church; of which churches in their perverted state, it is in like manner predicated, that they should be dispersed, and afterwards that they should be again gathered together from their dispersion, and should be brought back out of captivity, by which is meant the creation of a new church. The case is similar in the present passage concerning *Elam*, or in the internal church perverted and corrupted, in its being threatened with dispersion, and in its afterwards being said that it should be brought back again; on which occasion it is said, that *Jehovah* would place his throne in *Elam*, that is, in the internal church, or in the internals of the church, which are no other than the things appertaining to faith grounded in charity. So in *Isaiah*: "The burden of the desert of the sea: As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land: a hard vision is declared to me: the treacherous one dealeth treacherously, and the spoiler spoileth. Go up, O *Elam*, besiege, O *Madai*: all the sighing thereof I will make to cease," (xxi. 1;) speaking of the vastation of the church by *Babel*: *Elam* there signifies the internal church, *Madai* the external church, or external worship in which is internal: that *Madai* signifies such a church, or such worship, appears above at verse 2, of this chapter, where *Madai* is called the son of *Japheth*.

1229. That by *Ashur* is signified reason, appears from what was shown above, verse 11 of this chapter.

1230. That by *Arphaxad* is signified science, cannot be so well confirmed from the Word, but appears from the series of the things treated of both before and after.

1231. That by *Lud* are signified the knowledges of truth, appears from this consideration, that the knowledges of truth are derived from this source, viz., from the Lord by charity, and thus by faith, through the means of reason and science. The same appears also from this passage in *Ezekiel*: "They of *Persia*, and *Lud*, and *Phut*, were in thine army, thy men of war; they hung the shield and helmet in thee, they set forth thy comeliness," (xxvii. 10;) speaking of *Tyre*: *Lud* and *Phut* denote knowledges, which are said to be in an army, and are called men of war, because they serve to defend truths, and are a support to reason; which is also signified by hanging up the shield and helmet. That by *Phut* are signified the exterior knowledges of the Word, may be seen above, verse 6 of this chapter.

1232. Hence it follows, that by *Aram*, or *Syria*, are signified the knowledges of good. The same appears also from the Word; as in *Ezekiel*: "*Aram* was thy merchant, in the multitude of thy works; they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate," (xxvii. 16;) speaking of *Tyre*, or the possession of knowledges; where works, emeralds, purple, broidered work, fine linen, coral, and agate, signify nothing else but the knowledges of good. So in *Hosea*: "Jacob fled into the country of *Aram*, and Israel served for a wife, and for a wife he kept sheep: and by a prophet *Jehovah* brought up Israel out of *Egypt*, and by a prophet was he preserved. *Ephraim* provoked him to anger with bitterness," (xii. 12, 13, 14;) where *Jacob* signifies the external church, and *Israel* the spiritual internal church: *Aram* denotes the knowledges of good; *Egypt* denotes perverting science; *Ephraim*, perverted intelligence; the signification of which names could never appear from the literal sense, but only from the internal senses, in which names signify things relating to the church, as has been already observed. So in *Isaiah*: "Behold, *Damascus* is taken away from being a city, and is become a ruinous heap. The fortress also shall cease from *Ephraim*, and the kingdom from *Damascus*, and the residue of *Aram*: they shall be as the glory of the sons of *Israel*," (xvii. 1, 3;) where the residue of *Aram* signifies the knowledges of good which are called the glory of *Israel*. *Aram*, or *Syria*, signifies, also, in an opposite sense, the knowledges of good perverted, according to what is usual in the Word, where the same expression is frequently applied in a two-fold signification; that *Aram* is thus used in the opposite sense, may be seen in *Isaiah* vii. 4, 5, 6; ix. 12; *Deut.* xxvi. 5.

1233. Verse 23. *And the sons of Aram; Uz, and Hul, and Gether, and Mash.* *Aram* signifies here as before, the knowledges of good: the sons of *Aram* are the knowledges thence derived, and the things appertaining to knowledges: *Uz*, *Hul*, *Gether*, and *Mash*, signify so many several kinds of these knowledges.

1234. That *Aram* signifies the knowledges of good, was just now shown above. Hence it follows, that the sons of *Aram* are knowledges thence derived, and the things appertaining to knowledges. Knowledges thence derived are natural truths; and the things appertaining to knowledges are actions according thereto. That this is the signification of these names, cannot so well be proved from the Word, inasmuch as they do not frequently occur therein, only. *Uz* is mentioned in *Jeremiah* xxv. 20, and in the *Lamentations* iv. 21. Hence then it follows, that *Uz*, *Hul*, *Gether*, and *Mash*, signify so many several kinds of these knowledges, and of actions according thereto.

1235. Verse 24. *And Arphaxad begat Shelah, and Shelah*

begat Heber. Arphaxad was a nation so called, by which is signified science: Shelah in like manner was a nation so called, by which is signified whatever appertains to science in its derivation thence: by Heber is signified also a nation, whose father was Heber, a person so named, by whom is signified a second ancient church which was separated from the former.

1236. That Arphaxad was a nation so called, and that thereby is signified science, appears from what was said concerning him above, verse 22.

1237. That Shelah in like manner was a nation, and that thereby is signified whatever appertains to, and is derived from science, follows of consequence, since it is said that Arphaxad begat Shelah.

1238. With respect to Heber, as signifying also a nation, whose father was a person of the name of Heber, the case is this. They who have been named hitherto were nations, amongst whom the ancient church was planted, all which were called the sons of Shem, Ham, Japheth, and Canaan, because by Shem, Ham, Japheth, and Canaan, are signified different kinds of worship prevailing in the church; and there never existed such persons as Noah, Shem, Ham, Japheth, and Canaan. But as the state of the ancient church in particular was such, and the state of every church in general is such, as to include a true internal church, a corrupt internal church, a true external church, and a corrupt external church, therefore these names are here adopted, in order that all these differences in general may be referred to them and their sons, as to their heads or sources. The nations here named, also, originally maintained such worship, and were therefore called the sons of one of the sons of Noah; and it is for this reason, likewise, that the several kinds of worship themselves are also signified in the Word by the names of these nations. This first ancient church, signified by Noah and his sons, was not confined to a few, but was extended over several kingdoms, viz., over Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea, even to Tyre and Sidon, through the whole land of Canaan, on each side of Jordan; as appears from the nations here named. But afterwards a certain kind of external worship began to prevail in Syria, which in process of time spread itself far and wide, and extended through several countries, particularly through the land of Canaan, and which was different from that of the ancient church; and as there thus arose something resembling a church, which was separate from the ancient church, it may be considered as the establishment of a sort of new church, which may therefore be called the second ancient church. Of this church, Heber was the first institutor; and therefore it is called Heber from him. All at that time were distinguished into houses, families, and nations, as was shown above, one nation

acknowledging one father, from whom also it took its name, as appears throughout the Word; thus the nation, which acknowledged Heber as their father, was called the Hebrew nation.

1239. That by Heber is signified a second ancient church, which was separate from the former, appears from what has been here said.

1240. Verse 25. *And to Heber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and the name of his brother was Joktan.* Heber was the first founder of a second ancient church, and by him this church is signified: he had two sons, by whom are signified two kinds of worship, viz., internal and external: his two sons were called Peleg and Joktan; by Peleg is signified the internal worship of that church, and by Joktan its external worship: by "in his days was the earth divided," is signified, the rise of somewhat new relating to the church; the earth here signifies the church, as above: "the name of his brother was Joktan," signifies the external worship which prevailed in that church.

1241. With respect to Heber being the first founder of the second ancient church, and by whom that church is signified, the case is this. The first ancient church, which, as was observed, was spread far and wide over the face of the globe, particularly in Asia, in process of time, as is usual with all churches, in all places, grew degenerate, and was adulterated by innovations, both as to its external and its internal worship. This was the case in various countries, and was owing especially to this circumstance; that all the significatives and representatives, which the ancient church received by oral tradition from the most ancient church, all which had respect unto the Lord and his kingdom, were turned into idolatrous rites, and with some nations into magical ceremonies. To prevent the destruction which hence threatened the whole church, it was permitted by the Lord that a significative and representative worship should be again restored in a particular country. This was effected by Heber; and this worship consisted principally in external things. The external things employed were high places, groves, statues, anointings, besides the establishment of priestly offices and of whatever had relation to their functions; together with the various other things which are included in the name of statutes or ordinances. The internals of their worship were doctrinals derived from the Antediluvians, especially from those who were called Enoch, who collected the truths which the most ancient church saw by perception, and thence framed doctrinals; and these were their Word. From both these sources was derived the worship of this church, which was called Heber, but with additions and alterations, particularly in this circumstance, that, above all other rituals, sacrifices began to be preferred, which were unknown in the true ancient church, except with some of

the posterity of Ham and Canaan, who, being idolaters, were allowed this kind of worship, to prevent their sacrificing their sons and daughters. Hence it appears what was the quality and character of this second ancient church, which was instituted by Heber, and was continued with his posterity called the Hebrew nation.

1242. That by the two sons of Heber, called Peleg and Joktan, are signified two kinds of worship, viz., internal and external; and that by Peleg is signified the internal worship of that church, and by Joktan its external; appears particularly from this consideration; that by Heber and his nation is signified, in the internal sense, this second ancient church; and whereas in every church there is an internal and an external, (for without an internal it neither is nor can be called a church but an idolatry,) therefore, sons being here predicated of the things appertaining to the church, it appears, that by one of the sons is signified the internal of the church, and by the other, the external; as is usual throughout the Word; and as was signified above by Adah and Zillah the wives of Lamech, n. 403; and as is signified by Leah and Rachel, and by Jacob and Israel, of whom more will be said elsewhere; not to mention other cases. The posterity of Joktan are treated of in this chapter, and of Peleg in the following chapter.

1243. That by "in his days was the earth divided," is signified the rise of somewhat new appertaining to the church, appears from what has been just now observed; for by earth nothing else is signified but the church; as was clearly shown above, n. 662, 1066.

1244. That "the name of his brother was Joktan," signifies the external worship prevailing in that church, has just been shown. That external worship is called a brother, may be seen above at verse 21, of this chapter, where it is said of Shem that he was the elder brother of Japheth; wherefore here the name of brother is added.

1245. Verses 26—29. *And Joktan begat Almodad, and Shelaph, and Hazarmaveth, and Jerah, and Hadoram, and Uzel, and Diklah, and Obel, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.* These were so many several nations of the families of Heber, by which are signified so many rituals.

1246. That these were so many several nations of the families of Heber, may appear from the state in which men lived at that time. In the most ancient time, as was observed above, nations were distinguished into families, and families into houses, each nation acknowledging one father, from whom it received its name. The sons of one father, when they multiplied, in like manner constituted houses, families, and nations; and so on successively. This was the case with those who were the

sons of Joktan. This may be illustrated by the case of the sons of Jacob, who afterwards when they multiplied, constituted tribes, each whereof acknowledged for a father one of the sons of Jacob, from whom it received its name, but still all taken together were from Jacob, and were called Jacob. So these nations were from Heber, and were called Hebrews.

1247. That by those nations are signified so many several kinds of rituals, appears from this consideration, that names in the Word always signify things: for the Word in its internal sense has respect solely to the Lord, and to his kingdom in the heavens and on earth, consequently to the church, and to the things appertaining to the church; and this is the case with these names. As Joktan the son of Heber signifies the external worship of this new church, as was shown above, therefore his sons can signify nothing else but the things appertaining to external worship, which are rituals, and meaning, in fact, so many kinds thereof. But it is impossible to say what kinds of rituals are here signified, since their kinds are determined according to the worship to which they have relation, and unless the worship be first known, nothing can be ascertained concerning its rituals. Nor would the knowledge be of any use, supposing it could be ascertained; since none of the names of these nations occur in other parts of the Word. The names Sheba, Ophir, and Havilah, do indeed occur elsewhere, but they are not of this stock; for the Sheba and Havilah spoken of elsewhere, belong to those who are called the sons of Ham, as appears from verse 7, of this chapter: and the case is the same in respect to Ophir.

1248. Verse 30. *And their dwelling was from Mesha, in coming unto Sephar, a mountain of the east.* By these words is signified the extension of worship, and, in fact, its extension from the truths of faith to the good of charity: By Mesha is signified truths; by Sephar, good; by a mountain of the east, charity.

1249. That by these words is signified the extension of worship, and, in fact, its extension from the truths of faith to the good of charity; and that by Mesha is signified truth, and by Sephar good: cannot be so well confirmed by the Word, because there is no mention made of Mesha and of Sephar by the prophets; but still it may appear from this consideration, that these words are the closing period of all that goes before; and particularly from this circumstance, that the expression, *mountain of the east*, is the ultimate to which all that goes before looks forward: and by a mountain of the east is signified charity from the Lord, as may be seen from what presently follows. It may appear, also, from this consideration; that all things belonging to the church regard charity as their ultimate and end. Hence it follows, that Mesha signifies truth, or the term, or limit, from

whence the progression commences, and that Sephar signifies good, and thus charity, which is a mountain of the east, or the term or limit to which the progression tends.

1250. That by "a mountain of the east" is signified charity, and indeed charity from the Lord, may appear from the signification of a mountain in the Word, as denoting love towards the Lord, and neighborly love, or charity as was shown above, n. 795; and that the east signifies the Lord, and thence the celestial things appertaining to love and charity, see above, n. 101; and likewise from the following passages of the Word: "The cherubim lifted up their wings,—the glory of Jehovah went up from the midst of the city, and stood upon the *mountain*, which is on the *east* of the city," (Ezek. xi. 22, 23;) where by the mountain which is on the east, nothing else is signified but what is celestial, appertaining to love and charity, which are of the Lord; for it is said, that the glory of Jehovah stood there. Again, in the same prophet: "He brought me to the gate, even the gate that looketh toward the *east*; and behold, the glory of the God of Israel came from the way of the *east*," (xliii. 1, 2;) where by the east the like is signified. Again, in the same prophet: "He brought me back by the way of the gate of the outer sanctuary which looked toward the *east*, and it was shut: and Jehovah said unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, but Jehovah the God of Israel shall enter in by it," (xliv. 1, 2;) where in like manner the east signifies what is celestial, appertaining to love, which is of the Lord alone. Again, in the same prophet: "When the prince shall present a voluntary burnt-offering or peace-offerings voluntarily unto Jehovah, one shall then open him the gate that looketh towards the *east*, and he shall present his burnt-offering, and his peace-offerings, as he shall do on the sabbath day," (xlvi. 12;) in like manner denoting what is celestial, which appertains to love towards the Lord. Again in the same prophet: "He brought me again to the door of the house, and behold, waters issued out from under the threshold of the house, towards the *east*, for the front of the house was the *east*," (xlvii. 1;) speaking of the New Jerusalem; where the east signifies the Lord, and thus the celestial principle appertaining to love; waters signify things spiritual. The same is here signified by a mountain of the east. Moreover, they who dwelt in Syria were called the sons of the east; concerning whom, by the divine mercy of the Lord, more will be said in the following pages.

1251. Verse 31. *These are the sons of Shem, according to their families, according to their tongues, in their countries, according to their nations.* "These are the sons of Shem," signifies, the derivations from internal worship, which is Shem: "according to their families, according to their tongues, in their

countries, according to their nations," signifies, according to the genius of each in particular and in general; "according to their families," is, according to differences in respect to charity; "according to their tongues," is, according to differences in respect to faith; "in their countries," is, in general with respect to the things appertaining to faith; "in their nations," is, in general with respect to the things appertaining to charity.

1252. That this is the signification of these words, it is needless to prove further, since the same words occur above, verse 20, whither, therefore, the reader is referred. The signification of the things mentioned in the Word, as, in the present case, of families, tongues, countries, and nations, is regulated by the subjects to which they are applied. In the former place, the subject was respecting Ham, or corrupt internal worship; but here it is respecting Shem, or of true internal worship; wherefore families and nations, in the former case, were applied to express the morals, and tongues and countries the opinions, of this internal church corrupted, but in the present case, families and nations are applied in reference to the charity, and tongues and countries to the faith, of the true internal church; concerning the signification of families and nations, more may be seen in the following parts of this chapter.

1253. Verse 32. *These are the families of the sons of Noah according to their generations, in their nations.* "These are the families of the sons of Noah," signifies the kinds of worship which prevailed in the ancient church in particular: according to their generations, signifies, according to their capacity of being reformed: in their nations, signifies, the kinds of worship which prevailed in the church in general.

1254. That "these are the families of the sons of Noah," signifies the kinds of worship prevailing in the ancient church in particular, appears from the signification of a family, and of a family of sons, as denoting different kinds of worship, and indeed particulars of worship. The nations mentioned in the foregoing parts of this chapter signified only the various kinds of worship which prevailed in the ancient church, wherefore the families, of which those nations consisted, can have no other signification. In the internal sense, no families can be meant but those of things spiritual and celestial.

1255. That "according to their generations," signifies, according to their capacity of being reformed, appears from the signification of generation, as denoting reformation. When man is born again, or regenerated, of the Lord, then all things, both in general and in particular, which he receives anew, are generations, or births; thus, in the present case, the ancient church being the subject treated of, "according to their generations," signifies, according to their capacities of being reformed. As to what relates to the reformations of the nations themselves,

it is to be observed, that they did not at all maintain a similar worship, nor a similar doctrine, by reason that they were not all of a similar genius, or similarly educated and instructed from their infancy. The principles which a man imbibes from infancy, the Lord never breaks, but only bends. If he have thus imbibed principles which he considers as sacred, and they be such as do not oppose divine and natural order, being in themselves indifferent, the Lord leaves them undisturbed, and suffers him to abide in them. This was the case with many things in the second ancient church, as, by the divine mercy of the Lord, will be shown elsewhere.

1256. That “in their nations” signifies the several kinds of worship which prevailed in the church in general, appears from what has been said above concerning nations, and from what follows.

1257. *And from these were spread abroad the nations in the earth after the flood.* “From these were spread abroad the nations in the earth,” signifies, that hence came all the kinds of worship which prevailed in the church, both as to things good and evil, which are signified by nations: the earth is the church: “after the flood,” signifies, from the commencement of the ancient church.

1258. “From these were spread abroad the nations in the earth.” That these words signify, that hence came all the kinds of worship which prevailed in the church, both as to things good and evil, appears from the signification of nations. By a nation, as was observed above, are understood several families together. In the most ancient and the ancient church, such a collection of families as acknowledged one father, formed one nation. But with respect to nations as signifying, in the internal sense, different kinds of worship prevalent in the church, as to what is good or evil in such worship, the case is this. When families and nations are viewed by the angels, they have not at all the idea of a nation or family, but only an idea of the worship which prevails in that nation, or family; for they regard all purely for their quality, and that quality of man which is the object of regard in heaven, is his charity and faith. This may be easily conceived by any one, who only attends to what passes in himself when he regards any man, or any family, or any nation: he usually thinks concerning the quality of each, and, according to the principle, whatever it may be, which is predominant at the time in his own mind, he forms an idea of their quality, from which he afterwards considers them within himself; much more must the Lord, and the angels under his influence, regard a man, family, or nation, according to the quality of each in relation to charity and faith. Hence it is that, in the internal sense, nothing else is signified by nations than the kinds of worship prevalent in the church, and, in fact, the quality of

such worship in relation to the good of charity and the truth of faith originating therein. When the term *nations* occurs in the Word, the angels never dwell on the idea of nations, according to the historical and literal sense, but on the idea of goodness and truth prevalent in the nation so named.

1259. With respect to the signification of nations, as denoting things both good and evil in worship, the case is this. Mankind, in the most ancient times, lived distinguished into nations, families, and houses, as was observed above, in order that the church on earth might represent the kingdom of the Lord, where all are disposed into societies, and those into greater societies, and these again into greater; all according to the differences of love and faith, in general and in particular; concerning which, see above, n. 684, 685. Thus they are distinguished, as it were, into houses, families, and nations. Hence, in the Word, houses, families, and nations, signify the good things of love, and of faith grounded in love. So, in the Word, an accurate distinction is made between nations and people, nations signifying good or evil, but people signifying what is true or false; and this continually without exception; as may appear from the following passages: "In that day there shall be a root of Jesse, which shall stand for an ensign of the *people*; to it shall the *nations* seek; and his rest shall be glorious. And it shall come to pass, in that day, that the Lord shall set his hand a second time to recover the remnant of his *people*, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the *nations*, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth," (Isaiah xi. 11, 12;) where people signify the truths of the church, and nations what is good therein, between which a manifest distinction is made. The subject here treated of is concerning the kingdom of the Lord, and concerning the church, and also, in a universal sense, concerning every regenerate man: by the names mentioned are meant the things spoken of above: Israel denotes the spiritual things of the church, Judah its celestial things. Again, in the same prophet: "The *people* that walked in darkness have seen a great light.—Thou hast multiplied the *nation*, thou hast magnified its gladness," (ix. 2, 3;) where the people denote truths, and therefore to walk in darkness, and to see light, are predicated thereof; the nation denotes what is good. Again, in the same prophet: "What answer shall be made to the messengers of the *nation*? That Jehovah hath founded Zion, and the poor of his *people* shall trust therein," (xiv. 32;) where, in like manner, the nation denotes what is good, and the people what is true. Again, in the same prophet: "He will destroy in this mountain the

face of the covering which is cast over all *people*, and the veil that is spread over all *nations*," (xxv. 7;) speaking of a new church, or the church of the Gentiles: people denote its truths, and nations its goodnesses. Again, in the same prophet: "Open ye the gates, that the righteous *nation* which keepeth the truth may enter in," (xxvi. 2;) where the nation plainly denotes things good. Again, in the same prophet: "Let all the *nations* be gathered together, and let the *people* be assembled," (xliii. 9;) speaking also of the church of the Gentiles: nations signify its goodnesses, and people its truths, which, being distinct from each other, are separately treated of; otherwise the repetition would be needless. Again, in the same prophet: "Thus saith the Lord Jehovih, Behold, I will lift up my hand to the *nations*, and set up my standard to the *people*: and they shall bring thy sons in their bosom, and shall carry thy daughters on their shoulders," (xlix. 22;) speaking of the Lord's kingdom; where nations, in like manner, denote goodnesses, and people truths. Again, in the same prophet: "Thou shalt break forth to the right hand and to the left, thy seed shall inherit the *nations*, and cause the desolate cities to be inhabited," (liv. 3;) speaking of the Lord's kingdom, and of the church which is called the church of the gentiles: that nations signify the good things of charity, or, what is the same thing, those who are principled in the good things of charity, appears from this circumstance, that the seed, or faith, is to inherit them: cities denote truths. Again, in the same prophet: "Behold, I have given him a witness to the *people*, a prince and lawgiver to the *people*. Behold, thou shalt call a *nation* that thou knowest not, and *nations* that knew not thee shall run unto thee," (lv. 4, 5;) speaking of the Lord's kingdom; where people denote truths, and nations goodnesses. In the church, they who are principled in goodness are nations, and they who are principled in the truths of faith are people; for goodnesses and truths are predicated according to the subjects in which they are. Again, in the same prophet: "*Nations* shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together, and thy heart shall be amazed and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the *nations* shall come unto thee," (lx. 3, 5;) speaking of the kingdom of the Lord, and of the church of the Gentiles; where nations denote goodnesses, and kings, as having relation to people, denote truths. So in Zephaniah: "The residue of my *people* shall spoil them, and the remains of my *nation* shall inherit them," (ii. 9.) And in Zechariah: "Many *people*, and numerous *nations*, shall come to seek Jehovah of hosts in Jerusalem," (viii. 22;) where Jerusalem signifies the kingdom of the Lord, and the church: people signify those who are principled in the truths of faith; nations those who

are principled in the good of charity ; wherefore they are named separately. So in David : "Thou shalt deliver me from the strivings of the *people*, thou shalt set me for a head of the *nations* ; a *people* whom I have not known shall serve me," (Psalm xviii. 43 ;) where, in like manner, people signify those who are principled in the truths of faith ; and nations those who are principled in the good of charity ; and therefore both are named as constituting the man of the church. Again : "Let the *people* praise thee, O God, let all the *people* praise thee, let the *nations* be glad and sing for joy ; for thou shalt judge the *people* righteously, and govern the *nations* upon earth," (Psalm lxvii. 3, 4 ;) where people plainly signify those who are principled in the truths of faith, and nations those who are principled in the good of charity. So in Moses : "Remember the days of eternity ; understand the years of generation and generation : ask thy father, and he will show thee, thine elders, and they will tell thee. When the Most High divided to the *nations* their inheritance, when he separated the sons of man, he set the bounds of the *people* according to the number of the sons of Israel," (Deut. xxxii. 7, 8 ;) speaking of the most ancient church, and of the ancient churches, which are the days of eternity, and the years of generation and generation ; in which they were called nations who were principled in the good of charity, to whom was given inheritance, and they were called the sons of man, and afterwards people, who were principled in the truths of faith grounded in charity. As nations signify goodnesses appertaining to the church, and people truths, therefore it was said of Esau and Jacob, when they were as yet in the womb, "Two *nations* are in thy womb, and two *peoples* shall be separated from thy bowels," (Gen. xxv. 23.) Hence then it may appear what is meant by the church of the Gentiles or nations in its genuine sense : the most ancient church was the true church of the nations ; and so, afterwards, was the ancient church. Since they are called nations who are principled in charity, and they people who are principled in faith, therefore the priesthood of the Lord is predicated of nations, as having relation to things celestial, which are principles of good, and his royalty is predicated of people, as having relation to things spiritual, which are principles of truth. This was also represented in the Jewish Church : before they had kings, they were a nation ; but after they received kings, they became a people.

1260. Since in the most ancient church, and in the ancient church, nations signified principles of good, or those who are good, therefore, also, in an opposite sense, they signify principles of evil, or those who are evil : in like manner people, as signifying principles of truth, in an opposite sense signify also principles that are false : for, in a corrupted church, good is

changed into evil, and truth into what is false. Hence the signification of nations and people, in this sense, very frequently occurs in the Word; as in Isaiah xiii. 4; xiv. 6; xviii. 2, 7; xxx. 28; xxxiv. 1, 2; Ezek. xx. 32; and in several other places.

1261. As nations signified principles of good, so also did families, because every nation consisted of families. For the same reason, houses had the same signification, since every family consisted of several houses, see above, n. 710. Families, however, signify principles of good when predicated of nations, but principles of truth when predicated of people; as in David: "All the *families of the nations* shall bow themselves before thee; for the kingdom is Jehovah's, and he is the governor amongst the *nations*," (Psalm xxii. 27, 28.) And again: "Give unto Jehovah, ye *families of the peoples*, give unto Jehovah glory and strength," (Psalm xcvi. 7.) In this and the preceding verse of this chapter, families are predicated of principles of good, because they were families of nations.

1262. Hence then it may appear, that by the earth is here also signified the church; for when mention is made of the earth, or of a country, the angels have no preception of the earth or country, but of the nation or people dwelling therein; and when a nation or people is mentioned, they have a perception of their quality or ruling character; and hence by the earth nothing else is signified but the church, as was shown above, n. 662, 1066.

1263. That "after the flood" signifies, from the beginning of the ancient church, appears from this consideration: that the flood was the end of the most ancient church, and the beginning of the ancient church, as was shown above, n. 705, 739, 790.

1264. Hence then it may appear, that although mere names of nations and families occur in this chapter, still it contains in general, not only all the differences of worship, as to the good principles of charity and the truths of faith, which prevailed in the ancient church, but also which prevail in every church; nay, more than man can possibly believe or conceive. Such is the Word of the Lord.

OF THE ANTEDILUVIANS WHO PERISHED.

1265. *AT some height above the head were several spirits, who flowed into my thoughts, and kept them as it were bound, so that my mind was in much obscurity. They pressed on me, as it were, with considerable force. The spirits around me, in like manner, were kept as it were bound by them, so that they could*

scarcely think at all, except of what flowed in from those by whom they were bound; and that continued till they were excited to indignation. I was informed that these spirits were those who lived before the flood, but not of those who were called *Nephilim*, and who perished, for they had not so strong a persuasive power.

1266. The antediluvians who perished are in a certain hell under the heel of the left foot.* They are covered with a certain misty rock, which proceeds from their direful phantasies and persuasions, and by which they are separated from the rest of the hells, and withheld from the world of spirits. They are continually in the effort to arise from their confinement, but all without effect; for they are of such a nature and quality, that should they come into the world of spirits, they would, by their direful phantasies and poisonous persuasions, take away the power of thinking from all spirits they should meet, except such as are good; and unless the Lord, by his coming into flesh, had freed the world of spirits from that wicked crew, mankind must have perished; for no spirit could have remained with man, and yet man cannot live a single moment unless spirits and angels be associated with him.

1267. Such of them as persist obstinately in their endeavors to emerge from that hell, are cruelly treated by their companions; for they entertain a spirit of mortal hatred towards all, even towards their companions. The highest delight they can enjoy, is, for one to hold another in subjection, and as it were to murder him: and such of them as persist more obstinately in their efforts to emerge from their confinement, are plunged to a greater depth beneath the misty rock; for they are possessed with an ungovernable passion to destroy all, and this is what impels them to endeavor to come out. Whoever they meet they enfold in a piece of coarse cloth, and carry them off as prisoners, and cast them into what appears to them to be a sea, or otherwise treat them with cruelty.

1268. I was on a time properly guarded, and conducted towards that misty rock, (this is effected, not by passing from place to place, but by passing through intermediate societies of spirits and angels, whilst the man remains in the same place, but still it appears as if he was let downward.) When I approached the rock, I experienced a great degree of cold, which seized the lower region of the back. I thence conversed with them concerning their persuasions, and asked them what they believed concerning the Lord during their life in the body? They replied that they thought much about God, but that they persuaded themselves that no God existed, but that men were gods; consequently, that they themselves were gods, and that they had confirmed them-

* See note, p. 300.

selves in their persuasions by dreams. Respecting their phantasies against the Lord, we shall speak towards the close of this relation.

1269. *In order for my better information respecting the nature and quality of these spirits, it was permitted by the Lord that some of them should ascend into the world of spirits. Before this was done, there appeared a beautiful little boy clad in white raiment, and afterwards, in a kind of open door, another little boy in green raiment, and presently two women-servants in white head-dresses; but it was not discovered to me what these things signified.*

1270. *Soon after this, some of the evil spirits were let out from that hell, but the Lord so ordered things by means of intermediate spirits and angels that they could not do me the least hurt. They arose from their deep abode and came forward, seeming to make their way towards the front, through, as it were, caverns in the rock, and so to ascend. At length they appeared to the left above, that from that station, thus from a distance, they might act upon me by influx. I was informed, that they had permission to direct their influx into the right side of my head, but not into the left, and from the right side of the head into the left side of the chest, but by no means into the left side of my head, for in this case I should be destroyed, since they would then have flowed-in with their persuasions, which are direful and deadly; but that when their influx was into the right side of the head, and thence into the left side of the breast, it was by lusts; such is the nature of influx. Their persuasions are such as to extinguish all truth and goodness, so that they who are the subjects of their influx are deprived of all power of perception, and afterwards of all power of thought; for which reason also all other spirits were removed. When they began their influx, I fell asleep, and during my sleep their influx operated by lusts, and indeed so powerfully, that had I been awake I could not have withstood them: I felt the force of it in my sleep, and it was such as I cannot describe, only I remember afterwards that they attempted to kill me by a suffocating afflatus, which was felt like a terrible nightmare: but awaking at that instant, I observed that they were near me, and when they perceived that I was awake, they fled to their station above, and operated by influx thence. In this station they appeared to me as if they were wrapped up in a sheet or piece of cloth, such as is mentioned above, n. 964. I imagined it was themselves who were thus bandaged, but it was others whom they infolded or wrapped up. This is effected by phantasies; nevertheless the spirits, against whom they thus operate by phantasies, know no other than that they are actually thus wrapped up. It appeared as if those who were thus wrapped up, or infolded, were tumbled downward as through the declivity of a kind of rock, but*

they who were so treated were taken out and set at liberty ; (they were spirits who were not willing to retire from me with the others :) thus they were preserved by the Lord, otherwise they must have been suffocated. They would nevertheless have revived again, but not till after much suffering. They then revived through a declivity of the rock ; there proceeded thence a sound as of boring, as if many large boring instruments were at work together, and it was perceived that this sound arose from their most cruel phantasies against the Lord. After this they were cast down through dark caverns beneath the misty rock into their own hell. During their continuance in the world of spirits, the constitution of the sphere therein was changed.

1271. There were afterwards some deceitful spirits, who wished that they might emerge, and infused it into them to say that they were nothing, or mere things of naught, hoping that, under cover of this artifice, they might obtain their desire. There was then heard a tumultuous uproar in that hell, like a great turbulent rolling, which was their emotion from a desire to emerge again. Some, therefore, were also permitted to emerge, and they appeared in the same station as before. They thence attempted to infuse into me their deadly persuasions, being assisted by deceitful genii ; but in vain, because I was protected by the Lord. I nevertheless manifestly perceived that their persuasive sphere was of a suffocating quality. They supposed that they had all power to do what they pleased, and that they could take away life from every one : but to expose the vanity of this imagination, they were thrust down again to their infernal abodes by a little child, at whose presence they began so to totter and tremble that they could not help expressing their anguish by cries ; and some were tortured to such a degree, that they betook themselves to supplications and entreaties. The deceitful also were punished, being at first almost suffocated by the others, and afterwards conglutinated, to deter them from such practices ; but afterwards they were set at liberty.

1272. It was afterwards shown me how their women were clothed ; they had on their heads a round black cap or hat, extending forward and adorned in front as with turrets. Their faces were small ; but the men were rough and hairy. It was shown me also how they prided themselves in the multitude of their children, by taking them along with them withersoever they went, and setting them to walk before them in an inflected line ; but it was told them, that the love of their offspring prevails also amongst all brute creatures, even the most savage, wherefore it is no proof of their being under the influence of any good principle ; but that if they had loved their children, not with a view to self-love or self-glory, but with a view to the common good by the increase of human society, and more especially by the multiplica-

tion of the numbers in heaven, and thus for the sake of the Lord's kingdom, they would then have been principled in the genuine love of children.

GENESIS.

CHAPTER THE ELEVENTH.

OF THE SITUATION OF THE GRAND MAN: ALSO, OF PLACE AND DISTANCE IN ANOTHER LIFE.

1273. *SOULS* recently deceased, when they are to be separated from the consort of the spiritual angels, in order that they may come amongst spirits, and at length be conveyed to the society in which they had been during their life in the body, are conducted by the angels to several mansions, which are so many separate societies, yet, nevertheless, in conjunction with others; and they are everywhere received, yet still proceed thence to others. This is continued for some time, till they come to the society in which they had been during their life in the body, and there they remain. From hence their life begins again anew. If a man have been a dissembler, a hypocrite, or a deceitful person, who has the art to assume a false character, and to put on an angelic appearance, he is sometimes received by good spirits; but, after a short interval, he is separated from their society, and then wanders about alone, without any angelic companions, begging to be received; but he is rejected, and sometimes is punished; and at length he is conveyed down amongst the infernals. They who, from a state of vastation, are taken up amongst the angels, also pass through various societies, being everywhere received and dismissed with civility and charity, till at length they come to an angelic society which is in concord or agreement with the peculiar character of their charity, piety, probity, or sincere civility. I have also myself been conducted in like manner through various mansions, and had an opportunity of discoursing with the inhabitants in the several societies, in order that I might be fully acquainted with the nature and manner of this process. It was then given me to reflect on changes of place, and to perceive that they are only apparent, and are nothing but changes of state, whilst the body remains in the same place.

1274. Amongst the wonderful circumstances relating to another life, are the following: **FIRST:** That the societies of spirits and of angels appear distinct from each other in point of situation.

although places and distances in another life are nothing else but varieties of state. SECONDLY: That the situations and distances are disposed with relation to the human body, so that they who are to the right, appear to the right, and they who are to the left appear to the left, in whatever direction the body be turned; and this holds true also with respect to the other quarters. THIRDLY: That no spirits and angels are so far distant from each other but that they may be seen: nevertheless, that no more come into view than is granted by the Lord. FOURTHLY: That spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in an instant, when it is granted by the Lord, and so very near that they can hear and touch each other, or be at any little distance, notwithstanding they might have been thousands of miles asunder, or even in different systems of the astral heavens; the reason is, because distance of place does not operate in the other life. FIFTHLY: That the angels have no idea of time. Such is the case in the world of spirits, and still more perfectly in heaven; how much more then with respect to the Lord, to whom all and every one must needs be most immediately present, and under his direct inspection and providence! These things appear incredible, but nevertheless they are true.

1275. *I was once in a society where there prevailed tranquillity, or whose tranquil state approached in some degree to a state of peace, though it was not that of peace. I there discoursed concerning the state of infants, and also concerning place: when it was observed that change of place and of distance is only an appearance, according to every one's state, and its changes. When I was translated thither, the spirits about me appeared to be removed, and seemed beneath me; still it was granted me to hear their discourse.*

1276. *As to what respects the situation in which spirits are in the world of spirits, and angels are in heaven, the case is this. Angels are on the right hand of the Lord: evil spirits on the left: in front are those of a middle sort; behind are the malignant; above the head are those who are of a high aspiring temper; beneath the feet are the hells which correspond with those who are on high. Thus all have their particular situations in respect to the Lord, in all directions and at all altitudes, and in horizontal planes, or in vertical, or in planes inclined in every degree of obliquity: their situation, also, is constant, and without variation to eternity. The heavens constitute as it were one man, which is therefore called the GRAND MAN, between which, and all the constituent parts of every individual man, there is an exact correspondence, concerning which, by the divine mercy of the Lord, more will be said in the following parts of this work. Hence it is, that the situation of all things is similar with respect to every angel, and to every man to whom heaven is opened by*

the Lord. This is a necessary consequence of the Lord's presence, for it could not be so unless the Lord were omnipresent in heaven.

1277. *The same holds true with respect to men, as to their souls, which are constantly bound to some society of spirits and angels. They also have their respective situations in the Lord's kingdom, according to the genius of their lives and according to their states. Nor does their distance from each other on earth alter the case: though persons may live here many thousands of miles asunder, still it is possible that they may be together in one society, they who live in charity in one angelic society, and they who live in hatred and other evil affections in one infernal society. In like manner, their living together on earth does not alter the case: though great numbers may be together in one place here, still they are all distinguished according to the particular genius of their lives, and according to their states, and each may be in a different spiritual society. Men, who are distant from each other some hundreds of thousands of miles, when they appear before the internal senses of each other are so near, that in some cases they are in mutual contact, according to their situation: thus supposing there were several on earth, who had their internal sight open, they might be together, and converse together, even though one were in India, and another in Europe. This, also, I have been convinced of by experience. Thus all men on earth, both in general and in particular, are most immediately present with the Lord, and are under his inspection and providence.*

1278. *A continuation of this subject, concerning situation, place, distance, and time, in another life, may be seen at the end of this chapter.*

CHAPTER XI.

1. AND the whole earth was (of) one lip, and their words (were) one.

2. And it came to pass, when they journeyed from the east, that they found a valley in the land of Shinar, and dwelt there.

3. And they said each man to his companion, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for loam.

4. And they said, Come, let us build us a city and a tower, and the head thereof in heaven; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth.

5. And Jehovah came down to see the city and the tower which the sons of men built.

6. And Jehovah said, Behold, the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.

7. Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.

8. And Jehovah dispersed them thence over the faces of the whole earth, and they ceased to build the city.

9. Wherefore he called the name thereof Babel, because there Jehovah confounded the lip of the whole earth. And thence Jehovah dispersed them over the faces of the whole earth.

10. These are the generations of Shem; Shem was a son of a hundred years, and begat Arphaxad, two years after the flood.

11. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12. And Arphaxad lived five and thirty years, and begat Selah.

13. And Arphaxad lived after he begat Selah four hundred and three years, and begat sons and daughters.

14. And Selah lived thirty years, and begat Heber.

15. And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters.

16. And Heber lived four and thirty years, and begat Peleg.

17. And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years, and begat Reu.

19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20. And Reu lived thirty and two years, and begat Serug.

21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor.

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah.

25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. These are the generations of Terah: Terah begat Abram, Nahor, and Haran. And Haran begat Lot.

28. And Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans.

29. And Abram and Nahor took to themselves wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. And Sarai was barren, she had no child.

31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with them from Ur of the Chaldeans, to go into the land of Canaan: and they came to Haran, and there abode.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

THE CONTENTS.

1279. THE subject treated of is concerning the first ancient church which was after the flood, from verse 1 to 9.

1280. Concerning its first state, that all had one doctrine, verse 1: concerning its second state, that it began to decline, verse 2: concerning its third state, that it began to be under the government of falses grounded in evil lusts, verse 3; concerning its fourth state, that its members began to assume dominion by means of divine worship, verse 4; wherefore the state of the church was changed, verses 5, 6, so that none were principled in the good of faith, verses 7, 8, 9.

1281. The subject treated of is concerning a second ancient church, which had its name from Heber; and concerning its derivation and state, and that at length it closed in idolatry, verses 10 to 26.

1282. The subject treated of is concerning the origin of a third ancient church, which, from being idolatrous, became representative, verses 27 to 32.

THE INTERNAL SENSE.

1283. THE subject now treated of is concerning the ancient church in general, showing how its internal worship in process of time was falsified and adulterated, and consequently its external worship also, the state of external worship being always dependent on the state of internal worship. The falsification and adulteration of internal worship, here, is Babel. That heretofore, except in what relates to Heber, the particulars recorded were not matters of real history, but only significant statements arranged in an historical form, may appear further from what is here written concerning the tower of Babel; as, that they attempted to build a tower whose head should be in heaven; that their lips were confounded so that one could not hear the lip of another, and that it was

Jehovah who thus confounded them. The same may also appear from its being said, that hence came Babel, when nevertheless, in the foregoing chapter, verse 10, Babel is said to have been built by Nimrod. Hence, also, it is manifest, that Babel does not signify a city, but some certain thing, and, in the present case, a species of worship, the interiors of which are profane, whilst the externals appear holy.

1284. Verse 1. *And the whole earth was (of) one lip, and their words (were) one.* By "the whole earth was of one lip," is signified, that there prevailed everywhere one doctrine in general: lip signifies doctrine; the earth is the church: by "their words (were) one," is signified, that there prevailed one doctrine in particular.

1285. That by "the whole earth was (of) one lip," is signified, that there prevailed everywhere one doctrinal in general, appears from the signification of the lip, as used in the Word, concerning which we shall speak presently. In this verse, and by these words, is described the state of the ancient church as to its nature and quality, viz., that there prevailed one doctrine in general: but in the following verse is described how it began to be falsified and adulterated: and afterwards, as far as verse 9, how it was altogether perverted, so that there remained no longer any internal worship. The subject soon after treated of is, concerning a second ancient church begun by Heber; and, lastly, concerning a third, which was the beginning of the Jewish church; for after the flood there were three churches in succession. As to what concerns the first ancient church, of which it is said (notwithstanding its being diffused so widely through the world) that there was in it only one lip, and their words were one, that is, one doctrine in general and in particular, when, nevertheless, the kinds of worship, both internal and external, prevailing in it, were very different, as was shown in the foregoing chapter, where by every particular nation mentioned is signified some different doctrinal and ritual; the case is this. In heaven there are innumerable societies, and all various, but still they form a one, for they are all under the Lord's guiding and governance, as one; on which subject see what was said above, n. 457, 551, 684, 685, 690. In this respect, heaven is like any individual man, in whom, although there are so many viscera, and so many smaller viscera within the larger, so many organs and so many members, each of which has a different operation from the rest, yet they are all and each of them governed as one by one soul: or it is like the body in which there are different activities of force and motion, whilst, nevertheless, they are all ruled by one single motion of the heart, and one single motion of the lungs, and make a one. The true ground and reason why all these component parts can thus act as one is, because in heaven there is one single influx, which is

received by every one according to his particular genius or temper, and which is an influx of affections from the Lord or from his mercy and life; and although the influx is one and single, yet all things obey and follow it as if they were one; and this is a consequence of that mutual love in which they are principled who are in heaven. Thus it was with the first ancient church, in which, notwithstanding there were so many kinds of worship both internal and external, varying in their genera according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of individual men in the church, still they had all one lip, and their words were one; that is, they were all principled in one doctrine in general and in particular. The doctrine is one, when all are principled in mutual love and charity. Mutual love and charity are effective of unity, or oneness, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity, or mutual love, they have all one end, viz., the common good, the kingdom of the Lord, and the Lord himself; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contribute to the perfection of the whole. For then the Lord, by means of charity, enters into and operates upon all, with a difference of manner according to the particular temper of each, and thus arranges all and every one into order, as in heaven so on earth; and thus the will of the Lord is done on earth as it is in heaven, according to what he himself teaches.

1286. That the lip signifies doctrine appears from these passages in the Word: "The seraphim cried one to another, and said, Holy, holy, holy, is Jehovah of hosts.—Then said I, Woe is me, for I am cut off! because I am a man of unclean *lips*; and I dwell in the midst of a people of unclean *lips*; for mine eyes have seen the King, Jehovah of hosts. Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy *lips*, and thine iniquity is taken away, and thy sin is purged," (Isaiah vi. 3, 5, 6, 7.) The *lips* here denote the interiors of man, consequently internal worship, from which proceeds adoration, which was here represented by what was done to the prophet. Every one may see that the touching of his *lips*, and the removal of his iniquity thereby, and the expiation of his sin, was a representation of the interior things, which are signified by the *lips*, and which are those which belong to charity and the doctrine thereof. Again, in the same prophet: "He shall smite the earth with the rod of his *mouth*, and with the breath of his *lips* shall he slay the wicked," (xi. 4.) In the internal sense the

meaning is, not that Jehovah smites with the rod of his mouth, and slays the wicked with the breath of his lips, but that the wicked do this to themselves; the breath of the lips is doctrine, which with the wicked is false. Again, in the same prophet: "I create the fruit of the *lips*. Peace, peace, to him that is afar off, and to him that is near, saith Jehovah, and I will heal him," (lvii. 19:) the fruit of the lips signifies doctrine. So in Ezekiel: "Son of man, go, get thee to the house of Israel, and speak my *words* unto them. Thou art not sent to a people deep of *lip*, and heavy of *tongue*, but to the house of Israel: not to many people deep of *lip*, and heavy of *tongue*, whose *words* thou canst not hear. If I had sent thee to them, would they not have hearkened unto thee? but the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are stiff of forehead, and hard of heart," (iii. 4—7.) Deep of lip is predicated of the Gentiles, who, although they hold falsity of doctrine, are nevertheless principled in charity, and who are therefore said to hearken; whereas they who are not principled in charity are said to be stiff of forehead and hard of heart. So in Zephaniah: "I will turn to the people with a pure *lip*, that they may all call upon the name of Jehovah, to serve him with one consent," (iii. 9;) where a pure lip manifestly denotes doctrine. So in Malachi: "The law of truth was in his mouth, and perversity was not found in his *lips*:—for the *lips* of the priest shall keep knowledge, and they shall seek the law from his mouth, because he is the messenger of Jehovah of hosts," (ii. 6, 7;) speaking of Levi, by whom is represented the Lord: his lips denote doctrine grounded in charity. So in David: "Who say, With our tongue will we prevail, our *lips* are our own," (Psalm xii. 4;) where the lips denote falses. Again: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful *lips*," (Psalm lxiii. 5.) So in Isaiah: "In that day there shall be five cities in the land of Egypt speaking with the *lip* of Canaan, and swearing to Jehovah of hosts," (xix. 18;) where the lip is mentioned for doctrine.

1287. That the earth signifies the church, was shown above, n. 662, 1066.

1288. That by "their words (were) one," is signified, that they had one doctrine in particular, appears from what was said above, for the lip signifies doctrine in general, as has been already shown, but words signify doctrine in particular, or the particulars of doctrine. These particulars do not cause disagreement, as was observed above, provided they regard one end, which is, to love the Lord above all things, and our neighbor as ourselves, for then they are all particulars of these generals. That the term "word" signifies all doctrine relating to charity and to faith grounded in charity, and that words signify what

appertains to doctrine, appears from David: "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments; I will keep thy statutes. Wherewithal shall a young man cleanse his way? by taking heed, according to thy *word*. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy *word* have I hid in my heart, that I might not sin against thee." Blessed art thou, O Jehovah; teach me thy statutes. With my *lips* have I declared all the judgments of thy mouth: I have rejoiced in the way of thy testimonies. I meditate in thy precepts, and have respect unto thy ways. I delight myself in thy statutes; I do not forget thy *word*," (Psalm cxix. 6 to 17.) The term "word" is used for doctrine in general. That a distinction is here made between precepts, judgments, testimonies, commandments, statutes, ways, and lips, is evident; all which are things belonging to the Lord's word or doctrine. In other parts of the Word, also, these expressions have a distinct signification. Again: "A song of love. My heart is meditating a good *word*; my tongue is the pen of a ready writer. Thou art fairer than the sons of men: grace is poured upon thy *lips*. Ride upon the *word* of truth, and of meekness of justice: and thy right hand shall teach thee wonderful things," (Psalm xlv. 1, 2, 4:) to ride upon the word of truth, and of meekness of justice, is to teach the doctrine of truth and goodness. In this passage, as in other parts of the Word, a distinct signification is assigned to the terms word, mouth, lip, and tongue; and it is very evident that they all have relation to doctrine concerning charity, because it is called a song of love; of which doctrine is predicated beauty above the sons of men, grace of lips, and a right hand which teacheth wonderful things. So in Isaiah: "Jehovah sent a *word* unto Jacob, and it lighted upon Israel," (ix. 8;) where a word signifies the doctrine of internal and external worship; Jacob, in this passage, denoting external worship, and Israel internal. So in Matthew: "[Jesus] said, Man doth not live by bread alone, but by every *word* which proceedeth out of the mouth of God," (iv. 4.) Again: "When any one heareth the *word of the kingdom*, and mindeth it not, then cometh the wicked one, and taketh away that which was sown in his heart," (xiii. 19;) see also what is there said of the Word, verses 20—23. Again: "Heaven and earth shall pass away, but my *words* shall not pass away," (xxiv. 35.) In these passages, the word denotes the Lord's doctrine, and words denote all things appertaining to his doctrine. Since words denote all things appertaining to doctrine, therefore the commandments of the decalogue are called words in Exodus: "[Jehovah] wrote upon the tables the *words* of the covenant, the ten *words*," (xxxiv. 28.) Again: "He hath declared unto you his covenant which he hath commanded you to do, even ten *words*; and he

wrote them upon two tables of stone," (Deut. iv. 13; x. 4.) Again: "Take heed to thyself, and keep thy soul diligently, lest thou forget the *words* which thine eyes have seen," (Deut. iv. 9,) not to mention other passages.

1289. Verse 2. *And it came to pass when they journeyed from the East, that they found a valley in the land of Shinar, and dwelt there.* "When they journeyed from the east," signifies, when they receded from charity; the east is charity from the Lord: by "they found a valley in the land of Shinar," is signified that their worship became more unclean and profane: "and they dwelt there," signifies life.

1290. That by "when they journeyed from the east," is signified when they receded from charity, appears from the signification of journeying, and from the signification of the east, as used in the Word. It is evident that journeying here signifies to recede, as it is predicated of charity, which is the east, from whence they journeyed.

1291. That the east is charity from the Lord, appears from what was shown above, n. 101, 1250.

1292. That by "they found a valley in the land of Shinar," is signified that their worship became more unclean and profane, appears from the signification of a valley, and from the signification of the land of Shinar. As to what respects the meaning of a valley, it is to be observed, that mountains, in the Word, signify love or charity, these being the highest, or, what amounts to the same, the inmost things in worship; according to what was shown above, n. 795: hence a valley signifies what is beneath mountains, or what is inferior, or, which is the same thing, what is more external, in worship. But the land of Shinar, signifies external worship whose internal is profane, as was shown above, n. 1183. Thus, in the present case, by their finding a valley in the land of Shinar, is signified, that their worship became more unclean and profane. In the first verse the church is treated of as being of one lip, and their words one, or having one doctrine in general and in particular: but the subject treated of in this verse is the declension of the church, expressed by their journeying from the east, that is, by their beginning to recede from charity. For in proportion as the church, or the members of the church, recede from charity, their worship recedes from the state of being holy, or approaches the state of being unclean and profane. This signification of a valley in the land of Shinar, is grounded in this circumstance, that a valley is a kind of low place between mountains, and mountains signify, as just observed, the holy states and feelings of love or of charity in worship. The same may appear from the signification of a valley when mentioned in the Word, where, in the original tongue, different words are used to express it, which are significative, in the spiritual sense,

of what is less or more profane in worship. As in Isaiah: "The burden of the *valley of vision*.—For it is a day of trouble, and of treading down, and of perplexity by the Lord Jehovah of hosts in the *valley of vision*," (xxii. 1, 5;) where the valley of vision denotes phantasies and reasonings, whereby worship is falsified and at length profaned. So in Jeremiah: "How canst thou say I am not polluted, I have not walked after Baalim? see thy way in the *valley*," (ii. 23;) where the valley denotes unclean worship. Again, in the same prophet: "They have built the high places of Tophet, which is in the *valley* of the son of Hinnom. Therefore, behold the days come, that it shall no more be called Tophet, nor the *valley* of the son of Hinnom, but the *valley* of slaughter," (vii. 31, 32; chap. xix. 6.) The valley of Hinnom denotes hell, and also the profanation of truth and goodness. So in Ezekiel: "Thus saith the Lord Jehovah to the mountains and to the hills, to the channels and to the *valleys*: Behold I, even I, will bring upon you the sword, and I will destroy your high places," (vi. 3.) Again, in the same prophet: "I will give unto Gog a place there of graves in Israel, the *valley* of the passengers on the east of the sea:—and they shall call it the *valley* of the multitude of Gog," (xxxix. 11, 15;) speaking of worship in externals, where a valley denotes such worship.* But when worship is not as yet become so profane, the term for a valley, used to express it, is the same which occurs in this verse.† As in Isaiah: "I will open rivers in high places, and fountains in the midst of the *valleys*: I will make the wilderness a pool of water, and the dry land springs of water," (xli. 18;) speaking of those who are in ignorance, or who are not instructed in the knowledges of faith and charity, but who nevertheless are principled in charity.‡

1293. "And they dwelt there."—That these words signify life thence derived, may appear from the signification of dwelling as used in the Word, and denoting living. The expression *to dwell* occurs frequently both in the prophetic and historical parts of the Word, and, for the most part, in the internal sense it signifies to live. The reason is, because the most ancient people dwelt in tents, and there performed the most holy worship; wherefore also tents, in the Word, signify the holy principle of worship, as was shown, n. 414: and as such is the signification of tents, therefore also *to dwell*, in a good sense, signifies to live, or life. In like manner, because the most ancient people used to journey with their tents, *to journey*, in the internal sense of the Word, signifies the institutes and order of life.

* The word for *valley*, in the above places, in the original, is גֵּרָא.

† That word is בְּקִצְוֹ.

‡ A valley is mentioned in the like sense, expressed by the same word, in Ezek

1294. Verse 3. *And they said, each man to his companion, Come, let us make brick, and let us burn them to a burning. And they had brick for stone, and bitumen had they for loam.* And they said, each man to his companion, signifies, that it was begun : Come, let us make brick, signifies the falses which they framed to themselves : and let us burn them to a burning, signifies evils originating in self-love : and they had brick for stone, signifies, that they had the false instead of truth : and bitumen had they for loam, signifies that they had the evil of lust instead of goodness.

1295. That by "they said, each man to his companion," is signified, that it was begun, or that they began, follows from the series of the things treated of. The subject treated of in this verse is concerning the third state of the church, when falses began to prevail, and, in fact, such falses as are grounded in evil lusts. There are two origins of falses ; one arising from ignorance of truth, the other from evil lusts. Falses originating in ignorance of truth are not so hurtful as falses originating in evil lusts, for falses originating in ignorance are either a consequence of wrong instruction from infancy, or of a man's various engagements in worldly business, whereby he has been hindered from inquiring into the truth of the opinions he may have imbibed ; or they may proceed from weakness of judgment, rendering him incapable of discerning between truth and falsehood. Falses of this sort are not attended with much hurt, provided a man do not confirm them by much reasoning and argument, and so persuade himself, under the influence of some evil lust, to favor and countenance them ; for in so doing he renders more dense the cloud of ignorance, and converts it into such darkness that it is impossible for him to see the truth. But the case is otherwise with falses originating in evil lusts, such as self-love and the love of the world ; as when a person embraces any particular doctrine, and makes profession of it, with a view to engage the minds of men, and draw them to himself, whilst he explains or perverts the doctrine in favor of himself, and confirms it both by reasoning grounded in scientifics, and by the literal sense of the Word. Worship derived from such a source is profane, how holy soever it may outwardly appear ; for, inwardly, the worship of such a person is the worship of self and not of the Lord, nor does he acknowledge any truth, except so far as he can interpret it in his own favor. Such worship is what is signified by Babel. Such, however, is not the state of those who are born and educated in such worship, and do not know that it is false, and who live in charity. In the ignorance of such there is innocence, and in their worship there is goodness derived from charity. Whether worship is to be denominated profane, does not so much depend on the worship itself as on the quality of him by whom it is exercised.

1296. "Come, let us make brick."—That these words signify the falses which they frame to themselves, appears from the signification of brick. Stone, in the Word, signifies truth; hence brick, as being made by man, signifies what is false; for brick is stone artificially made. That brick has this signification, may appear also from the following passages. In Isaiah: "I have spread out my hands all the day unto a rebellious people, which walk in a way that is not good, after their own thoughts;—which sacrifice in gardens, and burn incense upon *bricks*," (lxv. 2, 3;) to burn incense upon bricks, signifies, to perform worship grounded in what is fictitious and false; wherefore they are said to walk after their own thoughts. Again, in the same prophet: "And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, The *bricks* are fallen down, but we will build with hewn stones," (ix. 9, 10;) where Ephraim denotes one that is intelligent, who is fallen into perverseness, and who calls falses, or bricks, truths, or makes them so: hewn stone denotes what is fictitious. So in Nahum: "Draw the waters for the siege, fortify thy strongholds; go into the mud, and tread the loam; repair the *brick-kiln*; there shall the fire devour thee, the sword shall cut thee off," (iii. 14, 15;) where to tread the loam denotes falses, and to repair the brick-kiln denotes worship grounded in them: fire is the punishment of evil lusts, and the sword is the punishment of falsities. So in Ezekiel: "Take unto thee a *brick* and lay it before thee, and engrave upon it the city, even Jerusalem," (iv. 1;) where it was further commanded that he should lay siege to it, by which is prophetically implied, that worship was falsified. That brick signifies what is false, may further appear from the signification of stone, as denoting what is true; of which more will be said presently.

1297. "And let us burn them to a burning."—That these words signify the evils proceeding from self-love, appears from the signification of burning, of fire, of sulphur, and of bitumen, in the Word, which are predicated of evil lusts, especially of those which are derived from self-love. As in Isaiah: "Our house of holiness, and our beauty, where our fathers praised thee, is become a *burning fire*, and all our pleasant things are laid waste," (lxiv. 11.) Again, in the same prophet: "Ye shall conceive chaff, ye shall bring forth stubble, your breath, as *fire*, shall devour you: and the people shall be as the *burnings* of lime; as thorns cut up shall they be *burned with fire*," (xxxiii. 11, 12.) Not to mention many other passages to the same purpose, where burning and fire are predicated of evil lusts, because they operate in a similar manner.

1298. "And they had brick for stone."—That these words signify that they maintained falsehood for truth, appears from the signification of brick, spoken of above, as denoting what

is false; and also from the signification of stone, as denoting, in an extended sense, what is true, concerning which, see above, n. 643. It was because stones signified truth, that the landmarks of the most ancient people consisted of stones, and that they set up stones as witnesses of a thing's being so, or being true; as appears from the stone which Jacob set up for a pillar, (Gen. xxviii. 22; xxxv. 14;) and from the pillar of stones between Laban and Jacob, (Gen. xxxi. 46, 47, 52;) and from the altar which the sons of Reuben, of Gad, and of Manasseh, raised up for a witness near Jordan, (Josh. xxii. 10, 28, 34.) Hence truths are signified by stones in the Word: so that holy truths, which are those of love, are denoted, not only by the stones of the altar, but also by the precious stones on the shoulders of Aaron's ephod, and on the breast-plate of judgment. As to what regards the altar, when worship began to be performed by the offering of sacrifices on altars, then the altar signified the representative worship of the Lord in general, and the stones themselves signified the holy truths of that worship: wherefore it was commanded that the altar should be built of whole stones, unhewn, and it was prohibited to lift up any iron upon them, (Deut. xxvii. 5, 6, 7; Joshua viii. 31;) by reason that hewn stones, and those upon which iron had been lifted up, signified artificial and thus fictitious exercises of worship, that is, such as originate in man's *proprium*, or in the inventions of his thoughts and heart, which was to profane worship, as it is expressly declared, (Exod. xx. 25.) For the same reason, neither was iron lifted up upon the stones of the temple, (1 Kings vi. 7.) That the precious stones upon the shoulders of Aaron's ephod, and in the breast-plate of judgment, in like manner signified holy truths, was shown above, n. 114. This signification of stones also appears from Isaiah: "Behold, I will lay thy *stones* with fair colors, and thy foundations with sapphires: and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant *stones*: and all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons," (liv. 11, 12:) the stones here mentioned denote holy truths, wherefore it is said, all thy sons shall be taught of Jehovah. Hence also it is said in John, "that the foundations of the wall of the city (New Jerusalem) were garnished with all manner of *precious stones*," (Rev. xxi. 20:) the holy Jerusalem signifies the Lord's kingdom in the heavens and on earth, the foundations whereof are holy truths. In like manner, by the tables of stone, on which were written the precepts of the law, or the ten words, were signified holy truths, wherefore they were made of stone; see Exod. xxiv. 12; xxxi. 18; xxxiv. 1; Deut. v. 22; x. 1: for the precepts themselves are nothing but truths of faith. Since, then, by stones were anciently signified truths, and afterwards, when worship

began to be celebrated on pillars, on altars, and in the temple, by the stones of pillars, altars, and the temple were signified holy truths; therefore the Lord also is called a stone; as in Moses: "The arms of his hands were made strong by the hands of the Mighty One of Jacob; thence is the Shepherd, *the Stone of Israel*," (Gen. xlix. 24.) And in Isaiah: "Thus saith the Lord Jehovah, Behold I lay in Zion for a foundation *a stone, a tried stone*, a precious corner-stone, a sure foundation," (xxviii. 16.) And in David: "The *stone* which the builders refused, is become the head of the corner," (Psalm cxviii. 22.) The same is signified in Daniel by the *stone* cut out of the rock without hands, which broke in pieces Nebuchadnezzar's image, (ii. 34, 35, 45.) That stones signify truths, appears also from Isaiah: "By this shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin; when he maketh all the *stones of the altar as chalk-stones* that are beaten in sunder," (xxvii. 9;) where the stones of the altar signify truths in worship, which were dissipated. Again, in the same prophet: "Prepare ye the way of the people; cast up, cast up the highway, *make it stony with stones*,"* (lxii. 10;) where way and stones signify truths. So in Jeremiah: "I am against thee, O destroying mountain; I will roll thee down from the rocks, and I will make thee a mountain of *burning*: and they shall not take of thee a *stone* for a corner, or a *stone* for foundation," (li. 25, 26;) speaking of Babylon, where a mountain of burning is the love of self: by no stone being taken thence is signified, that no truth was thence to be derived.

1299. "And bitumen had they for loam."—That these words signify that they were principled in evil of lust instead of goodness, appears from the signification of bitumen, and from the signification of loam in the Word. The subject here treated of being concerning the building of the tower of Babel, such things are predicated of it as are used in building, and in the present case bitumen, as being a sulphureous and fiery substance, by which properties in the Word are signified evil lusts, especially such as originate in self-love. By bitumen, therefore, are here signified the evils of lusts, and also the falses thence derived, which likewise are evils, whereof the tower hereafter described is built. That this is the signification, appears from Isaiah: "It is the day of the vengeance of Jehovah:—

* This is not the true sense of the original, though the author's explanation seems to show, that, from some accidental circumstance, he so understood it. The Latin, *elapidate lapide*, is contradictory. The sense of the original is properly expressed in the common English version, which has *gather out the stones*; meaning, in the literal application, *remove the stumbling-blocks*; and then stones will bear their opposite signification, and denote falses. It is nowhere else explained by the author, and is only in one other place (n. 3142 of this work) quoted at length; and there it is given correctly, except that the proposition *e* before *lapide*, appears to be a misprint for *a*.—Ed.

the streams thereof shall be turned into *pitch*, and the dust thereof into *brimstone*, and the land thereof shall become *burning pitch*," (xxxiv. 8, 9 :) *pitch* and *brimstone* signify the falses and evils of lusts. Not to mention many other passages where they have a like signification.

1300. That loam or clay signifies the good of which the mind of the man of the church is formed, appears also from the Word ; as in Isaiah : " Now, Jehovah, thou art our Father : we are the *clay*, and thou our potter, and we all are the work of thy hand," (lxiv. 8 :) where clay signifies the man of the church himself, who is formed by the Lord ; consequently, the good of charity, which is the means of every man's formation, that is, reformation and regeneration. So in Jeremias : " As the *clay* in the hand of the potter, so are ye in my hand, O house of Israel," (xviii. 6 :) where the signification of clay is similar to what it was in the preceding passage. Whether we speak of building by clay, or of formation thereby, it amounts to the same.

1301. That these are the things which are here signified, may appear to every one, both from the signification of all the expressions occurring in this verse, and from this consideration : that mention is here made of things, such as the nature and quality of their stones, and of their loam, which would never have been worthy of being mentioned in the Word of the Lord, unless these arcana had been involved therein.

1302. Verse 4. *And they said, Come, let us build us a city and a tower, and the head thereof in heaven ; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth.* " And they said," signifies, that it was done : " let us build us a city and a tower," signifies, that they framed doctrine and worship ; a city is doctrine ; a tower is the worship of self : " and the head thereof in heaven," signifies, even to the having dominion over the things which are in heaven : " and let us make us a name," signifies, that thence they might derive the reputation of power : " lest haply we be scattered abroad upon the faces of the whole earth," signifies, that otherwise they would not be acknowledged.

1303. " And they said."—That these words signify that it was so done, follows from the series of the things treated of ; as where it was written above, " They said each man to his companion," to denote that it was begun ; for in the present chapter the nature and quality of Babel are described by a tower.

1304. " Let us build us a city and a tower."—That by these words is signified, that they framed doctrine and worship, may appear from the signification of a city, and from the signification of a tower, concerning which we shall speak presently. Such is the church, that when charity departs, and self-love

succeeds in its place, the doctrine of faith is nothing, except so far as it can be turned into the worship of self; nor is any thing holy in worship held in esteem, unless it be with a view to self, consequently except it be with a view to self-worship. This is the natural effect of self-love; for he who loves himself in preference to others, not only hates all who are not subservient to him, and shows no favor except to those who become his slaves, but also, where he is left unrestrained, exalts himself even above God. That this is the nature of self-love, when it is without control, has been shown me by lively experience in the other life. These are the things that are signified by a city and a tower. Self-love, with every evil lust originating therein, is of all things most filthy and profane, and is in its essence most infernal: hence it is easy to conceive what must be the nature and quality of that worship, which is grounded in, and influenced by, such a principle.

1305. That a city signifies doctrine, both genuine and heretical, was shown above, n. 402.

1306. That a tower here denotes the worship of self, appears from the signification of a tower. The worship of self consists in a man's exalting himself above another, even so as to be worshipped; wherefore self-love, which is haughtiness and pride, is called height, loftiness, and lifting up, and is described by all things which are high; as in Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day: for the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall," (ii. 11 to 18;) speaking of self-love, which is described by cedars, oaks, mountains, hills, and a tower, which are high and lifted up. Again, in the same prophet: "There shall be upon every high mountain, and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the towers fall," (xxx. 5;) in like manner denoting self-love, and self-exaltation in worship. Again, in the same prophet: "Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness: they kept up the watch-towers thereof, they raised up the palaces thereof; he brought it to ruin," (xxiii. 13;) speaking of Tyre, and the devastation thereof: watch-towers, expressed by another word, denote the phantasies thence derived. So in Ezekiel: "Behold, I am against thee, O Tyre; and I will cause many nations to come up against thee, and they shall destroy the walls of Tyre, and they shall break down her towers: I will also scrape her dust

from her, and I will make her as the top of a rock," (xxvi. 3, 4;) where towers are used in the same sense. The reason why self-love in worship, or the worship of self, is called a tower, is, because a city signifies doctrine, as was shown above, n. 402, and formerly cities were fortified with towers in which were guards: towers also were built in the boundaries or confines of a country, wherefore they were called towers of the guards or watchmen, (2 Kings ix. 17; xvii. 9; xviii. 8;) and watch-towers, (Isaiah xxiii. 13.) When, also, the church of the Lord is compared to a vineyard, the things appertaining to worship, and to the preservation thereof, are compared to a wine-press, and to a tower in the vineyard; as appears from Isaiah v. 1, 2; Matt. xxi. 33; Mark xii. 1.

1307. "And the head thereof in heaven."—That these words signify, even to the having dominion over all things in heaven, follows as a consequence from what has been said previously: for to have the head in heaven is to extend self-exaltation even to heaven; as also appears from the description given of Babel throughout the Word, and from what was said above concerning *lifting up the head*, n. 257. The love of self is that which least of all agrees with heavenly life, inasmuch as it is the root of all evils, not only of hatred, but also of revenge, of cruelty, and of adultery; and still less does it agree, when it enters into worship, and profanes it. The hells, therefore, consist of such as are under the influence of that love; and the more any of them desire to raise up their heads to heaven, so much the deeper do they depress themselves, and plunge themselves into severer punishments.

1308. "And let us make us a name."—That these words signify, that thence they might derive the reputation of power, may appear from the signification of making to themselves a name: for they were aware that every one is desirous to observe some kind of worship, this being a common principle even amongst all gentile nations. Every man, when he beholds the universe, and particularly when he contemplates the order of the universe, is naturally led to acknowledge a Supreme Being, and, through a desire of promoting his own welfare, to worship that Being: there is, besides, an inward dictate leading to the same result; which is an effect of the Lord's influx by the angels that are attendant on every man: where this is not the case, man is under the dominion of infernal spirits, and does not acknowledge a God. They who build towers of Babel, being aware of this, make to themselves a name by doctrinals and holy things, otherwise they could not be worshipped; which is signified, in what presently follows, by this circumstance, that otherwise they should be scattered abroad over the faces of the whole earth, that is, should not be acknowledged. Hence also it follows, that in proportion as such can raise their heads

higher towards heaven, they make themselves more of a name. Their dominion is the greatest over such as have some principle of conscience, for these they lead at pleasure whithersoever they will; but those who have not this principle, they govern and rule by various external bonds.

1309. "Lest haply we be scattered abroad upon the faces of the whole earth."—That by these words is signified that otherwise they would not be acknowledged, follows as a consequence from what has been said; for to be dispersed over the face of the whole earth, is to perish from their sight, consequently, not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower, which the sons of men built.* By "Jehovah came down," is signified judgment upon them: "to see the city and the tower," signifies, on account of their having perverted doctrine and profaned worship: "which the sons of men built," signifies, which they framed to themselves.

1311. That by "Jehovah came down," is signified judgment upon them, appears from what goes before, and from what follows, and also from the signification of the expression *to come down*, when applied to Jehovah. It appears from what goes before, because the subject there treated of is concerning the building of the city and tower of Babel: it appears from what follows, where the subject treated of is concerning the confusion of their language and their dispersion: and it appears from the signification of the expression *to come down*, when applied to Jehovah, this expression being predicated in cases of the performance of judgment. Jehovah, or the Lord, is everywhere present, and knows all things from eternity: wherefore it cannot be said of him that he comes down to see, except in the literal sense only, the language of which is framed according to appearances with man: but in the internal sense it is not so, for in that sense things are exhibited, not as they are according to appearances, but as they are in themselves: wherefore, in the present case, to come down to see, signifies judgment. Judgment is spoken of as taking place when evil is brought to its height, or, as it is expressed in the Word, when it is come to its consummation, or when iniquity is consummated. The case herein is this. All evil has its boundaries or limits as far as which it is permitted to go: but when it is carried beyond these limits, the guilty party runs into the punishment of evil, and this both in general and particular cases. The punishment of evil is what is then called judgment: and as it appears at first as if the Lord did not see or notice the existence of evil, (for when man does evil with impunity, he supposes that the Lord does not regard it; but when he comes to suffer punishment, he then first thinks that the Lord sees him, yea, that the Lord punishes him,) therefore it is said, according to such

appearances, that Jehovah came down to see. To come down is predicated of Jehovah by reason of his being called the Most High, or of its being said that he is on high: but this also is spoken according to appearance, since he is not in the highest parts, but in the inmost, wherefore highest and inmost have the same signification in the Word. Judgment, or the punishment of evil, is exhibited as taking place in the lower and lowest parts; and therefore Jehovah is said to descend; as in David: "Bow the heavens, O Jehovah, and *come down*; touch the mountains, and they shall smoke; cast forth thy lightning and *scatter them*," (Psalin cxliv. 5, 6;) where also is described the punishment of evil, or judgment. So in Isaiah: "Jehovah Zebaoth shall *come down* to fight upon mount Zion and upon the hill thereof," (xxxii. 4.) Again, in the same prophet: "O that thou wouldest *come down*, that the mountains might flow away at thy presence," (lxiv. 1, 2;) where to come down in like manner denotes punishment or judgment upon evil. So in Micah: "Behold, Jehovah cometh forth out of his place, and will *come down*, and tread upon the high places of the earth; and the mountains shall be molten under him," (i. 3, 4.)

1312. "To see the city and the tower."—That these words signify on account of their having perverted doctrine and profaned worship, appears from the signification of a city and tower, as shown above.

1313. "Which the sons of men built."—That these words signify, which they framed to themselves, appears without explanation. The sons of men here spoken of are the sons of the church, for they who are not members of the church, and have not amongst them the knowledges of faith, are not capable of framing such things. That such cannot profane holy things, was shown above, n. 301, 302, 303, 593.

1314. Verse 6. *And Jehovah said, Behold the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.* By "Jehovah said" is signified, that it was so. "Behold, the people is one, and they have all one lip," signifies, that they all had one truth of faith, and one doctrine: "and this they begin to do," signifies, that now they were beginning to become of a different quality: "and now nothing will be restrained from them which they have imagined to do," signifies, unless their state be now changed.

1315. That by "Jehovah said," is signified that it was so, appears from this consideration: that what is here related, as was shown above, is not a true or real history but a composition arranged in an historical form; when, therefore, it is said, "Jehovah said," nothing else can be signified, as has been abundantly shown above.

1316. "Behold, the people is one, and they have all one

lip.”—That these words signify that they all had one truth of faith, and one doctrine, appears from the signification of people, as denoting the truth of faith; and from the signification of lip as denoting doctrine. That people signifies the truth of faith, that is, those who are principled in the truth of faith, was shown above, n. 1259; and that the lip signifies the doctrine of faith, was shown above at the first verse of this chapter. The people is called one, and the lip one, when all have for an end the general good of society, the general good of the church, and the kingdom of the Lord; for in this case the Lord is in the end, from whom they all form a one. But where each regards his own private good as his end, the Lord cannot possibly be present. This very thing, man’s *proprium*, or what is purely his own, excludes and removes the Lord; for the man who regards this as his end bends and inclines the general good of society, and that of the church, yea, and the kingdom of the Lord, towards himself, and this to such a degree, as if they only existed for him: thus he takes away from the Lord what is his, and substitutes himself in its place. When this is man’s ruling principle, it communicates its influence to all his thoughts, yea, to the minutest particulars of his thoughts; as is universally the case with whatever has the supreme rule in the mind. This does not appear so manifestly in the life of the body, as in the other life: there a man’s ruling principle manifests itself by a certain sphere, which is perceived by all around him; and this sphere, exhaling, as it does, from every particular of his constitution, is of the same nature and quality as himself. The sphere of a person who regards himself in all things, appropriates to itself, and, as it is there said, absorbs every thing which favors him; consequently, it absorbs all the delight of the spirits around him, and destroys all their freedom: it becomes unavoidable, therefore, that such a one should be separated from their society. But when the people is one, and the lip or language one, that is, when the general good of all is regarded as the chief end, then one never appropriates to himself the delight of another, or destroys another’s freedom, but, as far as he is able, promotes and increases them. Hence the heavenly societies are as a one, and this solely in consequence of their mutual love received from the Lord. The case is similar in the church.

1317. “And this they begin to do.”—That these words signify that they were beginning to become of a different quality, may appear from the series of the things treated of. Their beginning to do, signifies thought or intention, consequently the end proposed; as also appears from what immediately follows: “And now nothing will be restrained from them which they have imagined to do.” The reason that, in the internal sense, the end proposed is here signified, is, because the end

proposed by man is what regards the Lord alone. Howsoever his thoughts and actions are modified, which may be in innumerable ways, provided the end proposed be good, they also are all good; but if the end be evil, they are all evil: the end proposed is that which rules in every particular thing that a man thinks and does. The angels attendant on man, being angels of the Lord, rule and govern nothing appertaining to man but his ends; and when they govern these, they govern also his thoughts and deeds, since all the thoughts and deeds are dependent on the end. The end proposed by man is his very life, and all that he thinks and does derives life from it, because, as just observed, they are dependent upon it: wherefore, as is the end proposed, such is the life of man. The end is nothing but the love; for it is not possible that man should regard any thing as an end but what he loves. He whose thoughts and actions are at variance, still has for his end that which he loves; and even in his hypocrisy and deceit there is an end proposed, which is self-love, or the love of the world, and the delight of life thence derived. Hence every one may conclude, that such as a man's love is, such is his life. This then is what is here signified by their beginning to do.

1318. "And now nothing will be restrained from them which they have imagined to do."—That these words signify, unless their state be now changed, may appear from what follows. The internal sense of the Word is of such a nature, that it has a continual respect to what follows and to the conclusion, although nothing of this appears in the literal sense. They who are of such a nature and quality as has been above described, unless their state were changed, would be restrained in nothing which they imagine to do: that their state accordingly was changed, appears from what follows. The thought or imagination of doing is nothing else than the intention, that is, the end proposed. The end proposed by man can by no means be restrained or prohibited, that is, be changed, unless his state be changed; for the end proposed, as just observed, is the very essential life of man: but when the state is changed, the end proposed is also changed, and with the end proposed the thought or imagination. The nature of the change of state which took place with the man of this church, will be shown, by the divine merey of the Lord, in what follows.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.* "Come, let us go down," signifies that thus judgment was accomplished: "and there confound their lip," signifies, that none of them had truth of doctrine: "that they may not hear each man the lip of his companion," signifies, that they were all discordant, or at variance one with another.

1320. "Come, let us go down."—That by these words is

signified, that thus judgment was accomplished, appears from what was said above, verse 5, concerning the signification of the expression *to go down*. The reason why it is said in the plural number, Let *us* go down and confound their lip, is, because it is the execution of judgment, which is effected by means of spirits, and those, in fact, evil ones.

1321. "And there confound their lip."—That these words signify, that none of them had truth of doctrine, may appear from the signification of lip, as denoting doctrine, concerning which signification, see above, verse 1: hence it follows, that to confound their lip is to confound those things which appertain to doctrine, that is, the truth of doctrine. To confound, signifies, in the internal sense, not only to darken, but also to obliterate and dissipate, so as to leave no truth remaining. When self-worship takes place of the worship of the Lord, then not only every truth is perverted, but it is also abolished, till at length what is false is acknowledged as truth, and evil as good: for all the light of truth is from the Lord, and all darkness is from man; and when, in worship, man succeeds in the place of the Lord, the light of truth becomes darkness; and then light is seen as darkness, and darkness as light. Such also is the life of such persons after death, the life of falsehood is to them as light, but the life of truth is to them as darkness: the light however of such life is changed into mere darkness, when they approach towards heaven. Whilst they are in the world, such persons can indeed speak what is true, and deliver it with eloquence and apparent zeal, and, by reason of a continual reflection on themselves which accompanies all their discourse, they seem to themselves as if they really thought as they speak: as, however, the end they have in view is self-worship, their thoughts are influenced by that end, so as not to acknowledge any thing to be true, but in proportion as self is regarded in it. When a man, in whose mouth is truth, is thus disposed in his heart, it is very evident that he is not in possession of the truth: and this manifestly appears in the other life, where such persons do not only not acknowledge the truth, which they have made profession of whilst they lived in the body, but also bear hatred towards it, and persecute it; which they do in proportion to the degree in which their self-conceit or self-worship is not removed.

1322. "That they may not hear each man the lip of his companion."—That these words signify, that they were all discordant or at variance with each other, may appear from the words themselves. Not to hear the lip of a companion, is, not to acknowledge what another says, and, in the internal sense, not to acknowledge what another teaches, or his doctrine, for the lip is doctrine, as was shown above at verse 1: they acknowledge it indeed with the mouth, but not with the heart, which

is, in fact, no acknowledgment at all. The case in this respect is like that of evil spirits in the other life, who, as well as the good, are divided into distinct societies, but are kept in conjunction together by this, that they are bound by similar phantasies and lusts, so that they act as one in respect to the persecution of whatever is true and good; thus there is a sort of common tie whereby they are kept united together; but as soon as this common tie is dissolved, one rushes violently against another, and it is their highest delight each to torture his companion. The case is the same with such doctrine and self-worship in the world: the worshippers are joined sufficiently close together in the acknowledgment of doctrinals and rituals, but the common tie which keeps them together is self-worship: so far as they can partake in this themselves, they adhere to that acknowledgment; but so far as they cannot partake, or have hope of partaking, they are disunited; by reason, as just observed, that such worshippers are not in possession of any truth, but false persuasion is with them in the place of truth, and evil in the place of good. This then is what is signified by each man's not hearing the lip of his companion.

1323. Verse 8. *And Jehovah dispersed them thence over the faces of the whole earth, and they ceased to build the city.* By "Jehovah dispersed them over the faces of the whole earth," is signified here, as above, that they were not acknowledged: by "and they ceased to build the city," is signified, that such doctrine was not received.

1324. That by "Jehovah dispersed them over the faces of the whole earth," is signified that they were not acknowledged, appears from what was said above, at verse 4, where the same words occur.

That by "they ceased to build the city," is signified, that such doctrine was not received, appears from the signification of a city, as denoting doctrine, according to what was shown above, n. 402, and also from what was said before, at verses 4 and 5, concerning the building of a city and a tower. Hence it appears that such doctrine, or such worship, which is inwardly full of self-love or self-worship, was not permitted in this ancient church; and this for a reason which will be mentioned presently.

1325. Verse 9. *Wherefore he called the name thereof Babel, because there Jehovah confounded the lip of the whole earth. And thence Jehovah dispersed them over the faces of the whole earth.* "Wherefore he called the name thereof Babel," signifies, such worship: "because there Jehovah confounded the lip of the whole earth," signifies the state of this ancient church, that internal worship began to perish; earth is the church. "And thence Jehovah dispersed them over the faces

of the whole earth," signifies, that internal worship was annihilated.

1326. "Wherefore he called the name thereof Babel."-- That these words signify such worship, viz., the kind and quality of the worship signified by Babel, appears from what has been said heretofore concerning the worship here spoken of, viz., that it was inwardly full of self-love, consequently of every thing most filthy and profane. Self-love is nothing else but man's *proprium* or selfhood, and it has been already shown, n. 210, 215, how filthy and profane this *proprium* is. From self-love, or *proprium*, flow all evils, as hatred, revenge, cruelty, adultery, deceit, hypocrisy, impiety; wherefore when self-love, or *proprium*, is within man's worship, those evils are within it also, but with a difference and degree as to measure and quality, proportioned to the influence of that love; hence comes all profanation of worship. The truth of the case therefore is this; in proportion to the measure of self-love or *proprium* that intrudes itself into man's worship, internal worship recedes, or is annihilated. Internal worship consists in the affection of goodness and the acknowledgment of truth; but in proportion as self-love or *proprium* comes in, or enters, the affection of goodness and the acknowledgment of truth recede or go out. What is holy can by no means abide with what is profane, any more than heaven can abide with hell, but one must needs retire from the other. Such is the state and order which prevail in the Lord's kingdom. This is the reason that with such, whose worship is called Babel, there cannot exist any internal worship, but what they inwardly worship is somewhat dead, and, indeed, like a dead carcass: hence it is evident of what quality their external worship is, when its inward principle is thus corrupt. That Babel is such worship, appears from every part of the Word where Babel is described: as in Daniel, where the image which Nebuchadnezzar king of Babel, or Babylon,* saw in a dream, the head of which was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet partly of iron and partly of clay, signifies, that true worship at length became such worship as is called Babel; wherefore also a stone cut out of a rock brake in pieces the iron, the brass, the clay, the silver, and the gold, (Dan. ii. 31, 32, 44, 45.) The image of gold, which Nebuchadnezzar king of Babel set up to worship had a like signification, (Dan. iii. 1 to end.) The like is signified also by the king of Babel with his lords drinking wine out of the vessels of gold, which were brought from the temple at Jerusalem, and praising the gods

* It may be needful here to remark to the unlearned reader, that Babel and Babylon are the same,—the place which by the Hebrews was called Babel being called Babylon by the Greeks.

of gold, of silver, of brass, of iron, and of stone; on which account appeared the writing on the wall, (Dan. v. 1 to end.) The like also is signified by Darius the Mede requiring to be worshipped as a god, (Dan. vi. ;) and likewise by the four beasts appearing in a dream to Daniel, (vii. 1 to end ;) and also, by the beast and by Babylon in the Revelation. That such worship was signified and represented, appears plainly, not only from Daniel and John, but likewise from the prophets; as in Isaiah: "Their faces shall be faces of the flames.—The stars of the heavens 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.—The wild beasts 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 satyrs shall dance there, and wild beasts of the islands [*iim*] shall cry in her palaces, and dragons in the pleasant houses," (xiii. 8, 10, 21, 22 :) speaking of *Babel*; where the internal of such worship is described by faces of flames, which are evil lusts, and by the stars not shining, which are the truths of faith, and by the sun being darkened, which is holy love, and by the moon not shining, which is the truth of faith, and by *ziim*, *ochim*, the daughters of the owl, satyrs, *iim*, and dragons, which are the interior principles of such worship, inasmuch as such things appertain to self-love or *proprium*; wherefore also, in the Revelation, *Babylon* is called "the mother of whoredoms and abominations," (Rev. xvii. 5;) and again, "a habitation of dragons, and a cage of every unclean spirit, and of every unclean and hateful bird," (xviii. 2:) whence it is evident, that when such things dwell within, nothing of goodness and truth can abide there, and that in proportion as such things enter, in the same proportion the good principles of affection, and the truths of faith, recede. Such things are also called the graven images of the gods of *Babel*, (Isaiah xxi. 9.) That *Babel* is self-love or *proprium* when contained in worship, or that it is self-worship, appears evidently in Isaiah: "Take up this parable against the *king of Babel*.—Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God; I will sit also on the mount of meeting together, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High—yet thou shalt be brought down to hell," (xiv. 4, 13, 14, 15;) where it is evident that *Babel* is that which wishes to be worshipped as a God, that is, that it is self-worship. Again in the same prophet: "Come down and sit in the dust, O virgin daughter of *Babel*; sit on the earth, there is no throne, O daughter of the *Chaldeans*.—For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy wisdom and thy knowledge it hath averted thee; thou hast said in thy heart, I am, and

there is none besides as I," (xlvii. 1, 10.) So in Jeremiah: "Behold, I am against thee, O destroying mountain, that destroyest all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and I will make thee a mountain of burning.—Though *Babel* should mount up to the heavens, and though she should fortify the height of her strength, from me shall spoilers come upon her," (li. 25, 53 :) hence also it appears that *Babel* is self-worship. That such self-worshippers have no light of truth, but mere darkness, that is, that they have not the truth of faith, is thus described in Jeremiah: "The word that Jehovah spake against *Babel* against the *land of the Chaldeans*:—Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast," (li. 1, 3 :) the north signifies darkness, or what is not true; the departure of man and of beast denotes the deprivation of good. See more concerning *Babel* below, at verse 28; where *Chaldea* is treated of.

1327. That by "Jehovah confounded the lip of the whole earth," is signified the state of this ancient church, in that internal worship began to perish, appears from this circumstance, that it is called the lip of the whole earth, and not, as above, verse 7, the lip of those who began to build a city and a tower: by the face of the whole earth is signified the state of the church, for the earth is the church, as was shown above, n. 662, 1066. The ease with the churches after the flood was this: there were three churches which are specifically mentioned in the Word, viz., the first ancient church, which was named from Noah; the second ancient church, which had its name from Heber; and the third ancient church, which had its name from Jacob, and afterwards from Judah and Israel. As to what concerns the first church, which was called Noah, it was as a parent of the succeeding ones, and, as is usual with churches in their beginnings, it was more pure and unspotted; as appears also from the first verse of this chapter, where it is said, that it had one lip, that is, one doctrine, charity being accounted the essential by all the members of the church. But this church also, as is usual with other churches, in process of time began to fall away, owing principally to this circumstance, that several of its members began to affect self-worship in order thereby to be distinguished above the rest, as appears from verse 4 above: "For they said, Let us build us a city and a tower, and the head thereof in heaven; and let us make us a name." Such persons could not be otherwise in the church than as a kind of leaven, or as a firebrand causing a general conflagration. When, from this cause, the danger of the profanation of what is holy (spoken of above, n. 571, 582) threatened the church, its state, by the Lord's providence, was changed after this manner,

namely, that its internal worship perished, whilst the external remained; which is here signified by Jehovah's confounding the lip of the whole earth. Hence also it appears, that such worship as is called Babel did not prevail in the first ancient church, but in the succeeding churches, when men began to be worshipped as gods, especially after death, whence came so many gods of the Gentiles. The reason why it was permitted that internal worship should perish, and external remain, was, in order to prevent the profanation of what is holy, which brings with it eternal damnation. None can profane what is holy, except such as are in possession of the knowledges of faith, and at the same time acknowledge them; and they who are not in possession of them cannot acknowledge them, much less can they profane them. Internal things are those which are capable of being profaned, because it is in them that the principle of holiness resides, but not in things external. The case, in this respect, is like that of a man who does what is evil, and yet does not think evil; in which case the evil which he does cannot be imputed to him, any more than it can be imputed where it was not done intentionally, or where the perpetrator is not possessed of rationality. Thus he who does not believe in a life after death, but still performs external worship, cannot profane the things appertaining to eternal life, because he does not believe their existence: but it is otherwise with those who are acquainted with and acknowledge them. This likewise is the reason why it is permitted a man rather to live immersed in pleasures and lusts, and thereby to remove himself from things internal, than to come to the knowledge and acknowledgment of them, and to profane them. For this cause it is permitted the Jews at this day to immerse themselves in avarice, that thereby they may be further removed from the acknowledgment of internal things; because they are such a people, that if they did acknowledge them, they would certainly profane them: nothing more removes the mind from things internal than avarice, this being a lust in the lowest degree terrestrial. The case is similar with many within the church, and also with the Gentiles without the church; the latter, viz., the Gentiles, are least of all capable of profanation. This then is the reason why it is here said, that Jehovah confounded the lip of the whole earth, and that these words signify the state of the church on its becoming changed, which change consisted in its worship becoming external, not including within it any internal principle. The like was represented and signified by the Babylonish captivity, into which the Israelites, and afterwards the Jews, were carried; concerning which it is thus written in Jeremiah: "And it shall come to pass, that the nation and kingdom which will not serve the king of *Babel* [*Babylon*], and that will not put their neck under the yoke of the *king of Babel*, that nation

will I visit, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand," (xxvii. 8;) to serve the king of Babel, and to put the neck under his yoke, signifies to be altogether deprived of the knowledge and acknowledgment of the good and truth of faith, consequently of internal worship, which appears still plainer in the following passage in the same prophet: "Thus saith Jehovah of all the people in this city, your brethren that are not gone forth with you into captivity: thus saith Jehovah Zebaoth, Behold, I send upon them the sword, the famine, and the pestilence, and will make them like vile figs," (xxix. 16, 17;) to remain in the city, and not to go forth to the king of Babel, signifies those who were in possession of the knowledges of internal things, or of the truths of faith, and profaned them; upon whom it is said that the sword, the famine, and the pestilence should be sent, which are the punishments of profanation, and that they would become thus like vile figs. That by Babel are signified those who deprive others of all knowledge and acknowledgment of truth, was also represented and signified by these words in the same prophet: "I will give all Judah into the hand of the king of *Babel*, and he shall carry them away to *Babel*, and he shall smite them with the sword. Moreover, I will deliver all the wealth of this city, and all its labor, and all its precious things, and all the treasures of the kings of Judah—into the hands of their enemies, and they shall spoil them and take them away," (xx. 4, 5;) where by all wealth, all labor, all precious things, and all the treasures of the kings of Judah, in the internal sense, are signified the knowledges of faith. Again in the same prophet: "I will send and take all the families of the north, saith Jehovah, and Nebuchadnezzar the king of *Babel*—and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and will make them an astonishment, and a hissing, and perpetual desolations; and this whole land shall be a desolation," (xxv. 9, 11;) where the devastation of the interior things of faith, or of internal worship, is described by Babel: for where the worship of self prevails, there no truth of faith can remain, as was shown above; for self-worship destroys and lays waste, and leads away into captivity, all that is true; wherefore also Babel is called a destroying mountain, (Jer. li. 25.) See further what was said above concerning Babel, n. 1182.

1328. "And thence Jehovah dispersed them over the faces of the whole earth."—That these words signify that internal worship was annihilated, may appear from the signification of being dispersed, as denoting to be dissipated. In the least remote sense, the being dispersed over the faces of the whole earth, applies to those who wished to build the city of Babel;

but since these are such as deprive others of all knowledge of the truth, as just observed, by these words is signified at the same time the privation of internal worship, for the one is a consequence of the other, and here the consequence is what is signified, because it is the third repetition of the words. That the first ancient church was deprived of the knowledges of truth and goodness, appears from this consideration: that the nations which constituted that ancient church became for the most part idolaters, and still retained a sort of external worship. The lot of those who are idolaters out of the church, is not so bad as that of those who are idolaters within the church, the former being only external idolaters, whereas the latter are internal: this appears from what the Lord says, Luke xiii. 23, 28—30; Matt. viii. 11, 12. This then is the reason why the state of this ancient church was changed.

1329. Verse 10. *These are the generations of Shem. Shem was a son of a hundred years, and begat Arphaxad two years after the flood.* By “the generations of Shem,” are signified the derivations of the second ancient church; Shem is internal worship in general: “a hundred years,” signifies the state of this church in the beginning: “Arphaxad” was a nation so called, by which is signified science: “two years after the flood,” signifies a second postdiluvian church.

1330. That by “these are the generations of Shem,” are signified the derivations of the second ancient church, appears from the signification of generations, as denoting the origin and derivation of doctrinals and of worship, according to what was said above, n. 1145. Generations or nativities, in this and other parts of the Word, are only such as relate to the church, consequently such as relate to forms of doctrine and worship, which alone are the things implied or involved in the internal sense of the Word. When, therefore, any church is brought forth, mention is made of its generations or nativities; as in the case of the most ancient church, (Gen. ii. 4:) “These are the *generations* of the heavens and the earth:” in like manner, when other succeeding churches had birth before the flood, it is said, “This is the book of *the generations*,” (v. 1.) The case was the same with the churches after the flood, which were three, the first called Noah, the second named from Heber, the third from Jacob, and afterwards from Judah and Israel. When the first church is described, it begins with these words: “These are the *generations* of the sons of Noah,” (see the foregoing chapter, verse 1:) the second, which had its name from Heber, is in like manner described in this verse: “These are the *generations* of Shem:” the third also, in verse 27 of this chapter: “These are the *generations* of Terah.” Generations, therefore, signify nothing else but the origins and derivations of the forms of doctrine and worship of the church which is described. The reason why

the generations of this second church are reckoned from Shem, or why its beginning is described from Shem, is, because Shem signifies internal worship, and, in the present verse, the internal worship of this church; not that the internal worship of this church was such as was signified by Shem in the preceding chapter, but only that we are to understand the internal worship of this church.

1331. Hence then it appears that Shem denotes internal worship in general. What were the nature and quality of the internal worship, which prevailed in this church, appears from those who are successively named as derived from Shem, namely, that it was scientific; which is also confirmed by the numbers of years, when they are investigated and unfolded.

1332. That "a hundred years," signifies the state of that church in general, appears from what was said and shown above concerning numbers and years, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, as denoting times and states: but it would take too much room to explain the particular nature and quality of the states signified by a hundred years, and by the numbers of years which occur in the subsequent verses of this chapter; besides which, the subject is complicated.

1334. That Arphaxad was a nation so called, and that thereby is signified science, appears from what was said in the foregoing chapter, verse 24, n. 1226.

1335. That by "two years after the flood," is signified another postdiluvian church, may appear from this consideration, that by a year in the Word, as also by a day, and by a week, is signified a whole period, lesser or greater, of fewer or more years, yea, a period abstractedly, as may be seen from the passages quoted above, n. 488 and 893. The case is the same in respect to the expression here used, "two years after the flood," by which is signified a second period of the church, which was, when this second church commenced.

1336. Verse 11. *And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.* "Shem lived after he begat Arphaxad, five hundred years," signifies duration and state; Shem signifies here, as above, internal worship in general: Arphaxad signifies science: "and he begat sons and daughters," signifies doctrinals.

1337. That this is the signification of what is said in this verse, has no need of further proof, as it appears from what has been said and shown above concerning the same expressions. It may, however, be expedient just to observe, that the internal worship of this church was nothing else but a kind of scientific worship, consequently consisting in somewhat of love, which may be called the love of truth; for at the commencement of this church there was scarce any charity remaining, and of consequence scarce any faith, which originates in charity alone; as

appears also from what was said just above concerning the city and tower of Babel, viz., that Jehovah confounded the lip of the whole earth, (verse 9).

1338. "That to beget sons and daughters," signifies doctrinals, appears from the signification of sons, spoken of above, n. 264, 489, 490, 491, 533.

1339. Verse 12. *And Arphaxad lived thirty and five years, and begat Selah.* By "Arphaxad lived thirty and five years," is signified the beginning of the second state of this church, and also that state itself; by Arphaxad is signified here, as above, science: "and he begat Selah," signifies a derivation thence: Selah was a nation so named, by which is signified what appertains to science.

1340. That this is the signification of these words, has no need of further proof: that Selah was a nation so called, by which is signified what appertains to science, was shown above in the foregoing chapter, (verse 24).

1341. Verse 13. *And Arphaxad lived, after he begat Selah, four hundred and three years, and begat sons and daughters.* By "Arphaxad lived, after he begat Selah, four hundred and three years," is signified duration and state; Arphaxad here, as above, signifies science, and Selah, what appertains to science: "and he begat sons and daughters," signifies doctrinals.

1342. Verse 14. *And Selah lived thirty years, and begat Heber.* "Selah lived thirty years," signifies the beginning of a third state; Selah signifies here, as above, what appertains to science: "and he begat Heber," signifies derivation thence; Heber was a nation which was called the Hebrew nation, from Heber as its father, by which is signified the worship of the second ancient church in general.

1343. That Heber was a nation, which was named the Hebrew nation, from Heber as its father, and that by it is signified the worship of the second ancient church in general, appears from the historical parts of the Word throughout, where it is mentioned. From that nation, because a new worship commenced among them, all were called Hebrews who were principled in like worship. Their worship was such as was afterwards restored amongst the posterity of Jacob, and consisted principally in this, that they called their God Jehovah, and offered sacrifices. The most ancient church unanimously acknowledged the Lord, and called him Jehovah, as appears also from the first chapters of Genesis, and from other parts of the Word. The ancient church, that is, the church which was after the flood, also acknowledged the Lord, and called him Jehovah; especially they who maintained internal worship and were called the sons of Shem. The rest, who were in the practice of external worship, also acknowledged Jehovah, and worshipped him. But when internal worship became external, and particularly

when it became idolatrous, and when each nation began to have its own peculiar god as the object of its worship, then the Hebrew nation retained the name of Jehovah, and called their God Jehovah, and herein were distinguished from other nations. The posterity of Jacob in Egypt, together with external worship, lost also the practice of calling their God Jehovah, as did even Moses himself; wherefore they were first of all instructed that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob, as may appear from the following passage: "Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, *Jehovah the God of the Hebrews* hath met with us; now let us go, we beseech thee, three days' journey into the wilderness, that we may *sacrifice unto Jehovah our God*," (Exod. iii. 18 :) and again: "Pharaoh said, Who is *Jehovah*, that I should hearken to his voice to let Israel go? I know not *Jehovah*, neither will I let Israel go. And they said, The *God of the Hebrews* hath met with us; let us go, we pray thee, three days' journey into the wilderness, that we may *sacrifice to Jehovah our God*," (Exod. v. 2, 3.) That the posterity of Jacob in Egypt lost, together with the worship, also the name of Jehovah, may appear from the following passage: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, *I am that I am*: and he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah the God of your fathers*, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is *my name* for ever," (Exod. iii. 13—15.) Hence it is plain that even Moses knew not the name of Jehovah, and that they were distinguished from other nations by the name of Jehovah the God of the Hebrews. Hence also, in other places, Jehovah is called the God of the Hebrews: "Thou shalt say unto Pharaoh, *Jehovah the God of the Hebrews* hath sent me unto thee," (Exod. vii. 16 :) "Go in to Pharaoh, and say unto him, Thus saith *Jehovah the God of the Hebrews*," (Exod. ix. 1, 13 :) Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith *Jehovah the God of the Hebrews*," (Exod. x. 3.) And in Jonah: "I am a *Hebrew*, and I fear *Jehovah* the God of the heavens," (i. 9.) And also in Samuel: "When the Philistines heard the voice of the shout, they said, What meaneth the voice of this great shout in the camp of the *Hebrews*? And they understood that the ark of *Jehovah* was come into the camp. And the Philistines said,—Woe unto us! who shall deliver us out of the hand of these *mighty gods*? these are the *gods* that smote the Egyptians with all the plagues

in the wilderness.—Quit yourselves like men, O ye Philistines, that ye be not servants unto the *Hebrews*,” (1 Sam. iv. 6, 8, 9;) where also it appears, that the nations were distinguished by their gods, according to their names, and that the Hebrew nation was distinguished by having for their God Jehovah. That sacrifices constituted another essential of the worship which prevailed with the Hebrew nation, appears also from the passages just quoted, (Exod. iii. 18; v. 2, 3;) and also from this circumstance, that the Egyptians abominated the Hebrew nation on account of this worship; as appears from the following passage: “And Moses said, It is not meet so to do, for *we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo! we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?*” (Exod. viii. 26;) wherefore also the Egyptians abominated the Hebrew nation to such a degree, that they refused to eat bread with them, (Gen. xliii. 32.) Hence also, it appears, that the posterity of Jacob was not the only nation which bore the name of Hebrews, but that it was applied to all who practised such worship, whence the land of Canaan was called the land of the Hebrews, even in the time of Joseph: “Joseph said, I was stolen away from the *land of the Hebrews*,” (Gen. xl. 15.) That sacrifices were in use among the idolatrous nations in the land of Canaan, is abundantly evident, for they sacrificed to their gods, to Baal and others. Balaam, likewise, who was of Syria, where Heber dwelt, and whence the Hebrew nation came, not only offered sacrifices, before the posterity of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was of Syria, whence the Hebrew nation came, see Numb. xxiii. 7; that he offered sacrifices, see Numb. xxii. 39, 40; chap. xxiii. 1, 2, 3, 14, 29; that he called Jehovah his God, see Numb. xxii. 18, and the chapter throughout. It is said indeed of Noah (viii. 20,) that he offered burnt-offerings to Jehovah: this however is not a true historical circumstance, but a statement composed in an historical form, because by burnt-offerings was signified the holy principle of worship, as may be there seen. Hence then it appears what is signified by Heber, or by the Hebrew nation.

1344. Verse 15. *And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters.* “Selah lived after he begat Heber four hundred and three years,” signifies duration and state: Selah signifies here, as above, what appertains to science; Heber signifies here, as above, the worship of this church in general: “and begat sons and daughters,” signifies doctrinals.

1345. Verse 16. *And Heber lived four and thirty years, and begat Peleg.* “Heber lived four and thirty years,” signifies the beginning of the fourth state of this church; Heber denotes

here, as above, the worship of this church in general: “and begat Peleg,” signifies derivation thence; Peleg was a nation so named from him as its father, and by which is signified external worship.

That Peleg here signifies external worship, follows from the series of the derivations of worship, consequently from his derivation. In the foregoing chapter (verse 25) Peleg had another signification, derived from the meaning of the name itself, because it is there said that in his days the earth was divided, and because he there represented that church in conjunction with his brother Joktan.

1346. Verse 17. *And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.* “Heber lived after he begat Peleg four hundred and thirty years,” signifies duration and state; Heber and Peleg have the same signification here as above: “and begat sons and daughters,” signifies doctrinals relative to ritual observances.

1347. Verse 18. *And Peleg lived thirty years and begat Reu.* By “Peleg lived thirty years,” is signified the beginning of a fifth state; Peleg signifies the same here as above: “and begat Reu,” signifies derivation thence; Reu was a nation so named from him as its father, by which is signified worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.* By “Peleg lived after he begat Reu two hundred and nine years,” is signified duration and state; Peleg and Reu have the same signification here as above: and “begat sons and daughters,” signifies ritual observances.

1349. Verse 20. *And Reu lived thirty and two years and begat Serug.* By “Ren lived thirty and two years,” is signified the beginning of a sixth state; Reu has the same signification here as above: “and begat Serug,” signifies derivation thence; Serug was a nation so named from him as its father, and by which is signified worship in externals.

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.* “Reu lived after he begat Serug two hundred and seven years,” signifies duration and state; Reu and Serug have the same signification here as above: “and begat sons and daughters,” signifies the ritual observances appertaining to such worship.

1351. Verse 22. *And Serug lived thirty years and begat Nahor.* By “Serug lived thirty years,” is signified the beginning of the seventh state of this church; Serug has the same signification here as above: “and begat Nahor,” signifies derivation thence; Nahor was a nation so named from him as its father, and by which is signified worship verging towards such as is idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.* "Serug lived after he begat Nahor two hundred years," signifies duration and state; Serug and Nahor have the same signification here as above: "and begat sons and daughters," signifies the ritual observances of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years and begat Terah.* "Nahor lived nine and twenty years," signifies the beginning of the eighth state of this church; by Nahor is signified here, as above, worship verging towards such as is idolatrous: "and begat Terah," signifies derivation thence; Terah was a nation so named from him as its father, and by which is signified idolatrous worship.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.* "Nahor lived after he begat Terah a hundred and nineteen years," signifies duration and state; by Nahor is signified here, as above, worship verging towards such as is idolatrous; by Terah is signified idolatrous worship: "and begat sons and daughters," signifies idolatrous ritual observances.

1355. Verse 26. *And Terah lived seventy years and begat Abram, Nahor, and Haran.* By "Terah lived seventy years," is signified the beginning of a ninth state, which is the last; Terah signifies here, as above, idolatrous worship: "and begat Abram, Nahor, and Haran," signifies derivations thence; Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters.

1356. That by Terah is signified idolatrous worship, may appear from the derivations spoken of from verse 20 to the present verse. This second ancient church degenerated from a sort of internal worship, and became so adulterated, as at last to be idolatrous; according to what happens with churches in general, which commonly proceed from their internals to externals, and at last sink into externals alone, to the utter obliterating of every thing internal. That this was the case with the church here spoken of, insomuch that a great part of its members did not acknowledge Jehovah to be God, but worshipped other gods, appears from the following passages in Joshua: "Joshua said unto all the people, Thus saith Jehovah, the God of Israel: Your fathers dwelt beyond the river in old time, *Terah*, the father of *Abram*, and the father of *Nahor*, and they served other gods," (xxiv. 2.) "Now therefore fear Jehovah, and serve him in sincerity and in truth, and put away the gods whom your fathers served beyond the river, and in Egypt, and serve ye Jehovah; and if it seem evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods whom your fathers served, who were beyond the rivers, or the gods of the Amorites," (verses 14, 15:) whence it appears

manifestly that Terah, Abram, and Nahor, were idolaters. That Nahor was a nation given to idolatrous worship, appears also from the case of Laban the Syrian, who lived in the city of Nahor, and worshipped images or teraphim, which Rachel took away, (Gen. xxiv. 10 ; xxxi. 19, 26, 32, 34 :) and that Abram had one God, Nahor another, and their father, or Terah, another, appears from Gen. xxxi. 53. It is also expressly declared, concerning Abram, that Jehovah was not known to him : " I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty [in God Schaddai], and *by my name Jehovah was I not known to them,*" (Exod. vi. 3.) Hence it is evident how much this church, as established in this nation, fell away, and declined into idolatrous worship, which is here signified by Terah ; and as it is signified by Terah, so it is also by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry ; the first is grounded in self-love, the second in the love of the world, and the third in the love of pleasure. All idolatrous worship centres in one or other of these as its end. The worship of idolaters can have no other end, because they have no knowledge of eternal life, nor concern about it, and even deny its existence. These three kinds of idolatry are signified by the three sons of Terah.

1358. That Abram, Nahor, and Haran were persons from whom also nations were named, which were idolaters, appears from the historical parts of the Word. This has been already shown with respect to Nahor ; for the city itself was called the city of Nahor, (Gen. xxiv. 10.) Cities at that time were no other than families which dwelt together, and several families formed a nation. That several nations were born of Abraham, appears not only from the posterity of Ishmael, or the Ishmaelites, but also from the posterity of several of his sons which he had by his wife Keturah, who are mentioned by name, Gen. xxv. 1—4.

1359. Verse 27. *And these are the generations of Terah : Terah begat Abram, Nahor, and Haran. And Haran begat Lot.* " These are the generations of Terah," signifies origins and derivations of idolatry, whence came the representative church : Terah was the son of Nahor, and also a nation named from him as its father ; and by him is signified idolatrous worship : Abram, Nahor, and Haran were sons of Terah, and also nations named from them as their fathers ; and by them are here signified several derivative kinds of idolatrous worship : from Lot also came two nations who were idolaters.

1360. That " these are the generations of Terah," signifies origins and derivations of idolatry, whence came the representative church, appears from the signification of generations, as denoting origins and derivations ; according to what was shown

at verse 10, of this chapter. The subject now treated of is the third church after the flood, which arose when the second church, spoken of from verse 10 to the present verse, became idolatrous in Terah. That Terah, Abram, Nahor, and Haran were idolaters, has been already shown; and moreover, that the nations derived from them were so, as the Ishmaelites and Midianites, and others, who were of the posterity of Abram; besides others in Syria descended from Nahor; and likewise the Moabites and Ammonites, who were the posterity of Lot.

1361. That the church, from being idolatrous, became representative, is a truth which cannot be known, unless it be first known what is meant by a representative. The things which were represented in the Jewish church, and in the Word, are the Lord and his kingdom, consequently the celestial things appertaining to love, and the spiritual things appertaining to faith; besides many other things connected with the former, as are all those belonging to the church. The things representing are either persons, or things existing in the world, or on the earth, in short, whatever is an object of the senses, insomuch that there is scarce any object but what is capable of being a representative. It is, however, a general law of representation, that the person or thing which bears the representation is not at all reflected on, but only that which is represented. As for example: Every king, whosoever he was, whether in Judah, or in Israel, or even in Egypt and other places, might represent the Lord; their regal function being representative of itself, whence even the very worst of kings might sustain this representation; as was done by Pharaoh, who exalted Joseph over the land of Egypt, by Nebuchadnezzar in Babylon, (Dan. ii. 37, 38,) by Saul, and the rest of the kings of Judah and of Israel, of whatsoever character they might be: it was involved in the ceremony of anointing them, by virtue of which they were called the anointed of Jehovah. In like manner all priests, how many soever they were, represented the Lord; the priestly office being representative of itself, whence even wicked and impure characters could sustain this representation as well as others; because, in representatives, the private character of the person bearing the representation is not at all reflected on. Nor was representation confined to men only, but it extended also to beasts, as in the case of all those which were offered in sacrifice; lambs and sheep representing things celestial, whilst doves and turtles represented things spiritual; and rams, goats, bullocks, and oxen, being equally representative, but of things celestial and spiritual in a lower degree. And as animated existences bore their representations, so also did things inanimate; as the altar, yea, the very stones of the altar; likewise the ark and tabernacle with all their appurtenances, as also the temple with all things belonging to it, as may be obvious to every one;

consequently, the lamps, the bread, and Aaron's garments. Nor was representation confined to these things only, but it included all the rites observed in the Jewish church. In the ancient churches, representatives extended to all objects of the senses; as mountains and hills; valleys, plains, rivers, brooks, fountains, and pools; groves and trees in general, and each species of tree in particular, insomuch that every tree had some determinate signification: and thus when the significative church ceased, these objects became representative. From these remarks, then, may appear what is meant by representatives. And whereas things celestial and spiritual, or such as belong to the Lord's kingdom both in heaven and on earth, were thus capable of being represented, not only by men of whatsoever quality, but also by beasts and by things inanimate, it is evident what is meant by a representative church. The case with respect to representatives was this; that, in the sight of spirits and angels, all things appeared holy which were done according to the appointed rites; as when the high-priest washed himself with water, when he ministered in his pontifical vestments, or when he stood before the lighted candles, whatsoever he might be in his private character, were he even the most impure of mankind, and even in heart an idolater: so also in regard to the other priests; for, as just observed, in representatives the person was not reflected on, but the thing represented, altogether abstractedly from the person; and abstractedly, likewise, from the oxen, bullocks, and lambs which were sacrificed, and from the blood which was poured out about the altar, and also from the altar itself, &c. After all internal worship had perished, and had become not only merely external, but also idolatrous, this representative church was instituted, in order that there might be some sort of conjunction between heaven and earth, or between the Lord, through heaven and man, after that conjunction had perished which had been before preserved by the internals of worship. But the nature and quality of this conjunction, effected by representatives alone, will, by the divine mercy of the Lord, be spoken of hereafter. Representatives do not commence till the next chapter, all the contents of which, and of those which follow, both generally and particularly, are purely representative. The subject here treated of is the state of those who were the fathers of those that formed the representative church, before some of them and their posterity became representative characters. As has been shown above, they were in the practice of idolatrous worship.

1362. That Terah was the son of Nahor, and was also a nation named from him as its father, and that by him is signified idolatrous worship, was shown above. That Terah was a nation, may appear from this consideration; that the nations which sprung from his sons acknowledged him as their father, in the

same manner as the sons of Jacob, or the Jews and Israelites, and likewise the Ishmaelites, Midianites, and others, acknowledged Abram as their father, and as the Moabites and Ammonites acknowledged Lot as theirs: although these nations were not named from those patriarchs, but from their sons, they nevertheless all acknowledged their common father, and called themselves his sons, as the sons of Terah, or the sons of Abram, or the sons of Lot; wherefore by each of those patriarchs is signified a nation in a general sense; and such is here the signification of Terah, Abram, Nahor, and Lot, they being the stock or root of the nations which descended from them. This may also be illustrated by the case of the posterity of Jacob, all of whom were named from his twelve sons, but are nevertheless called Jacob and Israel, and likewise the seed and sons of Abraham, (John viii. 33, 39.)

1363. That Abram, Nahor, and Haran, were the sons of Terah, and were also nations named after those individuals as their fathers, and that by them are here signified divers kinds of idolatrous worship, appears from what has been shown above, and also from this consideration; that by Terah, whose sons they were, is signified idolatry. But what particular kinds of idolatrous worship are here signified by the three sons of Terah, and afterwards by Lot the son of Haran, may appear from a consideration of the several sorts of idolatrous worship. These in general are four, one more interior than another, the three more interior kinds being as the sons of one parent, and the fourth as the son of the third. Idolatrous worship may be either internal or external; the internal is what brings man under condemnation, but the external not so much so. In proportion as idolatrous worship is of a more interior nature, the more it condemns: but in proportion as it is more external, it condemns less. Internal idolaters do not acknowledge a God, but adore themselves and the world, and make idols of all their lusts: whereas, external idolaters may acknowledge a God, although they do not know who is the God of the universe. Internal idolaters are known by the life which they have acquired to themselves; and their idolatry is of a more interior kind, in proportion as their life so acquired departs from the life of charity: whereas external idolaters are known only by their worship, and, notwithstanding their being idolaters, they may still possess the life of charity. Internal idolaters are capable of profaning holy things, but external idolaters are not: wherefore external idolatry is tolerated in order to prevent such profanation; as may appear from what was said above, n. 571, 582, and at verse 9, n. 1327.

1364. That two idolatrous nations descended from Lot, appears from the history of his two sons Moab and Ammi, whom he had by his daughters, (Gen. xix. 37, 38,) and from whom

the Moabites and Ammonites were descended, who, it is plain from the Word, were idolaters. Lot is here mentioned, as the father of the two kinds of idolatrous worship signified by Moab and Ammi.

1365. Verse 28. *And Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans.* This signifies that interior worship was obliterated, and was become merely idolatrous. By Haran is signified interior idolatrous worship: by Terah his father, is signified, as before, idolatrous worship in general: by the land of his nativity is signified the origin whence it was derived: by Ur of the Chaldeans, is signified external worship in which are false principles.

1366. That by "Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans," is signified that interior worship was obliterated, and was become merely idolatrous, appears from the signification of Haran, of Terah, of nativity, and of Ur of the Chaldeans; and also from his being said to die on the faces of Terah his father. With respect to interior worship being obliterated, or annihilated, the case is this. The church cannot be established anew in any nation, before it is so vastated, as to have nothing of what is evil and false remaining in its internal worship: for so long as there is evil in the internal worship of a church, those principles of goodness and truth which ought to constitute its internal worship, find obstacles to their admission. So long as principles of evil and falsehood are present, principles of goodness and truth cannot be received; as may appear from this fact, that they who are born and educated in any heretical opinions, and have confirmed themselves in them so as to be altogether persuaded of their truth, can with difficulty, if ever, be brought to receive truths which are contrary to their false persuasions; whereas, with the Gentiles, who do not know what the truth of faith is, and still live in mutual charity, the case is otherwise. This was the reason that the church of the Lord could not be re-established amongst the Jews, but only amongst the Gentiles, who were not in possession of any knowledges of faith. Persons in the former situation, by their false persuasions altogether darken the light of truth, and thereby extinguish it, but the latter do not, since they know not what the truth of faith is, and what they do not know they cannot darken and extinguish. So, in the case here treated of: a new church about to be established, they were chosen for the implantation of the principles of goodness and truth belonging to faith, with whom all knowledge of the goodness and truth of faith was obliterated, and who, like the Gentiles, were become external idolaters. It was shown above, concerning Terah and Abram, that they were of this quality and character, viz., that they worshipped other gods, and did not know Jehovah, consequently were ignorant of the

goodness and truth of faith: thus they were become more meet to receive the seed of truth than others in Syria, amongst whom those knowledges still remained; and that they did still remain with some, appears from the case of Balaam, who was of Syria, and who not only worshipped Jehovah, but also offered sacrifices, and was at the same time a prophet. These then are the subjects which are contained in this verse, viz., that interior worship was obliterated, and was become merely idolatrous.

1367. That by Haran is signified interior idolatrous worship, and by Terah idolatrous worship in general, was said and shown above. That by the land of his nativity is signified origin, and that thence their idolatrous worship was derived, appears from the signification of nativity, as denoting origin and derivation, concerning which see above, at verse 10 and 27.

1368. That by Ur of the Chaldeans is signified external worship in which are false principles, appears from the signification of Chaldeans in the Word. It was shown above, at verse 9, that by Babel is signified worship in which inwardly are evils, but that by Chaldea is signified worship in which inwardly are false principles; consequently by Babel is signified worship in which there is inwardly nothing of goodness, and by Chaldea worship in which inwardly there is nothing of truth. Worship wherein inwardly there is nothing good, and nothing true, is a worship in which inwardly all is profane and idolatrous. That such worship in the Word is signified by Chaldea, may appear from the following passages: "Behold the *land of the Chaldeans*: this was not a people, the Assyrian founded it for them that dwell in the wilderness [*tziim*,] they shall set up the watch-towers thereof, they shall raise up the palaces thereof, he will bring it to ruin," (Isaiah xxiii. 13;) the land of the Chaldeans who are not a people, signifies false principles: by the Assyrian who founded it, is signified reasonings: watch-towers denote phantasies. Again, in the same prophet: "Thus saith Jehovah your Redeemer, the Holy One of Israel: For your sake I have sent to *Babel*, and have brought down all their bars, and the *Chaldeans*, in whose ships there is a cry," (xliii. 14;) where Babel denotes worship which has within it evil; the Chaldeans worship which has within it falsity; ships are the knowledges of truth, which are corrupted. Again, in the same prophet: "Sit thou silent, and get thee into darkness. *O daughter of the Chaldeans*; for thou shalt no more be called the lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thy hand.— These two things shall come to thee in a moment, in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the greatness of thine enchantments," (xlvii. 5, 6, 9;) where

it is evident that Chaldea is the profanation of truth, whereof are predicatèd sorceries and enchantments. Again, in the same prophet: "Go ye forth of Babel, flee ye from the *Chaldeans*," (xlvi. 20;) denoting the profanation of goodness and truth in worship. So in Ezekiel: "Cause Jerusalem to know her abominations.—Thy father was an Amorite, and thy mother a Hittite.—Thou hast committed whoredom with the sons of Egypt.—Thou hast committed whoredom with the sons of the Assyrian.—Moreover, thou hast multiplied thy whoredom even to the *land of Chaldea*," (xvi. 2, 3, 26, 28, 29;) speaking of the Jewish Church in particular; where the sons of Egypt denote scientifics, the sons of the Assyrian reasonings, and the land of Chaldea, unto which she multiplied her whoredom, the profanation of truth. It must be obvious to every one, that by Egypt, Assyria, and Chaldea, are not here meant lands or countries, and that it is spiritual whoredom which is spoken of. Again, in the same prophet: "Aholah played the harlot,—and she doted on her lovers, on the Assyrians her neighbors.—Neither left she her whoredoms brought from Egypt. She increased her whoredoms: for when she saw men portrayed upon the wall, the images of the *Chaldeans* portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the *sons of Babel, the Chaldeans*, the land of their *nativity*: as soon as she saw them with her eyes she doted upon them, and sent messengers to them into *Chaldea*; and the *sons of Babel* defiled her with their whoredom," (xxiii. 5, 8, 14—17:) where the Chaldeans are called sons of Babel, denoting truths profaned in worship: Aholah signifies the spiritual church which is called Samaria. So in Habakkuk: "Lo, I raise up the *Chaldeans*, a bitter and hasty nation, which shall march through the breadths of the land to possess the dwelling places which are not theirs. They are terrible and dreadful; their judgment and dignity shall proceed of themselves. Their horses also are swifter than leopards, and more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence; the looking of their faces shall be toward the east," (1, 6—9:) where the Chaldean nation is described by many representatives signifying the profanation of truth in worship. Moreover, Babel and Chaldea are described in two whole chapters in Jeremiah, (li. and lii.) where it is very manifest what is signified by each: viz., that by Babel is signified the profanation of things celestial, and by Chaldea the profanation of things spiritual, in worship. Hence then appears what is signified by Ur of the *Chaldeans*; that it is external worship containing within it

a profane idolatrous principle. That such was the quality and character of the worship which prevailed amongst this people, it has been given me to know by information from themselves.

1369. Verse 29. *And Abram and Nahor took to themselves wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.* This signifies marriages of evil with falsity in idolatrous worship, which are so circumstanced: by husbands are signified evils, by wives false principles.

1370. It would take too much space to show that these are the particulars contained in this verse, for this would be to explain the various kinds and derivations of idolatries. These can only be understood from a knowledge of the opposites of heavenly things, that is, of the profanations of them; as of the celestial things of love, and of the spiritual things of the same, as also of things rational derived thence, and lastly, of things scientific. The profanations of these constitute the genera and species of idolatries; which are not constituted merely by the worship of idols, for this is only external idolatry, and may be joined with affections of goodness and truth, and thus with charity, as amongst the gentiles that live in mutual charity. Interior idolatrous worship, in its various kinds, is what is signified in the Word by external idolatrous worship. The nativities and generations of the various kinds of such worship, and also their marriages, which are those of evil and falsity, are altogether circumstanced according to the relationships and marriages described in verse 27, and in this.

1371. Verse 30. *And Sarai was barren, she had no child.* This signifies, that evil and falsity produced themselves no further.

1372. This may appear from the signification of the word barren, of which elsewhere: for son and daughter, as was shown above, signify truth and goodness, and, in the opposite sense, evil and falsity: hence to be barren here signifies, that the evil and falsity of idolatrous worship produced themselves no further.

1373. Verse 31. *And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with them from Ur of the Chaldeans to go into the land of Canaan: and they came to Haran, and there abode.* Hereby is signified, that they who were in the practice of idolatrous worship, were instructed in the celestial and spiritual things of faith, in order that a representative church might thence have existence.

1374. That this is the signification of these words, may appear from what has been said above, and from what will be said in the next chapter.

1375. Verse 32. *And the days of Terah were two hundred and five years; and Terah died in Haran.* "The days of Terah were two hundred and five years," signifies the duration and state of the idolatrous worship understood by Terah: "and Terah died in Haran," signifies the end of idolatry, and the beginning of a representative church by means of Abram.

CONTINUATION OF THE SUBJECT CONCERNING SITUATION AND PLACE, AND ALSO CONCERNING DISTANCE AND TIME, IN THE OTHER LIFE.

1376. *I HAVE frequently discoursed with spirits concerning their idea of place and of distance, suggesting to them that they are not any thing real, but only apparently so, being nothing else but the states of their thought and affection, which are thus varied, and are exhibited to view, in the world of spirits; but not so in heaven among the angels, they not being in the idea of place and time, but in that of states. This, however, is inconceivable to those spirits to whom corporeal and terrestrial ideas still adhere, and who imagine every thing to be just as it appears: it is with difficulty also that they can be convinced that they are no longer in the body, but are living as spirits: being unwilling to admit the existence of any mere appearance, or of any fallacy in the things about them, it being their desire to live in fallacies. Thus they preclude themselves from all right conception and acknowledgment of what is true and good, which are at the utmost distance from all fallacy. It was frequently shown them, that change of place is nothing but an appearance, and also a fallacy of sense: for there are two species of changes of place in the other life; one being that spoken of above, where it was shown that all spirits and angels constantly keep their situation in the Grand Man, which is an appearance: the other is this, that spirits appear in one place, when yet they are not there, which is a fallacy.*

1377. *That place, change of place, and distance, are appearances in the world of spirits, may appear from this fact, that all souls and spirits whatsoever, since the first creation, appear constantly in their places, nor ever change them, unless when their state is changed, and as their state is changed, places and distances are also varied to them: but as every one has a common or general state, which is his ruling or governing one, and all particular and individual changes of state have still a respect to the common or general one, therefore, after those changes, they return to their own situation.*

1378. *I have been informed, both by discourse with angels and by experimental evidence, that spirits, as spirits, with respect to the organical forms which constitute their bodies, are not in that place where they seem to be, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that they who suffer themselves to be imposed upon by fallacies will not believe this, but nevertheless the fact is certainly so. For the conviction of those spirits who believed nothing to be true but what they saw with their eyes, although it might be a mere fallacy, this fact was illustrated by the consideration, that somewhat of a similar nature is exhibited amongst men in the world. Thus, in the case of the sound of the voice in speaking, when it enters the ear of the person spoken to; unless he knows, from the skill in discriminating sounds acquired by habit, and from the testimony of sight, that the speaker is at a distance, he would believe no other than that the speaker was close to his ear. So, also, in the case of vision, when exercised on remote objects; unless the spectator saw at the same time intermediate objects, and thereby was enabled to compute the distance, or else knew it previously, he would be led to suppose the distant object very near to his eye. Still more particularly is this the case with respect to the speech of spirits, it being of a more interior nature; and also with respect to their vision, that likewise being a more interior vision. It was further declared to them, that on this account they ought not to doubt a fact, much less to deny it, because it does not appear obvious to the senses, and they cannot by their means perceive it, when manifest experience evinces it to be so. Such is the case also with respect to many things within the sphere of nature, which are contrary to the fallacies of the senses, and are yet believed, because they are confirmed by visible experience. To mention only the instance of a ship's sailing round the globe: they who suffer their judgment to be carried away by fallacies would imagine, that both the ship and the sailors, when they come to the opposite side, would fall off; and that the antipodes cannot possibly stand on their feet. The case is similar with respect to the place of spirits, and many other facts in the other life, which are contrary to the fallacies of the senses, and nevertheless are true; such as, that man has not life from himself, but from the Lord; not to mention various other instances. From these and other considerations, incredulous spirits might be induced to believe, that what has been above said concerning the situation and place of spirits is really so.*

1379. *Hence also it may appear, that the ambulations and translations of spirits, and their progressions, which are often beheld, are nothing else but changes of state; that is, that they appear as changes of place in the world of spirits, but as changes of state in heaven. The like is true in respect to several other*

things which are representative, and are presented to view in the world of spirits; concerning which, by the divine mercy of the Lord, we shall speak hereafter.

1380. *That place, change of place, and distance, in the other life, are also fallacies, may appear from this circumstance; that spirits, by means of phantasies, may in a moment be elevated on high, yea, to an extremely great height, and likewise, at the same instant, be plunged into the deep: and also may be as it were translated from one end of the universe to the other: yea, sorceresses and magicians, in the other life, by means of phantasies, induce others to believe, that, whilst they are in one place, they are also at the same time in another, or in several places together, thus feigning themselves to be present everywhere. They who, during the bodily life, have aspired at high things, or been high-minded, and they also who have been deceitful, often appear aloft above the head, when nevertheless they are in hell beneath the feet; but as soon as ever they are deprived of their aspiring imaginations, they fall instantly into their hell, as has been actually shown me. This is not an appearance, but is a fallacy: for, as observed above, there are two species of changes of place, viz., that all spirits and angels constantly keep their situation, is an appearance; and that they appear in one place when yet their situation is not there, is a fallacy.*

1381. *Souls and spirits who are not as yet consigned to their allotted fixed situation in the Grand Man, are conveyed about to divers places, sometimes in one direction, sometimes in another; at one instant they are seen on one side, at another instant on another side; one while they are above, another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither: the case is similar with these spirits before they come to the situation allotted them, and which is conformable to their common or general state. It is their states which are thus changed and are erratic.*

1382. *Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this: that in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The real idea of the Divine Eternity is insinuated into them by this: that thousands of years do not appear to them as*

time, but scarce otherwise than as if they had only lived a minute. Both ideas are insinuated into them by this: that in their NOW they have together things past and future: hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their NOW there is the Eternity and Infinity of the Lord.



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