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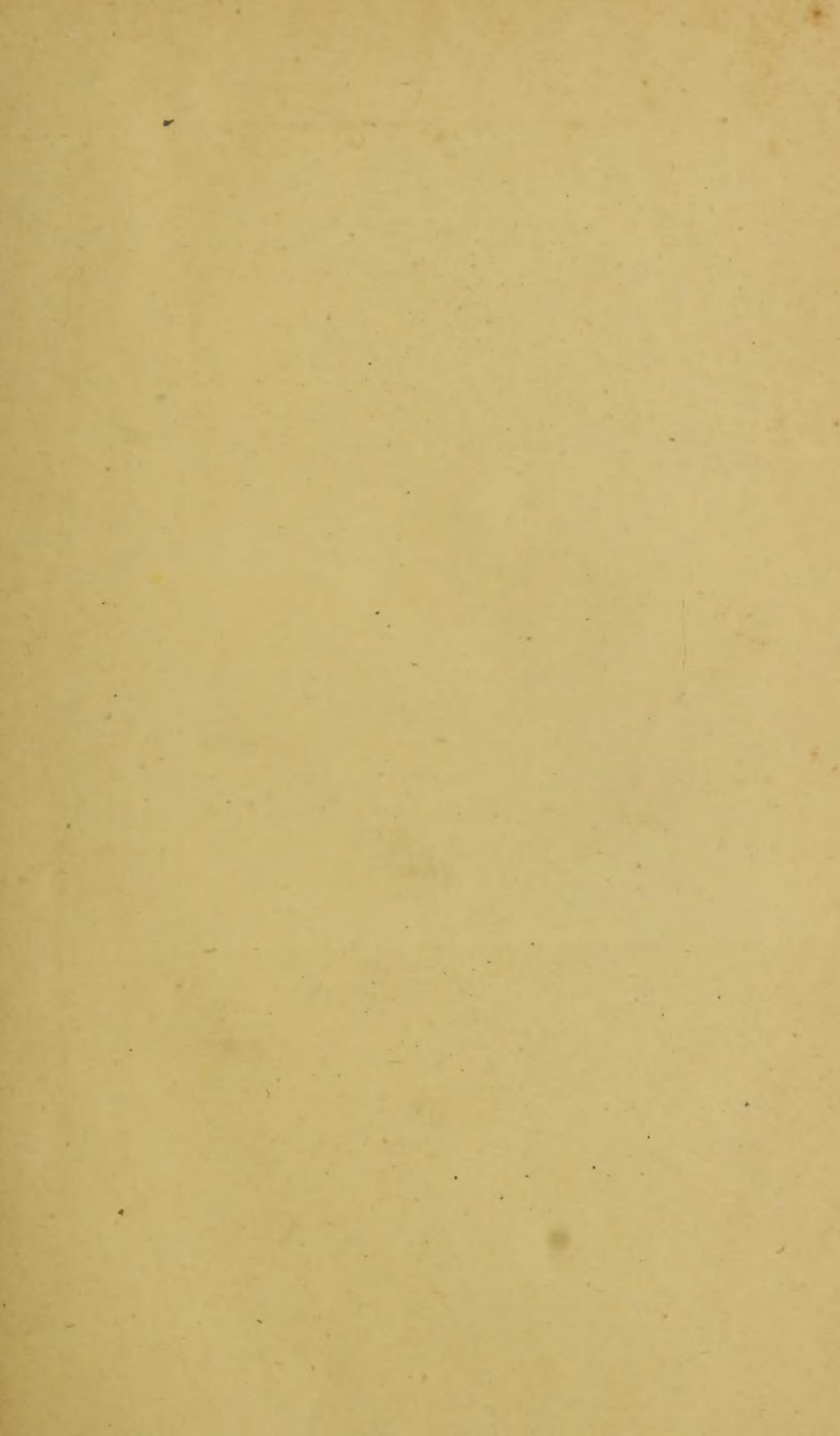
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ARCANA CŒLESTIA.

ARCANA CŒLESTIA.

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. II.

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GENESIS.

CHAPTER THE TWELFTH.

OF THE PERCEPTION OF ANGELS AND SPIRITS; AND OF SPHERES
IN THE OTHER LIFE.

1383. *AMONGST the wonderful things experienced in the other life, are to be reckoned perceptions, of which there are two kinds. Of these, one is angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves. The other kind is common to all, but is enjoyed by the angels in the highest perfection, and by spirits according to their respective qualities; it consists in discerning the character and quality of another the instant he approaches.*

1384. *Respecting the first kind of perception, which is the angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves; it has been granted me to discourse with the posterity of the most ancient Church concerning it, and in what manner and degree they enjoyed it. They said, that of themselves they neither do nor can think any thing, neither of themselves do they will or desire any thing, but that in all and every thing which they think and will, they perceive what comes from the Lord, and what comes from other sources, and also in what degree it is from the Lord, and in what degree it is as from themselves. When it is as from themselves, they perceive further whence it is, or from what angels, and likewise the character and quality of those angels, and what their thoughts are, distinguishing herein with the nicest exactness. Thus they perceive what influx they experience; with numberless other particulars relating to it. Perceptions of this kind are enjoyed with much variety. The celestial angels, who are principled in love to the Lord, have a perception of good, and thereby of all things appertaining to truth; and as they have from good the perception of truth, they do not admit of discourse, much less of reasoning, concerning truth, but say at once that it is so, or that it is not so.*

But the spiritual angels, who also enjoy perception, though not such as the celestial angels, discourse concerning what is true and good. They nevertheless have a perception of them, but with a difference; for the varieties of this perception are innumerable. The varieties may be arranged under these general heads, viz., the perceiving what is of the will of the Lord, what is of leave, and what is of permission: all which are very distinct from each other.

1385. *There are spirits who belong to the province of the skin, especially that part of it which is scaly, who are disposed to reason on all subjects, having no perception of what is good and true; nay, the more they reason, the less perception they have. They suppose wisdom to consist in reasoning, and practise it that they may appear to be wise. These are informed that it is the character of angelic wisdom to perceive whether a thing is good and true without reasoning: but it is inconceivable to them that such perception can possibly exist. These consist of such persons, as, during the life of the body, had confused truth and goodness by scientific and philosophical studies and disputations, whence they regarded themselves as more learned than others, undertaking to establish their reasonings by science and philosophy, without having first taken any principles of truth from the Word. From this cause, they have a less share of common sense than the rest of mankind.*

1386. *So long as spirits suppose that they are under their own guidance, and derive thought, knowledge, understanding, and wisdom from themselves, it is impossible for them to have perception, but they believe it to be all an idle tale.*

1387. *I have sometimes discoursed concerning perception with those in the other life, who, during their abode in the world, supposed themselves able to penetrate into and to understand all things. I told them that the angels perceive, that they think and speak, will and act, from the Lord: but still they were not able to conceive what perception is, supposing, that if all things thus entered by influx, they would be deprived of all life: because thus they would think nothing from themselves, or of their own, in doing which they conceived all life to consist; and that in such case it would be another who thought, and not themselves, consequently that they would be mere machines without life. But it was told them, that such is the difference of life between having perception, and not having it, that it is like the difference between darkness and light; and that we first begin to live when we receive such perception, because we then live from the Lord, possessing also, in what we thus think, a property of our own, the sense of which is afforded with the utmost happiness and delight. It was also shown them by much experience how the case is with perception. They then acknowledged the possibility of it: but in a short space of time*

they again returned to their former ignorance, doubt, and denial. Hence it appeared how difficult it is for men to comprehend what perception is.

1388. The other kind of perception is, as observed above, that which is common to all, but which is enjoyed by the angels in the highest perfection, and by spirits according to the respective qualities of each, consisting in discerning the character or quality of another the instant he approaches, even though he does not speak. This is made manifest instantaneously by a sort of wonderful influx. A good spirit is distinguished not only as to the quality of his goodness, but also of his faith: and when he speaks, this is perceived from every word he utters; and an evil spirit is distinguished in like manner as to the quality of his evil and infidelity; and this with such certainty as never to admit of deception. Something similar occurs among men, who, likewise, from another's gestures, looks, and discourse, can sometimes discover what he thinks, although it is contrary to what he says; and this science with man is natural or spontaneous, deriving its origin from the nature of spirits, in which it is inherent, and thus proceeding from the spirit of man himself, and its communication with the world of spirits. This communicative perception takes its origin from this circumstance; that it is the will of the Lord that all things good should be communicable, and that all should be mutually affected by love, and so be happy. Hence such perception universally prevails among spirits.

1389. Souls are surprised, on their entrance into another life, to observe that there is such a communication of the thoughts of others, and that they instantly become acquainted, not only with the character of another's mind, but also with that of his faith. But they are informed, that the spirit has its faculties much improved when it is separated from the body. During the life of the body there is an influx of sensible objects, and also of imaginations arising from those objects as they inhere in the memory: there are also anxieties about the future, various lusts excited by things external, cares respecting food, raiment, habitation, a man's children, and other things, which are not at all thought of in the other life: wherefore on the removal of such things which act as clogs and hindrances to the spiritual faculties, together with the corporeal organs which enjoy but a gross kind of sensation, the spirit must needs be in a much more perfect state. The same faculties remain, but they are much more perfect, more lucid, and more free; especially with those who have lived in charity and in faith in the Lord, and in innocence. The faculties of these are immensely elevated above what they enjoyed in the body, even to the angelic nature of the inhabitants of the third heaven.

1390. Nor is there only a communication of another's affections and thoughts, but also of his knowledge, and that so completely, as for one spirit to think that he knows whatever another

does, although he had before no acquaintance with such subjects. Thus all the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with: but others do not.

1391. Communications are effected, both by the discourse of spirits with each other, and by ideas accompanied with representations: for the ideas of their thoughts are representative at the same time, and hence all things are abundantly presented to view. More may be represented by a single idea, than can be expressed by a thousand words. But the angels perceive what is within in every idea; what is the affection, what is the origin of that affection, what is its end; with many other things besides of an interior nature.

1392. In the other life delights and happinesses are also wont to be communicated from one to several by a real transmission, which is wonderful; and then others are affected by them in the same manner as the person from whom they are conveyed: nor does he experience any diminution of them from their communication to others. It has also been granted me thus to communicate my enjoyments to others by transmissions. Hence may appear what is the nature of the happiness of those who love their neighbor more than themselves, and who desire nothing more ardently than to transfer their own happiness to others. This tendency to communicate derives its origin from the Lord, who thus communicates happiness to the angels. Communications of happiness are continual transmissions of this kind; which are effected without any reflection on them as proceeding from such an active origin, and from a sort of open determination of the will.

1393. Communications are also wonderfully effected by removals, the nature of which cannot be perceived by man. They consist in the instantaneous removal of all such things as cause sadness and sorrow, and thus delights and felicities are presented without any impediments: for, on the removal of the former, the angels enter by influx, and communicate their felicities.

1394. Perception being of such a nature, that one can discern in an instant the quality of another in regard to love and faith, it is from this origin that spirits are joined together in societies according to their consent or agreement, and disjoined according to dissent or disagreement; and this with such exquisite nicety, that there is not the smallest portion of difference but what produces its effect in both these ways. Hence the societies in the heavens are so distinctly arranged, that nothing can be conceived more so. This distinct arrangement is made according to all the differences of love and of faith in the Lord, which are innumerable. Hence also comes the form of heaven, which is such as to appear as one man; and this its form is continually advancing in perfection.

1395. It has been given me to know by much experience what is the nature and manner of this kind of perception, but it would

carry me too far were I to relate all that has thus been made known to me. I have often heard the discourse of deceitful persons, and have perceived not only that there was deceit within, but also the quality of that deceit, and the wicked purpose involved within it: there is, in fact, an image of the deceit in every tone of the deceiver's voice. I have also perceived whether the deceit was the speaker's own, or was that of others who spoke by him. The case is the same in regard to those who are under the influence of hatred: the quality of the hatred is instantly perceived, and many more particulars within the hatred than man would ever be induced to believe. When the persons are presented to view, against whom hatred has been cherished, a lamentable state is occasioned; for whatever has been thought and contrived against the others stands expressed before all.

1396. A certain spirit, who, during his abode in the world, was desirous of arrogating merit to himself for his deeds and his learning, was observed to go in a direction to the right, where he came among those who were not of such a character. In order that he might obtain association with them, he said that he was a mere thing of naught, and that he was desirous to serve them. But on his first approach, and, indeed, whilst he was afar off, they perceived what his real disposition was, and replied instantly that he was not such as he represented himself, but that he wished to be great, and that, consequently, he could have no agreement with them, who were little. Being hereupon much abashed, he retired, wondering greatly that he could be known at such a distance.

1397. Perceptions being so exquisite in the other life, evil spirits cannot approach to any society of good spirits who are influenced by mutual love, nor can they come within the sphere of such a society: for, at their first approach, they begin to be tortured, to complain, and to lament. A certain wicked spirit, impelled by audacity and self-confidence, intruded himself into a certain society, which was in the confines of heaven; but, on the very instant of his entrance, he was seized with a difficulty of respiration, and became sensible of a stench proceeding from himself like that of a putrid carcass: wherefore he immediately fell down again.

1398. There were once several spirits about me who were not good. On the approach of an angel, I saw that the spirits could not endure his presence; for, as he came nearer, they removed themselves farther and farther off; at which I was much surprised: but it was given me to know that those spirits could not abide in the sphere with which the angel was encompassed. Hence also it appeared, as it did likewise from a variety of other experience, that one angel can put to flight myriads of evil spirits, because they cannot endure the sphere of mutual love. Nevertheless, it was perceived that the sphere of the angel was tempered by the consociations of others; had it not been so, they would all

have been dissipated. Hence also it is evident what is the nature and quality of the perception which is enjoyed in another life, and how all are consociated, and dissociated, according to perceptions.

1399. *Every spirit, although he is entirely ignorant of it, has communication with the inner and inmost heaven, otherwise he could not live. His interior nature and quality are known by the angels, who are in his interiors, and he is also governed by the Lord through their instrumentality. Thus the communications of his interiors extend into heaven, as those of his exteriors do into the world of spirits. By interior communications a spirit is disposed to use, to which he is led without being aware of it himself. It is the same with man: he also communicates with heaven by means of angels, otherwise he could not live; and yet he is altogether ignorant of the fact. The things which descend thence by influx into his thoughts are only the ultimate effects of this communication. All his life is thence: and thence all the tendencies of his life are regulated.*

1400. *A continuation of the subject concerning perceptions, and the spheres thence arising, may be seen at the end of this chapter.*

CHAPTER XII.

1. AND Jehovah said unto Abram, Get thee out of thy land, and from thy kindred, and from thy father's house, to the land which I will cause thee to see.

2. And I will make thee into a great nation; and I will bless thee, and will make thy name great; and thou shalt be a blessing.

3. And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the families of the ground be blessed.

4. And Abram went as Jehovah had spoken unto him; and Lot went with him. And Abram was a son of seventy and five years when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had acquired, and the souls which they had gotten in Haran: and they went forth to go into the land of Canaan. And they came into the land of Canaan

6. And Abram passed through the land, unto the place of Shechem, unto the oak-grove of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared to Abram, and said, To thy seed

will I give this land. And there he built an altar to Jehovah, who appeared to him.

8. And he removed thence to a mountain on the east of Bethel, and stretched his tent; Bethel on the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.

9. And Abram journeyed, going and journeying towards the south.

10. And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land.

11. And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold, now, I know that thou art a beautiful woman to look upon:

12. And it will come to pass, when the Egyptians see thee, that they will say, This is his wife: and they will kill me, and will save thee alive.

13. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.

14. And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.

15. And the princes of Pharaoh saw her, and they commended her to Pharaoh. And the woman was taken to Pharaoh's house.

16. And he entreated Abram well for her sake. And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17. And Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife.

18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?

19. Why saidst thou, She is my sister? so I might have taken her to me for a woman. And now, behold thy wife: take her, and go thy way.

20. And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that he had.

THE CONTENTS.

1401. TRUE history begins here, all the facts of which are representative, and every particular word is significative. The circumstances related in this chapter concerning Abram, represent the Lord's state from his earliest childhood to his youth. As the Lord was born as another man, he advanced also from

an obscure state to one more clear. Haran is his first state, which was obscure; Shechem is his second: the oak-grove of Moreh is his third: the mountain which had Bethel towards the sea and Ai on the east is his fourth: the journeying thence towards the south into Egypt is his fifth.

1402. The circumstances related concerning Abram's sojourning in Egypt represent and signify the Lord's first instruction: Abram is the Lord; Sarai, as his wife, is the truth that is to be adjoined to his celestial principle: Sarai, as his sister, is intellectual truth: Egypt is science. The progress is described in proceeding from scientifics to celestial truths; which was effected according to Divine Order, that the Lord's human essence might be joined to his Divine Essence, and might together become Jehovah.

THE INTERNAL SENSE.

1403. FROM the first chapter of Genesis as far as here, or rather to the account of Heber, the narratives were not matters of true history, but compositions in the form of history, signifying, in the internal sense, things celestial and spiritual. In this and the following chapters, the narratives are not compositions in the form of history merely, but matters of true history. These, in the internal sense, equally signify things celestial and spiritual; as may appear to every one from this consideration alone, that it is the Word of the Lord.

1404. In these narratives, which are matters of true history, all the declarations and words, and each of them singly, have, in the internal sense, an entirely different signification from that which they bear in the literal sense; and the historical facts themselves are representative. Abram, who is first treated of, represents, in general, the Lord, and, in particular, the celestial man; Isaac, who is afterwards treated of, in like manner represents, in general, the Lord, and, in particular, the spiritual man; Jacob also, in general, represents the Lord, and, in particular, the natural man. Thus they represent the things appertaining to the Lord, to his kingdom, and to his church.

1405. But the internal sense is of such a nature, as has thus far been clearly shown, that, in it, all things are to be understood, even to the minutest particulars, abstractedly from the letter, and just as if the letter did not exist: for in the internal sense is the soul and life of the Word, which does not appear, unless the literal sense is as it were evanescent. It is thus that the angels, by gift from the Lord, have a perception of the Word when it is read by man.

1406. What is represented by the historical facts related in

this chapter, appears from the general contents which are pre-mised ; what is represented by the declarations, sayings, and words, may appear from the following explication.

1407. Verse 1. *And Jehovah said to Abram, Get thee out of thy land, and from thy kindred, and from thy father's house, to the land which I will cause thee to see.* These and the subsequent circumstances historically occurred, as they are related ; but still the historical facts are representative, and each word is significative. By Abram, in the internal sense, is meant the Lord, as was before observed. By "Jehovah said to Abram," is signified the first animadvertence [turning or attention of the mind to any thing]; "Get thee out of thy land," signifies, that corporeal and worldly things were to be receded from: "and from thy kindred," signifies, exterior corporeal and worldly things: "and from thy father's house," signifies, interior things of a like sort: "to the land which I will cause thee to see," signifies, things spiritual and celestial which should be presented to view.

1408. These and the subsequent circumstances historically occurred, as they are related ; but still the historical facts are representative, and each word is significative. The case is the same in all the historical narratives of the Word, not only those in the books of Moses, but also those in the books of Joshua, of Judges, of Samuel, and of the Kings. In all these, nothing is apparent but a mere history: but although history is related in the literal sense, still in the internal sense are heavenly arcana, which lie concealed within, and which can never be seen, so long as the mind, together with the eye, is confined to the historical relations ; nor are they revealed until the mind is removed from the literal sense. The Word of the Lord is like a body investing a living soul. The things belonging to the soul do not appear whilst the mind fixes its attention only on corporeal objects, insomuch that the existence of the soul is scarcely credited, and still less its immortality ; but no sooner is the attention of the mind withdrawn from things corporeal, than those belonging to the soul and to life begin to appear. This is the reason, not only that corporeal things must die, before man can be born anew, or be regenerated, but also that the body itself must die, before man can be admitted into heaven, and see the things of heaven. So it is with the Word of the Lord: its corporeal parts are the contents of the literal sense, whilst the attention of the mind is fixed on which, the internal contents do not appear ; but when the former become as it were dead, then first the latter are presented to view. Nevertheless the things appertaining to the literal sense are like the things in the body of man, viz., like the scientifics appertaining to the memory, which are derived from the things of sense, and which form common vessels containing things interior or internal. It may hence be known that the vessels

are one thing, and the essentials contained in the vessels another. The vessels are natural things : the essentials contained in the vessels are things spiritual and celestial. Thus, also, the historical facts related in the Word, and all the particular expressions used in the Word, are common, natural, yea, material vessels, containing in them things spiritual and celestial ; and these cannot possibly be brought to view, except by the internal sense. This may appear to every one solely from this consideration : that many things in the Word are spoken according to appearances, yea, according to the fallacies of the senses ; as when it is said that the Lord is angry, that he punisheth, that he curseth, that he killeth, and many more things of a like nature ; when, nevertheless, the internal sense teaches quite the contrary, namely, that the Lord cannot possibly be angry and punish, much less can he curse and kill. Still, however, to those who, from simplicity of heart, believe the Word just as they comprehend it in the letter, this is not hurtful, provided they live in charity : the reason is, because the Word teaches nothing else, than that every one is to live in charity with his neighbour, and to love the Lord above all things ; and they who do this, have the internal contents of the Word within themselves ; and then the fallacies arising from the literal sense are easily dispelled.

1409. That the historical facts here related are representative, and that each word is significative, may appear from what has been said and shewn concerning representatives and significatives above, n. 665, 920, 1361 ; nevertheless, since representatives here begin, it may be expedient briefly to give a further explanation of the subject. The members of the most ancient church, which was of a celestial character, regarded all things terrestrial and worldly, with such as are corporeal also, indeed, all objects of the senses whatever, no otherwise than as things dead : but as all things which exist in the world, both generally and particularly, present some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they apprehended them by sight or any other of the senses, they did not think of them, but of the celestial and spiritual things of which they were significative : deriving also this perception, not from the sensible objects as origins, but by them as means : thus dead things with them became alive. These things thus signified by the objects of sense, were collected by their posterity from the mouth of their forefathers, and were framed by them into doctrinals, which composed the Word of the ancient church after the flood. These doctrinals formed the significatives of the ancient church : for by them they acquired a knowledge of things internal, and raised their thoughts from them to things spiritual and celestial. But when that knowledge began to perish, so that the significations were no longer known, and

men began to account those terrestrial and worldly things holy, and to worship them, without any thought concerning their signification; then the same were made representatives. Hence came the representative church, which had its commencement in Abram, and was afterwards established amongst the posterity of Jacob. It thus appears that representatives had their rise from the significatives of the ancient church, and these from the celestial ideas of the most ancient church. The nature of representatives may appear from the historical relations of the Word, in which all the acts of the patriarchs, Abram, Isaac, and Jacob, and afterwards those of Moses, of the Judges, and of the kings of Judah and Israel, were pure representatives. Abram, as has been observed, represents the Lord; and, in consequence of representing the Lord, he represents also the celestial man; Isaac, likewise, represents the Lord, and thence the spiritual man; Jacob, in like manner, represents the Lord, and thence the natural man corresponding with the spiritual. But the nature and law of representatives is such, that the reflection is not at all directed to the private character of the person, but is confined to the thing which he represents. All the kings of Judah and Israel, let their private characters be what they might, represented the regal function of the Lord; and all the priests, whatever their private character might be, represented the priestly function of the Lord. Thus the wicked, as well as the good, were capable of representing the Lord, and the celestial and spiritual things of his kingdom: for, as was said and shewn above, the representatives were altogether separate from the personal character of the individual who sustained them. Hence then it is, that all the historical facts recorded in the Word are representative; whence it follows that all the expressions which occur in the Word are significative; that is, that they have a different signification in the internal sense from that which they bear in the literal sense.

1410. "Jehovah said to Abram."—That hereby is signified the first animadvertence or directing of the attention, is to be thus understood: the historical fact recorded in this passage is representative, but the words themselves are significative. It was according to the style of speaking in the ancient church, when they wished to express the truth of a thing, to say, Jehovah has said, or Jehovah has spoken it; which signified that it was so, according to what has been shewn above; but when significatives were changed into representatives, Jehovah or the Lord actually did speak with men; and, in this case, when it is said that *Jehovah said*, or *Jehovah spoke* to any one, it signifies the same as before. The words of the Lord, related in narratives of true history, involve the same meaning as in compositions arranged merely in the form of history: the only difference is, that, in the latter case, the relation is made like a true history,

whereas, in the other, it is not made so, but is so. This statement, then, that Jehovah said to Abram, signifies nothing else but the first animadvertence; as when in the ancient church any one was advertised or had it suggested to him by conscience, or by any inward dictate, or by their Word, that a thing was so, the same form of speech was employed,—“Jehovah said.”

1411. “Get thee out of thy land.”—That these words signify that things corporeal and worldly were to be receded from, appears from the signification of land or earth,* which is various, according to what is suitable to the person or thing of which it is predicated; as in the first chapter of Genesis, where earth signifies the external man; and in other places, n. 82, 620, 636, 913. The reason that it here signifies things corporeal and worldly, is, because such things belong to the external man. The term here employed, in its proper sense, means the earth itself, a country, or a kingdom; it also denotes the inhabitant dwelling therein, and also the people and nation which occupy the land. Thus the term *earth* or *land*, not only signifies, in an extensive sense, the people or nation, but also, in a confined sense, an inhabitant. When it is predicated of an inhabitant, it has a signification according to the subject of which it is predicated; and thus, in the present case, it is used to denote things corporeal and worldly; for the land of his nativity, from which Abram was ordered to depart, was immersed in idolatry. In the historical sense, therefore, the meaning here is, that Abram should depart from that country; but, in the representative sense, the meaning is, that those things which belong to the external man should be receded from, that is, that things external should not resist nor interpose disturbance: and as this has relation to the Lord, its signification in that relation is, that things external should agree with things internal.

1412. “And from thy kindred.”—That this signifies corporeal and worldly things of an exterior sort, and that “from thy father’s house,” signifies things interior of a like kind, may appear from the signification of kindred,† and from that of the father’s house. There are with man corporeal and worldly things, both of an exterior and an interior sort; the exterior are those which are proper to the body, as pleasures and sensual

* It may be necessary to inform the unlearned reader, that the same word in Latin, and also in Hebrew, requires sometimes to be translated *earth*, and sometimes *land*, according to the connexion in which it stands. Thus it is necessary here to render it by *land*; which, however, would be improper in the beginning of Genesis, where we must say, “In the beginning, God created the heavens and the earth.”—*Edt.*

† It is proper to observe, that the word which is here necessary to render *kindred*, is the same as is elsewhere translated *nativity*, as in the preceding chapter, ver. 28. It is certain that the original Hebrew term bears both significations, and that *kindred* is the sense which it bears here: yet its spiritual signification cannot be fully seen, unless its other meaning be also known. On this account the author’s Latin renders it by *nativitas*.—*Edt.*

things, the interior are affections and scientifics. These are the things which are signified by kindred and father's house. That this is the signification of these words, might be proved abundantly; but as it appears plain from the series of the things treated of, and from taking a view of them in the internal sense, there is no need to dwell upon it.

1413. "To the land which I will cause thee to see."—That this signifies things spiritual and celestial, which should be presented to view, appears from the signification of earth or land; n. 662, 1066, and because the land here referred to is the land of Canaan, by which is represented the kingdom of the Lord, as may appear from many passages in the Word. On this account, the land of Canaan is called the Holy Land; and it is common also to speak of the heavenly Canaan. As it represented the kingdom of the Lord, it also represented and signified the things celestial and spiritual appertaining to the Lord's kingdom; in the present instance, those appertaining to the Lord himself.

1414. The Lord being the subject here treated of, more arcana are contained herein, than can ever be declared or conceived. For, in the internal sense, is here meant the first state of the Lord when he was born; which state, being most hidden and mysterious, cannot well be explained to the apprehension. Suffice it to say, that the Lord was as another man in every respect, except that he was conceived of Jehovah; nevertheless, he was born of a woman, a virgin, and consequently, by such nativity, he derived infirmities from the virgin mother, such as are common to other men. These infirmities were of a corporeal nature, concerning which it is said in this verse, that he should recede from them, in order that things celestial and spiritual might be presented to his view. There are two hereditary principles which are connate in man, one derived from his father, the other from his mother. The hereditary principle of the Lord derived from the father was Divine, but that derived from the mother was human and infirm. This infirm part or principle which man derives hereditarily from his mother, is somewhat corporeal, which is dispersed during regeneration; but what man derives from his father remains to eternity. But the hereditary principle of the Lord derived from Jehovah, was, as just observed, Divine. Another arcanum is, that the Lord's Humanity, also, was made Divine. In Him alone was there a correspondence of all things which belong to the body with the Divinity, and such a correspondence as was most perfect, or infinitely perfect; hence there was a union of things corporeal with divine-celestial things, and of things sensual with divine-spiritual things. Thus he is the perfect man, and the only man.*

* For the better understanding of this expression concerning the Lord as being

1415. Ver. 2. *And I will make thee into a great nation, and will bless thee, and will make thy name great; and thou shalt be a blessing.* "I will make thee into a great nation," signifies, the kingdom in the heavens and on earth; it is called a great nation from things celestial and good: "and I will bless thee," signifies, the fructification of things celestial, and the multiplication of things spiritual: "and I will make thy name great," signifies glory: "and thou shalt be a blessing," signifies, that all and everything is from the Lord.

1416. "I will make thee into a great nation."—That this signifies the kingdom in the heavens and on earth, may appear from the signification of a nation, as denoting, in the internal sense, the celestial principle of love, and the good thence derived; consequently, all in the universe who are influenced by the celestial principle of love and charity; and as it is the Lord who is here treated of in the internal sense, hereby is meant all that is celestial, and all the good derived from him, consequently his kingdom; which resides with those who are principled in love and charity. In the supreme sense, the Lord himself is a great nation, as being the celestial principle itself and good itself; for all the good of love and charity is from him alone; wherefore also the Lord is his kingdom itself, that is, the all in all of his own kingdom; as likewise is acknowledged by all the angels in heaven. Hence then it appears, that by the words, "I will make thee into a great nation," is signified the Lord's kingdom in the heavens and on earth. That the term nation, in the internal sense, when the subject treated of is the Lord, and the celestial things of love, signifies himself, and all things celestial, may also appear from the passages adduced above concerning the signification of a nation and of nations, n. 1258, 1259. This may further be confirmed from the following passages: "Thy name shall no longer be called Abram, but Abraham shall thy name be, because I have given thee to be a father of a multitude of *nations*," (Gen. xvii. 5;) where the letter *h*, in the name Abraham, is taken out of the name of Jehovah, for the sake of representing Jehovah or the Lord. In like manner it is written concerning Sarai, "Thou shalt not call her name Sarai, but Sarah shall be her name; and I will bless her, and will give thee a son also of her; thus will I bless her, and she shall become *nations*: kings of people shall be of her," (Gen. xvii. 15, 16;) where nations signify the celestial things of love, and kings of people denote the spiritual

the *only man*, it may be expedient to remind the reader of what was observed in the first part of this work, viz., that man is man solely by virtue of love and wisdom received from the Lord, and that consequently love and wisdom are the constituent principles of man, which principles being essential in the Lord alone, and proceeding from him, constitute him man alone in a supreme sense, others being men only by derivation from him.

things of faith thence derived, which are of the Lord alone. So also it is written concerning Jacob, "Thy name shall no longer be called Jacob, but Israel shall thy name be; and he called his name Israel; and God said unto him, I am God the thunderer; increase and multiply; a *nation* and a company of *nations* shall be of thee, and kings shall come out of thy loins," (Gen. xxxv. 10, 11;) where Israel denotes the Lord; for that he, in the supreme sense, is himself Israel, is known to some; and this being so, it is evident, that a nation and a company of nations proceeding from him, and kings from his loins, must be the celestial and spiritual things of love, and, consequently, all who are principled in them. So it is said of Ishmael, Abram's son by Hagar, "The son of the bond-woman will I make a *nation*, because he is thy seed," (Gen. xxi. 13, 18;) what is represented by Ishmael will be seen when we come to the explanation of his history; the seed of Abram is love, by virtue of which the term nation is predicated of the offspring of Ishmael. That the term nation signifies the celestial things of love, appears also in Moses: "If ye will hear my voice indeed, and will keep my covenant, ye shall be a peculiar treasure unto me above all people;—and ye shall be unto me a *kingdom of priests, and an holy nation*," (Exod. xix. 5, 6;) where a kingdom of priests, which is the Lord's kingdom in the heavens and on earth, so termed on account of the celestial things of love, is manifestly called a holy nation: but the Lord's kingdom derived from his regal office takes its denomination from the spiritual things of love, and is called a holy people; wherefore kings coming out of the loins, in the passage before cited, denote things spiritual. So in Jeremiah: "If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a *nation* before me forever," (xxxix. 36;) where the seed of Israel signifies the celestial principle of charity, on the cessation of which there is no longer a nation before the Lord. So in Isaiah: "The people that walked in darkness have seen a great light:—thou hast multiplied the *nation*," (ix. 2, 3;) speaking of the church of the Gentiles in particular, and in general of all who are in ignorance, and live in charity; who are a nation, because they belong to the Lord's kingdom. So in David: "That I may see the good of thy chosen, that I may be glad in the gladness of thy *nation*, that I may glory with thine inheritance," (Psalm cvi. 5;) where the term nation plainly signifies the Lord's kingdom. The signification of nation, as denoting the celestial principle of love, and the good thence derived, had its origin in a perceptive idea of the members of the most ancient church. They lived divided into houses, families, and nations; when they thought of which they had a perception of the kingdom of the Lord, and, from that, of the celestial principle itself. From this perception of theirs, the

idea of a nation came to be significative ; and from this arose the representative.

1417. That it is called a great nation on account of things celestial and good, appears from what has been just said and shown, and also from what was said and shown above, n. 1259. Hence it may be known what is meant in a proper sense by the church of the nations or gentiles.*

1418. "And I will bless thee."—That these words signify the fructification of things celestial, and the multiplication of things spiritual, may appear from the signification of the expression *to bless*, as used in the Word, of which we shall speak presently.

1419. "And I will make thy name great."—That this signifies glory, may appear without explication. In the external sense, by making a name, and by glory, is signified something worldly ; but in the internal sense something celestial. This celestial principle does not consist in any desire to be greatest, but to be least, by serving all ; agreeably to what the Lord saith in Matthew : "It shall not be so among you ; but whosoever would be great among you, let him be your minister, and whosoever would be chief among you, let him be your servant : even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," (Matt. xx. 26, 27, 28 ; Mark x. 44, 45.) The celestial principle of love is such, that he who is under its influence does not desire to be his own property, but of all ; so that he is willing to give all that is his own to others : for in this consists the essence of celestial love. The Lord, as being love itself, or the essence and life of the love of all in heaven, is desirous to give all that is his to mankind, which is signified by the Lord's saying, "that the Son of Man came to give his life a ransom for many." Hence it appears, that name and glory, in the internal sense, have altogether a different signification from that which they bear in the external sense : and such being the case, therefore, in heaven, all who desire to become great and greatest are rejected, because such desire is contrary to the essence and life of celestial love, which is from the Lord. Hence also it is, that nothing is more contrary to celestial love than the love of self ; on which subject see what is related from experience, n. 450, 452, 952.

1420. "And thou shalt be a blessing."—That these words signify, that all things, both collectively and individually, are from the Lord, may appear from the signification of the word

* The word *gentiles*, it is to be remembered, is formed from the Latin word for nations, *gentes* ; but as this does not appear to the English reader, and the idea of nations is requisite to be retained, it is here necessary also to give the literal translation, *the church of the nations*, of the author's Latin, *ccelesia gentium*. In the Hebrew, there is no word for *gentiles* but that which means *nations*.

blessing. Blessing is a term which is predicated of all things that are good ; in an external sense, of corporeal, worldly and natural good things ; in an internal sense, of those which are spiritual and celestial. To be a blessing, is predicated of him from whom all good things come, and who is the giver of all those good things. This can by no means be predicated of Abram ; whence, also, it appears that by Abram is represented the Lord, who alone can be a blessing. The like is to be understood when the same is predicated of Abraham in the subsequent parts of his history ; as in this passage : “ Abraham shall surely become a great and numerous *nation*, and in him shall all the *nations* of the earth *be blessed*,” (Gen. xviii. 18.) So also when it is said of Isaac, “ In thy seed shall all the *nations* of the earth *be blessed*,” (xxvi. 4 ;) and of Jacob, “ In thee and in thy seed shall all the families of the earth *be blessed*,” (xxviii. 14.) That nations could not be blessed, neither were blessed, in Abraham, Isaac, and Jacob, and in their seed, but in the Lord, must be obvious to every one ; which is clearly expressed in David : “ His name shall be for ever ; before the sun shall his name be continued : and all *nations* shall be *blessed* in him,” (Ps. lxxii. 17 ;) speaking of the Lord. Again : “ Thou hast set him to be *blessings* for ever,” (xxi. 6 ;) speaking also of the Lord. So in Jeremiah : “ The *nations* shall *bless* themselves in him, and in him shall they glory,” (iv. 2.) Hence then it appears, that to be a blessing signifies the Lord ; and when he is called a blessing, it signifies that from him are all things celestial and spiritual, which alone are good, and thence also alone are true ; wherefore in proportion as things natural, worldly, and corporeal, partake of things celestial and spiritual, so as to have these contained within them, so far they are good, and so far they are blessed.

1421. Verse 3. *And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the families of the ground be blessed.* “ I will bless them that bless thee,” signifies all happiness to those who, from the heart, acknowledge the Lord. “ And I will curse him that curseth thee,” signifies unhappiness to those who do not acknowledge the Lord. “ And in thee shall all the families of the ground be blessed,” signifies that all things true and good are from the Lord.

1422. “ I will bless them that bless thee.”—That these words signify all happiness to those, who, from the heart, acknowledge the Lord, may appear from the signification of blessing, as involving all things, both collectively and individually, which are from the Lord, including all that are good and all that are true, consequently things celestial, spiritual, natural, worldly, and corporeal ; and as blessing includes, in a universal sense, all these things, the series of discourse in each passage

where the term occurs will shew what is there signified by blessing, for it always has a particular sense suitable to the subjects to which it is applied. Hence it appears that "I will bless them that bless thee," signifies all happiness to those, who, from the heart, acknowledge the Lord; for, as already observed, it is the Lord who is here treated of in the internal sense. To bless Jehovah, or the Lord, was a customary form of speaking amongst the ancients; as may appear from the Word: thus in David: "*Bless God* in the congregations, *the Lord* from the fountain of Israel," (Psalm lxxviii. 26.) Again: "Sing unto Jehovah, *bless his name*, shew forth his salvation from day to day," (Psalm xcvi. 2.) So in Daniel: "Then was the secret revealed unto Daniel in a night vision. Then Daniel *blessed the God of the heavens*,—and said, *Blessed be the name of God* for ever and ever, for wisdom and might are his," (ii. 19, 20.) It is written also of Zacharias and Simeon, that *they blessed God*, (Luke i. 64; ii. 28.) From these passages appears what is meant by blessing the Lord, viz., that it is to sing to him, to declare his salvation, to proclaim his wisdom and might, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be gifted with those things which are the subjects of such blessing, viz., with celestial, spiritual, natural, worldly, and corporeal good; all which things, when they thus succeed each other in orderly arrangement, are good, and have in them happiness. As the phrases "to bless Jehovah" or "the Lord," and "to be blessed by Jehovah" or "the Lord," were customary forms of speech, so also was this, "*Blessed be Jehovah*;" as in David: "*Blessed be Jehovah*, because he hath heard the voice of my prayers," (Psalm xxviii. 6.) Again; "*Blessed be Jehovah*: for he hath showed me his marvellous mercy," (xxxii. 21.) Again: "*Blessed be God*, who hath not turned away my prayer, nor his mercy from me," (lxxi. 20.) Again: "*Blessed be Jehovah God*, the God of Israel, who alone doeth wonderful things: and *blessed be his glorious name* for ever: and let the whole earth be filled with his glory," (lxxii. 18, 19,) Again: "*Blessed be thou Jehovah*; teach me thy statutes," (cxix. 12.) Again: "*Blessed be Jehovah*, my rock, that teacheth my hands to war," (cxliv. 1.) So in Luke: "Zacharias, filled with the Holy Spirit, prophesied, saying, *Blessed be the Lord God of Israel*; for he hath visited and redeemed his people," (i. 67, 68.)

1423. "And I will curse him that curseth thee."—That these words signify the unhappiness of those who do not from the heart acknowledge the Lord, appears from the signification of being cursed, and of cursing, as denoting man's averting himself from the Lord, see above, n. 245, 379, consequently not acknowledging the Lord; for they who do not acknowledge him, avert themselves from him. Thus to curse, in this pas-

sage, implies all things opposite to those that are implied in blessing.

1424. "And in thee shall all the families of the ground be blessed."—That these words signify that all things good and true are from the Lord, may appear from the signification of blessing, spoken of in this verse and in the foregoing; and also from the signification of the families of the ground, as denoting all things good and true. For families, in the Word, signify the same as nations and people, being predicated both of nations and of people; as where mention is made of families of nations and families of people. Nations, as has been shewn, signify things good, and people, as has also been shewn, signify things true, n. 1259; wherefore families signify both things good, and things true, n. 1261. The reason that it is said, "All the families of the ground," is, because all things good and true belong to faith originating in love; which is the faith of the church. That by ground is signified the church, consequently the faith constituent of the church, has been shewn above, n. 536.

1425. Verse 4. *And Abram went, as Jehovah had spoken unto him: and Lot went with him. And Abram was a son of seventy and five years, when he departed out of Haran.* By Abram, as was said, is represented the Lord as to his human essence. And Abram went, as Jehovah had spoken unto him, signifies progression towards things divine: and Lot went with him, signifies the sensual nature or principle; by Lot is represented the Lord as to his sensual and corporeal man: and Abram was a son of seventy and five years, signifies that as yet the divine principle was not possessed in so much power or fulness: when he departed out of Haran, signifies the obscure state in which the Lord was.

1426. That by Abram is represented the Lord as to his human essence, appears from every particular related of Abram: afterwards he represents the Lord both as to his human and divine essence, but then he is called Abraham. What is said from the first verse to the present, represents and signifies the Lord's first animadvertence, that he was to put on things celestial and thus things divine: here commence the progressions of his human essence to the divine.

1427. "And Abram went as Jehovah had spoken unto him."—That these words signify progression to things divine, appears from what has just been observed.

1428. "And Lot went with him."—That these words signify the sensual nature or principle, and that by Lot is represented the Lord as to his sensual and corporeal man, may appear from the representation of Lot in what follows, where it is related that he was separated from Abram, and was saved by angels

But Lot afterwards, when he was separated, puts on another representation, concerning which, by the divine mercy of the Lord, we shall speak hereafter. That the Lord was born, as another man, of a woman who was a virgin, and that he had a sensual and corporeal nature or principle like another man, is evident ; but he differed from other men in this respect, that in him the sensual and corporeal part was afterwards united with things celestial, and made divine. By Lot is represented the sensual or corporeal nature or principle of the Lord, or what is the same thing, his sensual and corporeal man, as it was in his state of childhood, not as it became when it was united, by means of things celestial, with the divine nature or principle.

1429. "And Abram was a son of seventy and five years."—That these words signify, that as yet the divine nature or principle was not possessed in so much power or fulness, may appear from the signification of the number five, as denoting what is small or scanty, and from the signification of the number seventy, as denoting what is holy ; that the number five denotes what is small or scanty, was shewn above, n. 649 ; and that the number seventy, or seven, denotes what is holy, was shewn, n. 395, 433, 716, 881 : in the present case, as predicated of the Lord, seventy denotes his divine holiness. That the numbers of the years of Abram also, in the internal sense, have a different signification from what appears in the letter, may appear from what was said and shewn above concerning years and numbers, n. 482, 487, 493, 575, 647, 648, 755, 813 ; and also from this consideration, that there is not a single word or iota in the Word which has not an internal sense. Besides, unless spiritual and celestial ideas had been involved, it would never have been recorded, that Abram was at that time of the age of seventy and five years ; neither would this have happened at that precise age ; as may likewise appear from other numbers both of years and of measures in the Word.

1430. "When he departed out of Haran."—That these words signify an obscure state of the Lord, like that of man's childhood, may appear from the signification of Haran in the foregoing chapter, whither Terah first came with Abram, and where Terah the father of Abram died, (xi. 31, 32 ;) and also from what is related hereafter concerning Jacob, who went to Haran where Laban dwelt, (Gen. xxvii. 43 ; xxviii. 10 ; xxix. 4.) Haran was a country where external worship prevailed, the nature of which, as practised by Terah, Abram, and Laban, was idolatrous ; but in the internal sense is not signified what is signified in the external, but only somewhat obscure. The idea of idolatry does not remain, in passing from the external sense to the internal, but is wiped away ; as in the case of the idea of holy love derived from a mountain, n. 795 : in passing

from the external sense to the internal, the idea of a mountain first passes away, the idea of height remaining ; and by height is represented holiness. So in other cases.

1431. Verse 5. *And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had acquired, and the souls which they had gotten in Haran ; and they went forth to go into the land of Canaan. And they came into the land of Canaan.* "And Abram took Sarai his wife," signifies good to which truth was adjoined : by Abram, as has been said, is meant the Lord, in the present case, the Lord when a child : by Sarai is meant truth : "and Lot his brother's son," signifies truth sensual, consequently the first which is insinuated into a child : "and all the substance which they had acquired," signifies all things which are sensual truths : "and the souls which they had gotten in Haran, signifies, every living essential which was attainable in that obscure state : "and they went forth to go into the land of Canaan," signifies, that thus he proceeded towards the celestial things of love : "and they came into the land of Canaan," signifies, that he arrived at the celestial things of love.

1432. "And Abram took Sarai his wife."—That by these words is signified good to which truth is adjoined, may appear from what is signified in the Word by man and his wife, on which subject see n. 915 ; thus, in the present passage, nothing else is signified by Sarai, in the internal sense, but truth. There is in all things appertaining to man, both collectively and individually, a resemblance of a marriage, nor can the most minute thing exist, either in his external man and its particular parts, or in his internal man and its particular parts, in which there is not that resemblance : the reason is, because all things, both in general and in particular, derive their existence and subsistence from the Lord, and from the union, by a kind of marriage, of his human essence with the divine, and from the conjunction of both with his kingdom in the heavens and on earth, or the celestial marriage. In the present case, when truth adjoined to good in the Lord was to be represented, and that by historical facts relating to Abram, it could only be done by the mention of his wife : that in all things, both collectively and individually, there is a resemblance of a marriage, see above, n. 54, 55, 718, 737, 917.

1433. That by Abram is meant the Lord, in the present case when he was a child ; and that by Sarai his wife is meant truth ; appears from what has been said already.

1434. "And Lot his brother's son."—That by these words is signified truth sensual, consequently, what was first insinuated into the Lord during his childhood, appears from the signification of Lot, spoken of in the foregoing verse, as denoting the sensual nature or principle ; and from the significa-

tion of a son, as denoting truth, concerning which see above, n. 264, 489, 491, 533; and from the signification of a brother, as denoting the truth of faith, n. 367; consequently, by Lot his brother's son is signified truth sensual; for in the internal sense the persons and words are not reflected on, but only their signification. In heaven they do not know who Lot is, as a person, but only the quality represented by him; nor do they know what a son is, but only the spiritual state, which is respectively as a son; nor what a brother is, except from the nature of that brotherhood which prevails in heaven. As to what concerns truth sensual, it is the first truth which is insinuated into a child, for in childhood the judgment does not penetrate deeper. Truth sensual exists, when all the objects of the earth and the world are seen as created by God, and all and each for some end, and when in all and each is beheld some resemblance of the kingdom of God. This sensual truth is only insinuated into the celestial man; and as the Lord alone was a celestial man, these and similar sensual truths were insinuated into him in his earliest years, whereby he was prepared for the reception of things celestial.

1435. "And all the substance which they had acquired."—That these words signify all things which are sensual truths, appears from what has been already said. All things of science, which are the ground of thought in man, are called his substance.* Without things of science, or scientifics,† previously acquired, man as man is not capable of forming a single idea of thought. The ideas of thought are grounded upon those things which are impressed on the memory by the objects and perceptions of sense; wherefore scientifics are the vessels of things spiritual, and affections, proceeding from bodily pleasures of a good quality, are the vessels of things celestial. All these things are called acquired substances, or acquisitions; and, indeed, such as are made in Haran; by which is signified an obscure state, such as prevails from infancy to childhood.

1436. "And the souls which they had gotten in Haran."—That by these words is signified every living essential which

* In the author's Latin, which agrees with the original Hebrew, the word here used means *acquisition*; but this would hardly be intelligible in English.—*Edt.*

† The term *science* is not employed by the author in the confined sense in which it is now chiefly used in English, to express an accurate and formal knowledge of the phenomena and laws of nature; nor yet, according to the original meaning of the word, to signify knowledge in general: but to denote knowledge that exists in the mind only as a collection of facts, distinct from any exercise respecting it of understanding or intelligence. The word *scientific*, used as a substantive, and thus admitting the plural form, *scientifics*, is not commonly admitted in the English language; but as it is formed according to the analogy of many words from a Latin or Greek origin, it may with propriety be introduced. Its meaning, after the preceding explanation of the term *science*, is obvious. *Scientifics* are matters of knowledge simply apprehended as facts. Very great use is made of this term throughout the writings of our author.—*Edt.*

is attainable in that obscure state, may appear from the signification of soul, as denoting the living essential ; and from the signification of Haran, as denoting an obscure state : concerning which see the foregoing verse. The soul, in a proper sense, signifies that in man which lives ; consequently his life itself. That in man which lives is not the body, but the soul, and by the soul the body lives. The life itself of man, or his living principle itself, is derived from celestial love, and nothing living can possibly exist which has not thence its origin ; wherefore, in the present passage, by soul is signified the good which is alive by virtue of celestial love, which is the living essential itself. In the literal sense, by souls are here meant every man, and also every beast, which was alive, and which they had procured to themselves ; but in the internal sense nothing else is signified than the living essential.

1437. That by “ they went forth to go into the land of Canaan,” is signified, that he thus proceeded towards the celestial things of love, appears from the signification of the land of Canaan. That the land of Canaan represents the Lord’s kingdom in the heavens and on earth, may appear from many passages in the Word ; the reason is, because in that land the representative church was instituted, all things in which, both collectively and individually, represented the Lord, and the celestial and spiritual things of his kingdom. Not only were the rites and ceremonies of that church thus representative, but every thing connected with the rites, both the persons who ministered, the things by which they ministered, and the places where they ministered. Because the representative church was there established, the land itself was called the Holy Land, although nothing could be less holy, being inhabited by idolatrous and profane persons. This then is the reason why the land of Canaan, both here and in other parts of the Word, signifies the celestial things of love : the celestial things of love are those which alone exist in, and are constituent of, the Lord’s kingdom.

1438. “ And they came to the land of Canaan.”—That by these words is signified, that he arrived at the celestial things of love, is evident from what has been just now said concerning the land of Canaan. The Lord’s earliest life, being that from his nativity to his childhood, is here described, namely, that he arrived at the celestial things of love. The celestial things of love are the very essentials from which all other things proceed. The Lord was first of all imbued with these ; for thence, in process of time, as from their seed, all things were made fruitful. He had in him celestial seed, as being born of Jehoyah ; hence he was the only One who had in himself this seed : all men whatsoever have no other than a certain defiled and infernal seed, in and from which is their *proprium*, and

which they receive hereditarily from their fathers, as is known to every one; wherefore unless men receive from the Lord new seed, and a new *proprium*, that is, a new will and a new understanding, they must needs be devoted to hell; from whence all that exist, whether men, spirits, or angels, are extracted, and continually withheld by the Lord.

1439. Verse 6. *And Abram passed through the land unto the place of Shechem, unto the oak-grove of Moreh: and the Canaanite was then in the land.* By "Abram passed through the land unto the place of Shechem," is signified the second state of the Lord, when the celestial things of love appeared to him, which are signified by Shechem: "unto the oak-grove of Moreh," signifies, a third state, viz., the first perception, which is the oak-grove of Moreh: "and the Canaanite was then in the land," signifies hereditary evil from the mother, in his external man.

1440. That by "Abram passed through the land unto the place of Shechem," is signified the second state of the Lord, when the celestial things of love appeared to him, may appear from what precedes, and from the order of the things treated of. It may appear from what precedes, in which it is shewn, that he advanced towards the celestial things of love, and arrived at them; which is signified by its being said that "they went forth to go into the land of Canaan; and they came into the land of Canaan." It may appear also from the order of the things treated of; according to which, after he had advanced towards things celestial and arrived at them, they then appeared to him. In things celestial is the very light of the soul, because in them is the divine principle or nature itself, that is, Jehovah himself; and as the Lord joined the human essence to the divine, when he arrived at things celestial, Jehovah necessarily then appeared to him.

1441. That this is the signification of Shechem, may appear also from this consideration, that Shechem is the first station as it were in the land of Canaan, in coming from Syria, or from Haran; and as by the land of Canaan are signified the celestial things of love, it is evident that by Shechem is signified the first appearing of things celestial. Jacob, when he returned from Haran to the land of Canaan, also came first to Shechem; as may appear from the following passage: "Jacob journeyed to Succoth, and built him a house, and made sheds for his cattle: therefore he called the name of the place Succoth; and Jacob came to Shalem, a city of *Shechem*, which is in the land of Canaan, when he came from Padan-Aram:—and he pitched his tent before the city.—And he erected there an altar," (Gen. xxxiii. 17, 18, 20;) where also by Shechem is signified the first dawn of light. So in David: "God hath spoken in his holiness: I will rejoice, I will divide *Shechem*, and mete out the

valley of *Succoth*. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head ; Judah is my lawgiver ; Moab is my wash-pot ; over Edom will I cast out my shoe ; over Philistia will I triumph," (Psalm cviii. 7, 8, 9 ;) where, also, by Shechem the like is signified. That names signify nothing else than things, and that this is the case with Shechem, may appear very evident from these prophetic passages in David ; otherwise they would be little but a mere heap of names. That Shechem was made a city of refuge, (Joshua xx. 7 ;) and also a city of priests, (Josh. xxi. 21 ;) and that there a covenant was made, (Josh. xxiv. 1, 25 ;) are circumstances which involve a similar meaning.

1442. That "unto the oak-grove of Moreh" signifies the first perception, may also appear from the order of the things treated of : for as soon as Jehovah appeared to the Lord in his celestial attributes, it is evident that he acquired perception ; since all perception comes from things celestial : the nature and meaning of perception was shown above, n. 104, 202, 371, 483, 495, 503, 521, 536, 865. Every one, when he comes to things celestial, receives perception from the Lord. They who became celestial men, as was the case with those of the most ancient church, all received perception ; as was shown above, n. 125, 597, 607, 784, 895. They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, that is, a dictate of conscience, more or less clear, in proportion as they are grounded in the celestial things of charity. The celestial things of charity are always attended with this effect ; for in them alone the Lord is present, and in them he appears to man : how much more must this have been the case with the Lord, who from his infancy advanced to Jehovah, and was joined together and united with him, so as to be one !

1443. With respect to the oak-grove of Moreh as signifying the first or earliest perception, the case is this. There are with man things intellectual, things rational, and things scientific : the inmost parts of his mind [including all its powers, attainments, and exercises] are things intellectual ; his interiors are things rational ; and his exteriors are things scientific. These altogether are called his spiritual things, and they exist in the above order. The intellectual things of the celestial man are compared to a garden consisting of all sorts of trees ; the things rational are compared to a forest consisting of cedars, and trees of that nature, such as flourished in Lebanon ; but things scientific are compared to plantations of oaks, on account of the twisted branches which distinguish the oak. By the trees themselves are signified perceptions ; as by the trees of the garden of Eden on the east were signified inmost perceptions, or the perceptions of things intellectual ; according to what was shewn

above 99, 100, 103, by the trees of the forest of Lebanon were signified interior perceptions, or the perceptions of things rational; whereas by the trees of an oak-grove were signified exterior perceptions, or the perceptions of things scientific, which appertain to the external man. Hence it is that the oak-grove of Moreh signifies the first or earliest perception of the Lord; for as yet he was a child, and his spiritual things were not more interiorly opened. Moreover, the oak-grove of Moreh was the place to which the children of Israel also first came, when they passed over Jordan, and saw the land of Canaan; concerning which it is thus written in Moses: "Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal; are they not on the other side Jordan, behind the way of the sun's entrance, in the land of the Canaanite, who dwelleth in the plain over against Gilgal, near the *oak groves of Moreh*," (Deut. xi. 29, 30;) whereby is signified also the first or earliest state of perception; for the entrance of the children of Israel into the land of Canaan represented the entrance of the faithful into the Lord's kingdom.

1444. "And the Canaanite was then in the land."—That by these words is signified hereditary evil from the mother seated in his external man, may appear from what was said above concerning the hereditary nature attached to the Lord; for he was born as another man, and derived evils from his mother, which he fought against and overcame. It is well known that the Lord underwent and sustained most grievous temptations (concerning which, by the divine mercy of the Lord, more will be said hereafter); so grievous, indeed, that he fought singly, and from his own power, against all hell. No one can be subject to temptations unless evil adheres to him: where there is no evil there cannot be the least temptation, for it is evil which the infernal spirits at such times excite. There was not any actual evil, or evil of his own, attached to the Lord, as there is with all men, but only hereditary evil from the mother, which is here called "the Canaanite then in the land." Concerning this subject, see what is said above, verse 1, n. 1414, where it is shown, that there are two hereditary natures or principles connate with man, one derived from the father, the other from the mother; and that that which is derived from the father remains to eternity, but that which is from the mother is dispersed by the Lord when man is regenerated. But the Lord's hereditary nature or principle derived from his Father was divine; that derived from the mother was evil; which is here treated of, and by means of which he underwent temptations; concerning which temptations see Mark i. 12, 13; Matt. iv. 1; Luke iv. 1, 2. But, as just observed, the Lord had no actual evil, or evil of his own; nor had he any hereditary evil from the mother, after by temptations he had conquered hell; wherefore it is here said,

that *then* there was evil, viz., “the Canaanite was *then* in the land.” The Canaanites were they who dwelt by the sea, and by the banks of Jordan; as appears in Moses, relating the report of the spies: “We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it: nevertheless, the people are strong that dwell in the land, and the cities are walled and very great; and moreover we saw the children of Anak there: the Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and *the Canaanites dwell by the sea, and by the coast of Jordan*,” (Numb. xiii. 27, 28, 29 :) the Canaanites dwelling by the sea and by the coast of Jordan, signifies evil in the external man, such as is hereditarily derived from the mother; for the sea and Jordan were the boundaries of the land. That such evil is signified by the Canaanite, appears also from Zechariah: “In that day there shall be no more the *Canaanite* in the house of Jehovah of Zebaoth,” (xiv. 21 ;) speaking of the Lord’s kingdom; and denoting that the Lord conquered evil, which is meant by the Canaanite, and expelled it from his kingdom. All the various kinds of evil are signified by the idolatrous nations inhabiting the land of Canaan, amongst whom were the Canaanites, as mentioned Gen. xv. 18, 19; Exod. iii. 8, 17; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; xxiv. 11; Judges iii. 5: what evil is signified by each nation in particular, will be shewn, by the divine mercy of the Lord, elsewhere.

1445. Verse 7. *And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who appeared unto him.* By “Jehovah appeared unto Abram,” is signified, that Jehovah appeared to the Lord when he was yet a child: by his saying, “Unto thy seed will I give this land,” is signified, that things celestial should be given to those who should have faith in him: by “there he built an altar to Jehovah who appeared unto him,” is signified the first worship of his Father from the celestial principle of love.

1446. That by “Jehovah appeared unto Abram,” is signified, that Jehovah appeared to the Lord when he was yet a child, appears from what has been said above, and from the representation of the Lord by Abram; and also from the order of the things treated of, according to which the Lord attained things celestial, and soon after perception, whence it follows as a consequence that Jehovah appeared to him.

1447. That by his saying, “Unto thy seed will I give this land,” is signified, that celestial things should be given to those who should have faith in him, appears from the signification of seed, and from the signification of land. That seed signifies

faith in the Lord, has been shewn above, n. 255, 256 ; and also, that land or earth signifies things celestial, at verse 1, of this chapter, and also n. 620, 636, 662, 1066. In the literal sense, by the seed of Abram is meant his posterity derived from Jacob, and by land, the land of Canaan, which was to be given into their possession, in order that they might represent the celestial and spiritual things of the kingdom and church of the Lord, and that a representative church might be established among them ; as also, because the Lord was to be born in that country. But in the internal sense, nothing else is signified by seed but faith in the Lord, and nothing by the land but things celestial ; and in the present passage, that things celestial should be given to those who should have faith in him. What is meant by having faith in the Lord, has been frequently shewn above.

1448. "And he built there an altar to Jehovah, who appeared to him."—That these words signify the first worship of his Father from the celestial principle of love, appears from the signification of an altar, as being the principal representative of worship, n. 92.

1449. Verse 8. *And he removed thence to a mountain on the east of Bethel, and stretched his tent ; Bethel on the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.* "He removed thence to a mountain on the east of Bethel," signifies the fourth state of the Lord when a child, viz., the progression of the celestial things of love, which is to be removed to a mountain on the east of Bethel : "and stretched his tent," signifies the holy things of faith. "Bethel on the sea, and Ai on the east," signifies, that as yet he was in an obscure state : "and he built an altar to Jehovah," signifies external worship of his Father from that state ; "and he called on the name of Jehovah," signifies internal worship of his Father from that state.

1450. "He removed thence to a mountain on the east of Bethel."—That these words signify the fourth state of the Lord when a child, may appear from what goes before, and also from what follows, and likewise from the nature of order. Order required, that the Lord first of all from infancy should be imbued with the celestial things of love, which consist in love towards Jehovah, and neighborly love, with the pure innocence which has its abode therein. From these principles, as the very fountains of their life, all celestial things flow, taken both collectively and individually : for all others are only derivations from these. These celestial things are chiefly insinuated into man in his state of infancy, and in his progress thence to childhood, and are even introduced without the accompaniments of knowledges ;* for they enter by influx from the Lord, and affect

* The word *knowledges*, in the plural form, and in the sense of *specific matters*

man, before he knows what love is, or what affection is ; as may appear from the state of infants, and afterwards from the state of early childhood. These are the remains in man, of which we have occasionally treated ; and which are insinuated into him by the Lord, and stored up for the use of his succeeding life : concerning which, see n. 468, 530, 560, 561, 660, 661. The Lord, being born as another man, was also introduced into things celestial according to order ; which also was effected by degrees from infancy to childhood. He was afterwards introduced to knowledges. How this took place in respect to him, is described in this verse, and is represented in what follows by Abram's sojourning in Egypt.

1451. That to be removed to a mountain on the east of Bethel, signifies the progression of the celestial things of love, may appear from the signification of a mountain, as denoting what is celestial ; as is shown at n. 795, 796 : and from the signification of the east, as denoting Jehovah Himself in respect to love, who is essentially THE east ; according to what was shewn, n. 101, and in other places. It may appear also from the signification of Bethel, as denoting the knowledge of things celestial. Celestial things are insinuated into man both without accompanying knowledges and with them : celestial things without knowledges are insinuated from the period of infancy to that of childhood, as has just been shewn ; but celestial things with knowledges are insinuated from childhood onward to adult age. As then the Lord was to advance into the knowledges of things celestial which are signified by Bethel, it is here said, that he removed thence to a mountain on the east of Bethel.

1452. " And stretched his tent."—That these words signify the holy things of faith, may appear from the signification of a tent, as denoting the holy principle of love, consequently, the holy principle of faith grounded in love, as was shewn above, n. 414. By stretching his tent there, is signified, that this state now commenced.

1453. " Bethel on the sea, and Ai on the east."—That these words signify that as yet he was in an obscure state, viz., as to the knowledges of things celestial and spiritual, may appear from the following considerations. It is one thing to be under the influence of things celestial, and another thing to possess the knowledges of things celestial. Infants and children are under the influence of things celestial more than adult persons, because they are under the influence of love towards their parents, and of mutual love, and also of innocence ; but adult persons are possessed of the knowledges of things celestial more than infants and children, and yet very many of them are not under the in-

of knowledge, is not common in the English language ; yet the sense of the original cannot otherwise be expressed ; and this use of the term has the great authority of Lord Bacon to plead in its favor.—*Edt.*

fluence of the celestial things of love. Before man is instructed in the things appertaining to love and faith, he is in an obscure state, that obscurity arising from the absence of knowledges : and this state is here described by Bethel being on the sea, that is, on the west, and Ai on the east. By Bethel, as observed, are signified the knowledges of things celestial ; but by Ai the knowledges of worldly things ; the former are said to be on the west when they are seen obscurely, for the west signifies, in the Word, what is obscure ; the latter are said to be on the east when they are seen clearly, for the east, in respect to the west, signifies what is in clearness. That the east and west have such a signification needs no proof, it being obvious to the apprehension of every one. That Bethel signifies the knowledges of things celestial, may appear from other passages in the Word where Bethel is mentioned ; as in the following chapter, where it is said, "that Abram went on his journeys from the south even to *Bethel*, unto the place where his tent had been in the beginning, between *Bethel* and *Ai*, unto the place of the altar which he had made there at the first," (chap. xiii. 3, 4 ;) where going on his journeys from the south to Bethel signifies progression to the light of knowledges ; wherefore it is not there said that Bethel was on the west, and Ai on the east. So it is written of Jacob, when he saw the ladder, that he said, "This is none other than the house of God, and this is the gate of heaven :—and he called the name of that place *Bethel*," (Gen. xxviii. 17, 19 ;) where, in like manner, by Bethel is signified the knowledges of things celestial ; for man is Bethel, that is, the house of God, and also the gate of heaven, when he is possessed of the celestial things of knowledges. During the process of regeneration, man is successively introduced by the knowledges of things spiritual and celestial, but when he is regenerate, his introduction is completed, and he is in possession of these things. Again : "God said to Jacob, Arise, go up to *Bethel*, and dwell there, and make there an altar unto God, that appeared unto thee, (Gen. xxxv. 1 ;) where, also, by Bethel are signified knowledges. The like was signified by the ark of Jehovah being in *Bethel*, and the children of Israel coming thither and enquiring of Jehovah, (Judges xx. 18, 26, 27 ; 1 Sam. vii. 16 ; x. 3 ;) and also by the king of Assyria sending one of the priests, whom he transported from Samaria, to dwell in *Bethel*, and teach them how they shou'd fear Jehovah, (2 Kings xvii. 27, 28.) So in Amos : "Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there ; but prophesy not again any more at *Bethel* ; for it is the king's sanctuary, and it is the house of the kingdom," (vii. 12, 13.) But after Jeroboam profaned Bethel, 1 Kings xii. 32 ; xiii. 1 to 8 ; 2 Kings xxiii. 15, it had a contrary signification, as in Hosea x. 15 ;

Amos iii. 14, 15; iv. 5, 6, 7. That Ai signifies the knowledges of worldly things, may also be proved from the historical and prophetic parts of the Word, as from Josh. vii. 2; viii. 1 to 28; Jer. xlix. 3, 4.

1454. "And there he built an altar to Jehovah."—That these words signify the external worship of his Father from that state, appears from the signification of an altar, as being the principal representative of worship, n. 921.

1455. "And called on the name of Jehovah."—That these words signify the internal worship of his Father from that state, appears from the signification of calling on the name of Jehovah, n. 440. That to build an altar to Jehovah denotes external worship, and that to call on the name of Jehovah denotes internal worship, may appear to every one.

1456. Verse 9. "*And Abram journeyed, going and journeying towards the south.*" "Abram journeyed, going and journeying," signifies further progression: "towards the south," signifies, into the principles of goodness and truth, thus into a bright lucid state, as to the interiors.

1457. "And Abram journeyed, going and journeying."—That these words signify further progression, may appear from the signification of going and journeying. Among the ancients, this alone was signified, by journeys, travels, and sojournings; and hence this is the only signification of those terms in the internal sense of the Word. Here begin the progressions of the Lord into knowledges. That the Lord was also instructed as another man, may appear from these words in Luke: "The child *grew*, and waxed strong in spirit, and *was filled with wisdom*; and the grace of God was upon him," (ii. 40.) And again: "After three days they found him in the temple, sitting in the midst of the doctors, both *hearing them, and asking them questions*: and all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; but he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (ii. 46—49 :) that he was then ten years old is declared in verse 42 of the same chapter. Again: "Jesus *increased in wisdom and age, and in favor with God and man,*" (ii. 52.)

1458. That "towards the south," signifies into principles of goodness and truth, thus into a bright and lucid state as to the interiors, appears from the signification of the south. This signification of the south, as denoting a bright and lucid state, has its ground in this circumstance, that as there are no times in the other life, so there are no quarters, but by times, and the quarters, are signified states. States of intellectual things are circumstanced like states of the times of the day and the year, and also like states of the different quarters of the hemisphere. States of the day are those of evening, night, morn-

ing, and noon : states of the year are those of autumn, winter, spring, and summer ; and states of the different quarters of the hemisphere have relation to the sun in its different aspects towards the west, north, east, and south. Similar to these are the states of things intellectual ; and, what is wonderful, those in heaven who are in a state of wisdom and intelligence dwell in light altogether according to the state, and they are in the greatest light who are in a state of the greatest wisdom and intelligence : but it is to be observed, that wisdom, in heaven, is the offspring of love and charity, and intelligence is the offspring of faith in the Lord. That there is light in the other life, incomparably above the light of this world, has been evidenced to me by much experience ; concerning which, by the divine mercy of the Lord, more will be said hereafter. Now as there is such a correspondence between light and things intellectual in heaven, therefore, in the Word, both in this and other passages, nothing else is signified by the south in the internal sense. The south here signifies intelligence as procured by knowledges. Knowledges are celestial and spiritual truths, which, in heaven, are so many radiations of light, and are also rendered visible by light, as just observed : wherefore, as the Lord was now to be imbued with knowledges, in order that he might become the light of heaven, even as to his human essence, it is here said, that he journeyed, going or journeying towards the south. That this is the signification of the south may appear from similar passages in the Word ; as 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," (xliiii. 6 :) the north signifies those who are immersed in ignorance, and the south those who are in possession of knowledges ; sons denote truths, and daughters principles of goodness. Again, in the same prophet : " If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy *light* rise in obscurity ; and thy darkness shall be as the *south*,"* (lviii. 10 :) to draw out the soul to the hungry, and to satisfy the afflicted soul, denotes the good principles of charity in general ; by light arising in obscurity, is signified, that such should have the intelligence of truth ; and by the darkness being

* It is necessary to be observed, that the word for *south*, both in the author's Latin and in the original Hebrew of this passage, signifies *mid-day* or *noon*, the southern quarter being determined, to the inhabitants of the northern hemisphere, by the sun's place at noon. In the same manner, the names for the *east* and the *west*, in some of the ancient languages, signify *rising* and *setting* ; the east being the place of the sun at his rising, and the west at his setting. In our language, all allusions of this sort are lost. In the above passage, and in those which follow from the Psalms, the literal sense requires that the word should be translated *mid-day* ; but as the idea of the *south*, which the author is here explaining, is then lost, it is necessary to use the latter expression. There are three other terms denoting the *south* in the Hebrew language, all of which occur in the passage presently cited from Ex. xx.

as the south, is signified, that they should have the wisdom of good: * the south, by virtue of the heat which prevails when the sun is in it, signifies good; and by virtue of the light which then exists, it signifies truth. So in Ezekiel: "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which as the frame of a city on the *south*," (xl. 2;) speaking of the new Jerusalem or kingdom of the Lord; which, being in the light of wisdom and intelligence, is on the south. So in David: "He shall bring forth thy righteousness as the *light*, and thy judgment as the *south*," (Psalm xxxvii. 6.) Again: "Thou shalt not be afraid for the terror of *night*, nor for the arrow that flieth by *day*, nor for the pestilence that walketh in *darkness*, nor for the destruction that wasteth in the *south*," (xci. 5, 6;) not to be afraid for the destruction that wasteth in the south, signifies, not to be afraid of damnation, which overtakes those who are in possession of knowledges and perverts them. So in Ezekiel: "Son of man, set thy faces towards *the south*, and drop towards *the south*, and prophesy against the forest of the field of *the south*; and say to the forest of *the south*—All faces, from *the south* to the north shall be burned therein," (xx. 46, 47;) the forest of the south signifies those who possess the light of truths and extinguish it; consequently, it signifies those within the church who are of such a character. So in Daniel: "Out of one of them came forth a little horn, which waxed exceeding great toward the *south* and toward the east, and toward the pleasant land; and it waxed great even to the host of the heavens," (viii. 9, 10;) denoting those who oppose all things belonging to goodness and truth. So in Jeremiah: "Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness: the cities of the *south* shall be shut up, and none shall open them," (xiii. 16, 19;) where the cities of the south denote the knowledges of truth and goodness. So in Obadiah: "The captivity of Jerusalem, which is in Sepharad, shall possess the cities of the *south*," (verse 20;) where the cities of the south, in like manner, denote the knowledges of truth and goodness, consequently, the principles of truth and goodness themselves which were to be inherited; the subject there treated of is concerning the Lord's kingdom. With respect to this signification of Abram's journeying towards the south, as denoting the Lord's

* The author here, as in various other places, distinguishes between intelligence and wisdom. It may be expedient to remind the reader, that intelligence has respect chiefly to truth, but that wisdom has respect chiefly to good; or, in other words, intelligence is that state of the understanding which is the result of the love and possession of truth; but wisdom is that state of the understanding which results from the love of goodness and its practice in the life.

progression into principles of goodness and truth, consequently into a bright lucid state as to the interiors, the case is this : knowledges are the means which open the way to behold things celestial and spiritual : by knowledges the way is opened for the internal man to flow into the external, in which are contained the recipient vessels, which are as many in number as are the knowledges of goodness and truth with which it is furnished : into these, as their vessels, celestial things enter by influx.

1459. Verse 10. *And there was a famine in the land; and Abram went down into Egypt to sojourn there, because the famine was grievous in the land.* "There was a famine in the land," signifies a scarcity of knowledges as yet with the Lord, when he was a child : "and Abram went down into Egypt to sojourn there," signifies instruction in knowledges from the Word ; Egypt is the science of knowledges :* to sojourn is to be instructed : "because the famine was grievous in the land," signifies much scarcity as to his external man.

1460. "And there was a famine in the land."—That these words signify a scarcity of knowledges as yet with the Lord, when he was a child, appears from what has been said above. Knowledges, with man, never come, in childhood, from his interior part, but from the objects of the senses, especially from hearing. For, as was said above, there are in the external man recipient vessels, which are called things of the memory, and these are formed by knowledges, through the influx and aid of the internal man, as may be obvious to every one : consequently, knowledges are learned and implanted in the memory, according to the influx of the internal man. Thus also it was with the Lord when a child, because he was born as other men are, and, as other men, received instruction. But with him, the interiors were celestial, which adapted the vessels for the reception of knowledges, and afterwards adapted the knowledges so received to become vessels for the reception of the divinity. The interiors with him were divine by derivation from Jehovah his father ; the exteriors were human by derivation from Mary his mother. Hence it may appear that with the Lord, equally as with other men, there was, in childhood, a scarcity of knowledges in his external man. That a famine signifies a scarcity of knowledges, appears from other parts of the Word ; as in

* This expression, *the science of knowledges*, will seem unintelligible and without meaning, unless it be well considered what science is, and also what knowledge is, and how they are perfectly distinct from each other. Science, according to our author, is the first information which the mind receives, or more properly takes from without, by the outward senses ; knowledge arises from collecting and comparing such information by the light of reason, and thus digesting it, and storing it up in the memory for the use of life : sciences, therefore, or scientifices, may be considered as the materials of knowledges, and knowledges as the orderly combinations and arrangements of materials in the mind. See note, n. 24, Vol. I., and those above, at n. 1435, and 1450.

Isaiah : "They regard not the work of Jehovah, neither consider the operation of his hands ; therefore shall my people go into captivity, because there is no *knowledge*, and their glory shall be men of *famine*, and their multitude dried up with thirst," (v. 12, 13 :) men of *famine* signify a scarcity of the knowledges of celestial things ; a multitude dried up with thirst signifies a scarcity of the knowledges of spiritual things. So in Jeremiah : "They have lied against Jehovah, and said, It is not he ; neither shall evil come upon us ; neither shall we see sword nor *famine* ; and the prophets shall become wind, and the word is not in them," (v. 12, 13 :) where sword and *famine* signify to be deprived of the knowledges of truth and goodness ; prophets denote those who teach, in whom the word is not. That to be consumed with sword and *famine* is to be deprived of the knowledges of truth and goodness, and that sword and *famine* are expressions relating to devastation, the sword denoting devastation as to things spiritual, and *famine* denoting devastation as to things celestial, appears throughout the Word ; as Jer. xiv. 13—16, 18 ; Lament. iv. 9 ; and in other places. So also in Ezekiel : "And I will increase the *famine* upon you, and will break your staff of bread ; and I will send upon you *famine*, and the evil beast, and they shall bereave thee : and I will bring the *sword* upon thee," (v. 16 :) where *famine* signifies the deprivation of the knowledges of celestial things, or of the knowledges of good ; hence come falsities and evils. So in David : "Moreover he called for a *famine upon the land* ; he brake the whole staff of bread," (Ps. cv. 16 :) to break the staff of bread, signifies to be deprived of celestial food ; for the life of good spirits and of angels is supported by no other food than by the knowledges of goodness and truth, and by principles of goodness and truth themselves ; hence originates the signification of *famine*, and of bread, in the internal sense. Again, in David : "He *satisfieth* the longing soul, and filleth the *famished* soul with goodness," (cvii. 9 :) denoting those who desire knowledges. So in Jeremiah : "Lift up thy hands for the soul of thy young children, that faint by *famine* at the top of every street," (Lament ii. 19 :) where *famine* denotes a want of knowledges, streets denote truths. So in Ezekiel : "They shall dwell safely, and none shall make them afraid : and I will raise up for them a plant of renown, and they shall be no more consumed by *famine* in the land," (xxxiv. 28, 29 :) denoting that they should be no longer destitute of the knowledges of goodness and truth. So in John : "They shall not *hunger* any more, nor thirst any more," (Rev. vii. 16 :) speaking of the Lord's kingdom, where they live in an abundance of all celestial knowledges and good things, signified by not *hungering*, and of all spiritual knowledges and truths, signified by not *thirsting*. In like manner the Lord said in John, "I am

the bread of life ; he that cometh unto me shall never *hunger*, and he that believeth on me shall never *thirst*," (vi. 35.) So in Luke : "Blessed are ye that *hunger* now ; for ye *shall be filled*," (vi. 21.) Again : "He hath filled the *hungry* with good things," (i. 53 ;) speaking of celestial good things and the knowledges of them. That a famine signifies a scarcity of knowledges, is plainly declared in Amos : "Behold the days come, saith the Lord Jehovah, that I will send a *famine* upon the land, not a *famine* of bread, nor a thirst for waters, but of hearing the words of Jehovah," (viii. 11, 12.)

1461. "And Abram went down into Egypt to sojourn there."—That these words signify instruction in knowledges from the Word, appears from the signification of Egypt, and from the signification of sojourning. That Egypt signifies the science of knowledges, and that to sojourn signifies to be instructed, will be seen presently. That the Lord was instructed in childhood as other men are, appears from the passages in Luke adduced above, n. 1457 ; and also from what was said just above concerning the external man, which cannot be reduced to correspondence and concordance with the internal man otherwise than by knowledges. The external man is corporeal and sensual, and is not receptive of any thing celestial and spiritual, unless knowledges be previously implanted in it as seeds in their ground ; for in these, things celestial may find their recipient vessels. But these knowledges must be derived from the Word. Knowledges derived from that source are of such a nature as to be open for communication from the Lord himself ; for the Word itself is derived from the Lord through the heavens, containing the life of the Lord in all and every part of it, although this does not appear in its external form. Hence it may be manifest, that the Lord, in his childhood, would not imbibe any other knowledges than those of the Word, which to him was open, as just observed, for communication from his Father, Jehovah himself, with whom he was to be united and become one ; and so much the more, because there is nothing said in the Word, which, in its inmost contents, has not relation to him, and which did not previously come from him : for the human essence was only an additament to his divine essence which was from eternity.

1462. That Egypt is the science of knowledges in respect to the Lord, but science in general in respect to other men, may appear from its signification in the Word, abundantly spoken of above, particularly in n. 1164, 1165. For the ancient church was seated in Egypt, as in many other places, n. 1238, and when the church was there, sciences, above anything else, flourished in that country, whence by Egypt is signified science. But after they became desirous to enter by sciences into the mysteries of faith, and thus from their own power to explore

the truth of divine arcana, then they became addicted to magic, and by Egypt were signified scientifics which pervert, whence come falsities, and from these evils, as appears from Isaiah xix. 11. That by Egypt are signified useful sciences, and thus, in the present case, that science of knowledges which is capable of serving as recipient vessels for things celestial and spiritual, may appear from the following passages in the Word : " They have seduced *Egypt* the corner-stone of the tribes," (Isaiah xix. 13 ;) where it is called the corner-stone of the tribes, as serving for a support to the things belonging to faith, which are signified by tribes. Again, in the same prophet : " In that day shall five cities in the land of *Egypt* speak the language of Canaan, and swear to Jehovah Zebaoth : 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 ; and it shall be for a sign and for a witness to Jehovah Zebaoth in the land of *Egypt* : for they shall cry unto Jehovah because of the oppressors, and he shall send them a Saviour and a great one, and he shall deliver them : and Jehovah shall be known to *Egypt*, and the *Egyptians* shall know Jehovah in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto Jehovah, and shall perform it ; and Jehovah shall smite *Egypt*, he shall smite and heal it : and they shall return to Jehovah, and he shall be intreated of them, and shall heal them," (ix. 18—22 ;) speaking of Egypt in a good sense, to denote those who are attached to scientifics, or natural truths, which are the vessels of spiritual truths. Again, in the same prophet : " In that day there shall be a highway out of *Egypt* to Assyria, and the Assyrian shall come into *Egypt*, and the *Egyptian* into Assyria ; and the *Egyptians* shall serve with the Assyrians : in that day shall Israel be the third with *Egypt* and with Assyria, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be my people *Egypt*, and Assyria the work of my hands, and Israel mine inheritance," (ix. 23—25 ;) where by Egypt is signified the science of natural truths, by Assyria reason or things rational, and by Israel things spiritual, which succeed each other in orderly arrangement ; wherefore it is said, that in that day there shall be a highway from Egypt to Assyria, and Israel shall be the third with Egypt and with Assyria. So in Ezekiel : " Fine linen in brodered work from *Egypt* was thy spreading forth, that it might be to thee for a flag." (xxvii. 7 ;) speaking of Tyre, by which is signified the possession of knowledges ; fine linen in brodered work denotes the truths of sciences which are of service : scientifics, as belonging to the external man, ought to serve the internal. Again, in the same prophet : " Thus saith the Lord Jehovah : At the end of forty years I will gather *Egypt* from the people whither they were scattered, and I will bring again the captivity of *Egypt*," (xxix.

13, 14 ;) where Egypt has a like signification. So in Zechariah : "And it shall come to pass, that whoso will not come up of the families of the earth unto Jerusalem to worship the King Jehovah Zebaoth, even upon them shall be no rain ; and if the family of *Egypt* go not up, and come not," (xiv. 17, 18 ;) where Egypt also is used in a good sense, and has the same signification. That science, or human wisdom, is signified by Egypt, may appear likewise in Daniel, where the sciences of things celestial and spiritual are called "the treasures of gold and silver," and also "the precious things of *Egypt*," (xi. 43.) It is said also of Solomon, that his "wisdom excelled the wisdom of all the children of the east and all the *wisdom of Egypt*," (1 Kings iv. 30.) The house built by Solomon for Pharaoh's daughter was representative of this alone, (1 Kings vii. 8.) The Lord's being brought into Egypt when an infant, had no other signification than what is here signified by Abram ; it being also done that he might fulfil all things which were represented concerning him. The emigration of Jacob and of his sons into Egypt, represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word ; as appears also from the following passages. Concerning the Lord it is thus written in Matthew : "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into *Egypt*, and be thou there until I bring thee word. When he arose, he took the young child and his mother by night, and departed into *Egypt* ; and was there until the death of Herod : that it might be fulfilled which was spoken by the prophet, saying, Out of *Egypt* have I called my son," (ii. 13, 14, 16 ;) of which it is thus written in Hosea : "When Israel was a child, then I loved him, and out of *Egypt* have I called my son," (xi. 1 ;) hence it appears that by the child Israel is meant the Lord, and that his instruction when a child is signified by these words, "Out of Egypt have I called my son." So again in the same prophet : "By a prophet Jehovah brought Israel out of *Egypt*, and by a prophet was he preserved," (xii. 13, 14 ;) where, in like manner, by Israel is meant the Lord ; by a prophet is signified one that teaches, consequently, the doctrine of knowledges. So in David : "Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Thou hast brought a vine out of *Egypt*, thou hast cast out the nations, and planted it," (Psalm lxxx. 7, 8 ;) speaking also of the Lord, who is called a vine out of Egypt, in respect to the knowledges in which he was instructed.

1463. That to sojourn is to be instructed, may appear from the signification of sojourning in the Word, as denoting to be instructed ; the reason of which is this, because, in heaven, sojourning and migration, or procession from place to place, is nothing else but change of state ; as was shewn above, n. 1376,

1379 : wherefore wherever departure, sojourning, and translation from place to place, are mentioned in the Word, nothing else is thereby suggested to the angels than such change of state as occurs among them. Changes of state have respect both to the thoughts and the affections. Changes of state in respect to the thoughts are knowledges, which, in the world of spirits, are exhibited by instructions ; which also was a reason why the men of the most ancient church, as having communication with the angelic heaven, by sojourning had a perception only of instruction. So in the present case, by Abram's going down into Egypt to sojourn, nothing else is signified but the instruction of the Lord. The like also is signified by Jacob and his sons going down into Egypt ; as in Isaiah : " Thus saith the Lord Jehovih : My people went down into Egypt at the beginning to sojourn, and the Assyrian oppressed them for naught," (lii. 4 :) where the Assyrian denotes reasonings. Hence, also, in the Jewish church, they who were instructed were called *sojourners* that *sojourn* in the midst of them, concerning whom it was commanded that they should be treated in like manner as the home-born, (Exod. xii. 48, 49 ; Levit. xxiv. 22 ; Numb. xv. 13—16, 26, 29 ; xix. 10.) Of these it is thus written in Ezekiel : " Ye shall inherit this land according to the twelve tribes of Israel ; and it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the *sojourners* that *sojourn* amongst you ;—and they shall be unto you as born in the country amongst the children of Israel, they shall have inheritance with you among the tribes of Israel : and it shall come to pass that in what tribe the *sojourner sojourneth*, there shall ye give him his inheritance," (xlvii. 14, 22, 23 ;) speaking of the New Jerusalem, or kingdom of the Lord ; where by sojourners that sojourn are meant those who suffer themselves to be instructed, consequently the Gentiles : that they who are instructed are meant, appears from its being said, " In what tribe he sojourneth, there shall ye give him his inheritance ;" tribes denote the things appertaining to faith. By sojourning also is signified somewhat similar to what is denoted by journeying and dwelling ; by journeying are signified institutes and order of life, and by dwelling is signified living ; concerning which significations, see above, n. 1293 : wherefore also the land of Canaan is called the land of the sojournings of Abraham, Isaac, and Jacob, (Gen. xxviii. 4 ; xxxvi. 7 ; xxxvii. 1 ; Exod. vi. 4 ;) and Jacob said to Pharaoh, " The days of the years of my *sojournings* are a hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their *sojournings*," (Gen. xlvii. 9 ;) where sojourning signifies life and instructions.

1464. " Because the famine was grievous in the land."—

That by these words is signified much scarcity in his external man, appears from the signification of famine, spoken of above in this verse. The arcana here contained are too many to admit of a brief explication; suffice it to observe, that the Lord had the power of learning superior to any other man; but as he was to be instructed in things celestial, previous to his instruction in things spiritual, in which respect his case differed from that of other men, therefore this statement is made. A further reason is, because there was hereditary evil from the mother in his external man, against which he was to fight, and which he was to overcome. Not to mention innumerable other reasons.

1465. Verse 11. *And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a beautiful woman to look upon.* "And it came to pass, when he drew nigh to come into Egypt," signifies when he began to learn; Egypt, as was said, is the science of knowledges: "that he said unto Sarai his wife," signifies, that thus he thought concerning truths to which things celestial were adjoined; Sarai as a wife is truth adjoined to the celestial things which were with the Lord: "Behold, now, I know that thou art a beautiful woman to look upon," signifies, that truth from a celestial origin is delightful.

1466. "And it came to pass, when he drew nigh to come into Egypt."—That by these words is signified, when he began to learn, appears from the signification of Egypt, as denoting the science of knowledges; of which when to draw nigh to is predicated, nothing else can be signified by it.

1467. That Egypt is the science of knowledges, appears from what was said and shewn concerning Egypt in the preceding verse.

1468. "He said unto Sarai his wife."—That by these words is signified, that thus he thought concerning truths to which things celestial are adjoined, appears from the signification of Sarai, when she is called a wife. A wife, in the internal sense of the Word, signifies nothing else but truth conjoined with good, for the conjunction of truth with good is in all respects circumstanced as a marriage. When mention is made in the Word of a husband, then the husband signifies good, and the wife truth; but when instead of husband the term man* is applied, then the man signifies truth, and the wife good; and this distinction is constantly observed in the Word, as was also

* For the proper sense of the word *man* [*vir*], as here used in contradistinction to husband, the reader is referred to the note at n. 156, Vol. I. Suffice it here to observe, that the word *homo* in the Latin, which we render *man*, denotes man in his full and proper character, as consisting of the two principles, the celestial and spiritual, in their proper conjunction and subordination, according to what was said in the note above, n. 1414; whereas the word *vir*, which we also render *man*, as having no other term whereby to express it, denotes properly the intellectual or spiritual principle, when considered distinctly from the celestial.

said above, n. 915. In the present case, as Abram is named, Sarai his wife signifies truth ; thus, to say unto Sarai his wife, signifies, so to think concerning truths with which things celestial are conjoined. It is a true historical fact, that Abram did speak thus to his wife when he went into Egypt ; but, as has been observed before, the matters of history recorded in the Word are representative, and each expression of the relation is significative ; and no other historical circumstances are recorded, nor in any other order, nor other expressions used, than such as, in the internal sense, might express those arcana.

1469. That Sarai as a wife is truth adjoined to the celestial things which were with the Lord, appears from what has been just said concerning the signification of Sarai as a wife. The reason that it is called truth adjoined to things celestial, is, because all truth was previously with the Lord, the celestial principle having truth along with it, and the one being inseparable from the other, as light is inseparable from flame ; but it was hidden in his internal man, which was divine. Scientifics and knowledges acquired by learning are not truths, but are only recipient vessels ; thus whatever is contained in a man's memory is anything but truth, though it is called so : but truth resides therein, as in its vessels. These vessels were to be formed by the Lord, or rather opened, by instruction in knowledges from the Word, not only that things celestial might be insinuated therein, but that they likewise might become celestial, and thus divine ; for the Lord joined the divine essence to the human, that his human attributes might also become divine.

1470. "Behold, now I know that thou art a beautiful woman to look upon."—That by these words is signified that truth from a celestial origin is delightful, may appear from the signification of a woman beautiful to look upon. All truth which is celestial, or which is produced from a celestial principle, is happy in the internal man, and delightful in the external ; and with the celestial angels is so perceived. But it is altogether otherwise when it is not from a celestial origin. There are two kinds of happiness in the internal man, to which correspond two kinds of delight in the external man ; the one is that of good, and the other of truth : celestial happiness and delight are those of good, and spiritual happiness and delight are those of truth. It is also known, that truth itself brings with it happiness and delight ; but these are only essentially such when the truth is from a celestial origin. Hence truth itself also becomes celestial, and is called celestial truth ; in which case it is comparatively like the light of the sun in the time of spring, which in its bosom contains heat, from which all things on the earth vegetate, and are as it were animated. This celestial truth is the very principle of beauty, or is beauty

itself, and it is this truth which is here called a woman beautiful to look upon. The further arcana involved in these words will appear from what follows.

1471. Verse 12. *And it will come to pass, when the Egyptians see thee, that they will say, This is his wife : and they will kill me, and will save thee alive.* “And it shall come to pass, when the Egyptians see thee, signifies the science of knowledges, which is described as to its nature and quality, when celestial knowledges are seen thereby : “they will say, This is his wife.” signifies, that they will call them celestial : “and they will kill me, and will save thee alive,” signifies, that they would pay no regard to things celestial, but only to the mere knowledges, which they would take possession of, and carry off.

1472. “And it shall come to pass, when the Egyptians see thee.”—That by these words is signified the science of knowledges, which is described as to its nature and quality, when celestial knowledges are seen thereby, may appear from the signification of Egypt, as denoting the science of knowledges, according to what was shewn above. Hence may appear what is signified by this expression, “When the Egyptians see,” viz., that the science of knowledges is of such a nature and quality as is described in this verse. The science of knowledges is thus circumstanced, (there being in it somewhat of a merely natural principle, which is discoverable even in children when they first begin to learn,) that the deeper the subjects are which are presented to view, so much the more ardently they who cultivate that science desire to understand them, and when they are told of things celestial and divine, their desire increases ; but this is a merely natural delight, and arises from a lust originating in the external man. This lust, with some, is attended with this effect, that they place their delight merely in the science of knowledges without regarding any other end ; whereas the science of knowledges is only as somewhat instrumental for the sake of use, viz., that knowledges may serve as vessels for the reception of things celestial and spiritual ; and when they are thus serviceable, they then first begin to be of use, and receive their delight from use. It may appear plain to every attentive observer, that the science of knowledges is designed in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by means of knowledges the external man may be adjoined to the internal : when this is the case, then man is principled in use, for the internal man regards nothing but use. It is with a view to this end, that the Lord insinuates also the delight which is perceived by children and young persons in learning the sciences. But when man begins to place his delight in mere science, he is then influenced by corporeal lust, and in proportion as he is so influenced, or places his delight in mere science, he removes himself

from what is celestial, and his scientifics become closed towards the Lord, and are rendered material ; but in proportion as scientifics are acquired with a view to use, whether for the sake of human society, or the Lord's church on earth, or his kingdom in heaven, and, more especially for the Lord's sake, they are more opened towards the Lord, and become spiritual ; wherefore also the angels, who are principled in the science of all knowledges, and that in such a manner, that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison of use. Hence may appear what is signified by these words, "When the Egyptians see thee, they will say, This is his wife, and they will kill me, and will save thee alive." As this was known to the Lord when a child, and he thus thought concerning it, therefore these things were said, signifying, that if he should be led away by the mere lust of the science of knowledges, science would be of such a nature and quality, that it would no longer regard things celestial, but only the knowledges which the lust of science would seize upon. Much more follows on this subject.

1473. "They will say, This is his wife."—That by these words is signified that they will call them celestial, appears from the signification of wife, as denoting truth adjoined to things celestial ; hence, the expression, "This is his wife," denotes what is celestial.

1474. "And they will kill me, and will save thee alive."—That these words signify that they would pay no regard to things celestial, but only to mere knowledges, appears from what has been just said.

Verse 13. *Say, I pray thee, thou art my sister ; that it may be well with me for thy sake, and that my soul may live because of thee.* "Say, I pray thee, thou art my sister," signifies intellectual truth, which is a sister : "that it may be well with me for thy sake," signifies, that thus the celestial principle could not be violated : "and that my soul may live because of thee," signifies, that thus the celestial principle might be saved.

1475. "Say, I pray thee, thou art my sister."—That by these words is signified intellectual truth, which is a sister, may appear from the signification of a sister, as denoting intellectual truth, when celestial truth is a wife ; concerning which its signification more will be said hereafter. The case herein is this : science is of such a nature and quality, that it desires nothing more than to obtrude itself into things celestial, and to explore them ; but this is contrary to order, for thus it violates things celestial. Order itself requires that the celestial principle, by means of the spiritual, should insert itself into the rational, and thereby into the scientific, and adapt each to itself : and unless this order be observed, it is impossible to acquire wisdom.

In this chapter also are contained these arcana, viz., how the Lord was instructed by his Father according to all order, and thus how his external man was conjoined to the internal ; that is, how his external man, in like manner as the internal, was made divine, by which, as to each essence, he was Jehovah. This was effected by knowledges, which are the means or mediums. Without knowledges, as means or mediums, the external man cannot even become man.

1476. "That it may be well with me for thy sake."—That by these words is signified, that thus the celestial principle could not be violated, appears from what was said above. For order requires, as was just observed, that the celestial principle should enter by influx into the spiritual, the spiritual into the rational, and the rational into the scientific : when this order takes place, then the spiritual principle is adapted, or fitted, for reception by the celestial, the rational by the spiritual, and the scientific by the rational ; in which case the scientific principle in general becomes the ultimate recipient vessel ; or, what is the same thing, scientifics in their distinct species and particulars become the ultimate recipient vessels, having a correspondence with things rational, whilst things rational correspond with things spiritual, and things spiritual with things celestial. When this order prevails, then the celestial principle cannot be violated, which otherwise is violated. As the subject here treated of in the internal sense is the Lord's instruction, therefore the manner of its progress is here described.

1477. "That my soul may live because of thee."—That by these words is signified, that thus the celestial principle might be saved, may appear from the signification of the soul, as denoting what is celestial, for this is the soul itself, since it is the very life ; whence appears what is signified by these words, "That my soul may live because of thee." It will appear from what follows, that things celestial or divine were not adjoined to the Lord, so as to make one essence, before he endured temptations, and thereby expelled hereditary evil derived from the mother. A description is given in this and the following verses, how, in the mean time, the celestial principle itself was not violated, but saved.

1478. Verse 14. *And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.* "And it came to pass, when Abram came into Egypt," signifies, when the Lord began to be instructed : "that the Egyptians saw the woman, that she was very beautiful," signifies the science of knowledges, that it is of such a nature as to be very pleasing to itself.

1479. "And it came to pass, when Abram came into Egypt."—That these words signify, when the Lord began to be instructed, appears from the representation of Abram, as denoting,

in the internal sense, the Lord when a child ; and from the signification of Egypt, as denoting the science of knowledges, according to what was shewn above, at verse 10 of this chapter. Hence it appears, that to come into Egypt is to be instructed.

1480. "That the Egyptians saw the woman, that she was very beautiful."—That by these words is signified the science of knowledges, and that it is very pleasing to itself, appears from the remark above, at verse 11, that such is the nature and quality of science in childhood : for it is, as it were, innate in science (because to be so affected by it is innate in man), first of all to please for no other end than for the sake of knowing. Such is every man's nature and quality : his spirit is greatly delighted with knowledge, insomuch that it almost seems of all things most desirable ; it is his food whereby he is supported and refreshed, as is the external man by terrestrial food. This food, which is that of his spirit, is communicated to his external man, to the end that the external man may be adapted to the internal. But the different kinds of food succeed each other according to the following order. Celestial food is every good principle of love and charity from the Lord ; spiritual food is every truth of faith. On these kinds of food the angels live. From these exists a food, which is also celestial and spiritual, but of an inferior angelic nature, on which live angelic spirits. From this again exists a food celestial and spiritual still inferior, which is that of reason, and of science thence derived. On this live good spirits. Lastly comes corporeal food, which is proper to man whilst he lives in the body. These kinds of food correspond with each other in a wonderful manner. Hence also it is plain, why and how science is very pleasing to itself, for it is circumstanced like the appetite and taste : wherefore also the act of eating performed by man corresponds with scientifics in the world of spirits, and appetite and taste correspond with the desire of sciences ; as has been made evident to me from experience, concerning which, by the divine mercy of the Lord, more will be said hereafter.

1481. *And the princes of Pharaoh saw her, and they commended her to Pharaoh. And the woman was taken to Pharaoh's house.* "The princes of Pharaoh saw," signifies primary precepts, which are the princes of Pharaoh : "and they commended her to Pharaoh," signifies, that they were pleasing : "and the woman was taken to Pharaoh's house," signifies, that they engaged the desire of the mind.

1482. "And the princes of Pharaoh saw."—That these words signify primary precepts, which are the princes of Pharaoh, appears from the signification of princes and of Pharaoh. Princes, in the Word, both in its historical and prophetic parts, signify those things which are primary ; and Pharaoh

signifies the same as Egypt: and, in the present case, Egypt or Pharaoh are to be understood in the best sense, because they are predicated of the science of knowledges, which the Lord first imbibed in childhood. That these primary precepts were from the Word, appears from the signification of these words in their internal sense. That by Pharaoh, in the Word, is signified the same as by Egypt in general, might be proved from many passages; as also, that by the kings of other kingdoms are meant the same things as by the names of the kingdoms. But by princes are meant those things that are primary therein; as in Isaiah: "The *princes* of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?—The *princes* of Zoan are become fools, the *princes* of Noph are deceived," (xix. 11, 13;) where the princes of Zoan and the wise counsellors of Pharaoh denote primary scientifics; and as wisdom originally flourished in Egypt, as has been observed above, therefore Pharaoh is called the son of the wise, the son of ancient kings. Thus, also, in many other parts of the Word, princes denote things primary.

1483. That by "they commended her to Pharaoh," is signified, that they were pleasing, may appear without explication.

1484. "And the woman was taken to Pharaoh's house."—That by these words is signified, that they captivated the mind, may appear from the signification of a woman, and from the signification of a house. A woman signifies truth, and, in the present case, the truth which is in sciences, with the delights of which the Lord was taken in childhood. The delights of truth are those which come from intellectual truth, which is signified by a sister. A house signifies those things which appertain to man, especially which appertain to his will; as was shewn above, n. 710; in the present case, therefore, it signifies the things appertaining to the mind, or to the affection of knowing and learning.

1484.* Verse 16. *And he intreated Abram well for her sake. And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses and camels.* "He intreated Abram well for her sake," signifies, that the things of science were multiplied with the Lord: "and he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels," signifies, all things in general appertaining to scientifics.

1485. "And he intreated Abram well for her sake."—That by these words is signified the multiplication of things of science with the Lord, appears from the signification of intreating well, as denoting to enrich. It is predicated of science, which is signified by Pharaoh, that it intreated Abram well, that is, the

Lord when a child ; and this for her sake, that is, for the sake of intellectual truth, which he desired : the desire of truth was that from which the enriching came.

1486. "And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."—That these words signify all things in general appertaining to scientifics, appears from the signification of all these in the Word. But it would take too much room to shew what is signified by each in particular ; as what by flocks and herds, what by he-asses and men-servants, what by maid-servants and she-asses, and what by camels : suffice it to observe that each has its peculiar signification, and that in general they signify all things relating to the science of knowledges, and to scientifics. Scientifics, considered in themselves, are he-asses and men servants ; their pleasures are maid-servants and she-asses camels are general instruments of service ; flocks and herds are possessions : this is their signification throughout the Word. All things whatever appertaining to the external man are nothing else but instruments of service, that is, they are given to serve the internal man. This is the case with all scientifics, which are nothing else than appurtenances of the external man ; for they are procured from terrestrial and worldly objects by means of the faculties of sense, that they may serve the interior or rational man, the rational man the spiritual, the spiritual the celestial, and the celestial the Lord : thus they are mutually subordinate to each other, as exterior things are subordinate to interior ; and thus all and every thing, according to order, is subordinate to the Lord. Scientifics, therefore, are the last and outermost things, in which are terminated those which are interior in order ; and being the last and outermost, compared with others they are instruments of service. Every one may see to what purposes scientifics may serve, if he reflects, or inquires with himself, for what purpose they were designed ; and whilst he thus reflects on their use, he may also comprehend the nature and quality of their use. Every principle of science ought to be directed to some use, and this is its service.

Verse 27. *And Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife.* "Jehovah smote Pharaoh with great plagues," signifies, that scientifics were destroyed : "and his house," signifies, what he had collected together : "because of Sarai, Abram's wife," signifies, because of truth which was to be adjoined to the celestial principle.

1487. "And Jehovah smote Pharaoh with great plagues."—That by these words is signified that scientifics were destroyed, appears from the signification of Pharaoh, as denoting science in general, consequently scientifics, which are the things of science ; and from the signification of smiting with plagues, as denoting to destroy. This is the case with scientifics : they are

procured in childhood with no other end than that of knowing : and, with the Lord, they were procured from the delights and affection of truth. The scientifics which are procured in childhood are of several kinds, but they are disposed by the Lord in orderly arrangement, that they may serve to promote some use ; first, by supplying the capacity of thinking, afterwards to be of use by means of thought, and lastly, that the uses they point to may take effect, that is, that the very life of man may consist in use, and may be a life of uses. These uses are accomplished by the scientifics which man imbibes in childhood ; and without them the external man cannot be conjoined with the internal, and become together with it a form of use. When man becomes such a form, that is, when all his thoughts originate in use as their end, and he does all things with a view to use (if not by manifest reflection, yet by tacit reflection arising from acquired tempers and habits), then the scientifics which had served to promote the first use in making them rational, are destroyed, because they no longer are subservient to that purpose ; and so in other cases. This is what is meant by Jehovah's smiting Pharaoh with great plagues.

1488. "And his house"—That these words signify, what he had collected together, may appear from the signification of a house, as denoting, in the present case, the scientifics which are collected together. To collect scientifics, and by them to raise and build up the external man, are operations not unlike the building of a house ; wherefore, also, such things are signified throughout the Word by building, and by building houses ; as in Isaiah : "Behold I create new heavens and a new earth.—They shall *build houses*, and inhabit them ; and they shall plant vineyards, and eat the fruit of them : they shall not *build* and another inhabit," (lxv. 17, 21, 22 :) houses here signify where there are wisdom and intelligence, consequently, where there are the knowledges of good and truth ; for the subject treated of is concerning the Lord's kingdom, viz., concerning new heavens and a new earth. So in Jeremiah : "*Build ye houses*, and dwell in them ; and plant gardens, and eat the fruit of them," (xxix. 5 :) where to build houses is used in a like sense. So in David : "Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments :—wealth and riches shall be in his *house* ; and his righteousness endureth for ever," (Psalm cxii. 1, 3 :) where wealth and riches signify the wealth and riches of wisdom and intelligence, consequently knowledges ; which are in his house, that is, appertaining to him. House is used in a contrary sense in Zephaniah : "I will visit upon them that say in their heart, Jehovah will not do good, and will not do evil. Therefore their wealth shall become a booty, and their *houses* a desolation : *they shall also build houses*, but shall not inhabit them, and they shall plant vineyards, but

shall not drink the wine thereof,' (i. 12, 13.) And in Haggai : "Go up to the mountain, and bring wood, and *build the house*. Ye looked for much, and, lo, it came to little; and when ye brought it into the *house*, I did blow it away. Why? saith Jehovah of hosts. Because of my house, that is waste, and ye run every one unto his own *house*. Therefore are the heavens over you stayed from dew," (i. 8, 9, 10;) where houses denote scientifics, by means of which, with the help of reasoning, are formed false sentiments. So in Isaiah: "Wo unto them that join *house to house*, that lay field to field, till there be no place, and ye dwell alone in the midst of the earth. Many *houses* shall be desolate, even great and fair without inhabitant," (v. 8, 9;) where houses also denote scientifics, by means of which falsities are produced. So in Amos: "Behold, Jehovah commandeth, and he will smite the great *house* with breaches, and the little *house* with clefts. Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of justice into wormwood," (vi. 11, 12;) where, in like manner, houses denote falses and evils thence derived: horses denote reasoning; judgment denotes truths, which are turned into gall; and the fruit of justice denotes principles of goodness, which are turned into wormwood. Thus, throughout the Word, houses are mentioned to signify human minds, in which there ought to be intelligence and wisdom. In the present case, the house of Pharaoh denotes scientifics, by means of which intelligence is procured, and thereby wisdom. The like was signified by the house which Solomon built for Pharaoh's daughter, (1 Kings vii. 8, and the subsequent verses.) Since houses denote human minds, in which are intelligence and wisdom, and to which appertain affections which belong to the will, the term "house," in the Word, is of extensive signification; but what it signifies in particular may appear from the subjects in relation to which the mention of it occurs. Man himself is also called a house.

1489. "Because of Sarai, Abram's wife."—That these words signify, because of truth to be adjoined to the celestial principle, appears from the signification of a wife, consequently of Sarai as a wife, as denoting truth to be adjoined to the celestial principle: see verse 12. The case herein is this: unless the scientifics, which had been useful in childhood to the formation of the rational man, are destroyed, so as to become as nothing, truth can by no means be conjoined to the celestial principle. Those first scientifics are for the most part earthly, corporeal, and worldly; notwithstanding the precepts which a child imbibes are divine, he still has no other idea of them than what is derived from such scientifics; wherefore, so long as those lowest scientifics, from which his ideas are derived, adhere to his mind, it is incapable of elevation. The case was the same with the

Lord, since he was born like another man, and required to be instructed like another man, but according to divine order, which is such as has been described above. In what is here related concerning Abram in Egypt, the divine order is described according to which the external man was conjoined with the internal in the Lord, that the external also might become divine.

1490. Verse 18. *And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?* "And Pharaoh called Abram," signifies that the Lord recollected: "and said, What is this that thou hast done unto me," signifies that he was grieved: "Why didst thou not tell me that she is thy wife," signifies, when he knew that he ought to have no other kind of truth than such as was to be conjoined with the celestial principle.

1491. "And Pharaoh called Abram,"—That hereby is signified that the Lord recollected, may appear from the signification of Pharaoh, as denoting science. The science itself, or the scientifics themselves, which the Lord imbibed when a child, are here called Pharaoh, consequently it is science itself which thus addresses the Lord; or, it is Jehovah by means of science. Hence it is plain, that these words signify that the Lord recollected. Observation comes by means of science, consequently by Pharaoh, by whom science is signified, as just remarked.

1492. "And said, What is this that thou hast done?"—That these words signify that he was grieved, may appear from the indignation with which they are spoken; the passion of grief or sorrow thence arising is thus expressed. The internal sense is of such a nature, that the affection which lies concealed in the words is what constitutes it; and the words of the letter are not attended to, but are as if they were not. The affection contained in these words is the indignation, as it were, of science, and a painful sorrow felt by the Lord, and felt, in fact, on this account, that the scientifics should be thus destroyed, which he had imbibed with satisfaction and delight. The case, in this respect, is like that of little children, who, when they love any thing which their parents see is hurtful to them, and is taken away from them on that account, are afflicted with grief.

1493. "Why didst thou not tell me that she is thy wife?"—That these words signify, that he ought to have no other kind of truth than such as was to be conjoined with the celestial principle, appears from the signification of a wife, as denoting truth which was to be conjoined with the celestial principle: concerning which, see above, verse 12. A description is here given, as already stated, of the order by which the Lord proceeded to intelligence, and thereby to wisdom, so that he might wholly become wisdom itself, and might become this as to his Human Essence, as he was as to his Divine Essence.

1494. Verse 19. *Why saidst thou, She is my sister? so I might have taken her to me for a woman. And now, behold thy wife: take her and go thy way.* “Why saidst thou, She is my sister,” signifies that he then knew no other than that he should have intellectual truth: “so I might have taken her to me for a woman,” signifies that thus he might have violated the truth which was to be conjoined to the celestial principle. “And now, behold thy wife; take her, and go thy way,” signifies, that truth should be conjoined with the celestial principle.

1495. “Why saidst thou, She is my sister.”—That these words signify, that he then knew no other than that he should have intellectual truth, appears from the signification of a sister, as denoting intellectual truth, and also from his having so said, as appears from verse 13; which was done with this view, that the celestial principle might not be violated, but might be saved. Hence it is evident, that the Lord in his childhood, whilst he imbibed the things of science, at first knew no other than that they were for the intellectual man, or that he might draw from them the knowledge of truths; but that it was afterwards discovered, that they were for a further end, viz., for his attainment to things celestial; and the reason of this was, that celestial things might not be violated, but might be saved. In the course of man’s instruction, there is a progression from scientifics to rational truths, next to intellectual truths, and lastly to celestial truths, which are here signified by a wife. If this progression be made from scientifics and rational truths to truths celestial without the mediation of intellectual truths, the celestial principle is violated; for there can be no connexion of rational truths, which are derived from scientifics, with celestial truths, except by intellectual truths, which are the mediums of such connexion. What is meant by celestial truths, and what by intellectual truths, will be shewn presently. For the better understanding of this subject, it may be expedient to say something concerning order. Order requires, that the celestial principle should flow into the spiritual, and adapt it to itself; that the spiritual principle should thus flow into the rational, and adapt it to itself; and that the rational should then flow into the scientific, and adapt it in like manner. But in the course of man’s instruction in his childhood, such an order does indeed prevail, but it appears otherwise, viz., as if the progression were from scientifics to things rational, from things rational to things spiritual, and so at last to things celestial. The reason of this appearance is, because it is thus that the way is to be opened to things celestial, which are the inmost. All instruction is only an opening of this way; and as the way is opened, or what is the same thing, as the vessels are opened, influx takes place according to the above-mentioned order; that is, things rational,

as derived from celestial-spiritual things, flow into scientifics, celestial-spiritual things into things rational, and celestial things into things celestial-spiritual. Celestial things continually present themselves ready for admission, and also prepare and form for themselves vessels, which are opened. That such is the case may likewise appear from this consideration; that both the scientific principle and the rational in themselves are dead, and that the appearance of life in them is owing to the continual influx of interior life. This may appear manifest to every one from his thought and his faculty of judging, in which lie concealed all the arcana of the art and science of analysis, which are so numerous, that it is not possible to discover the ten thousandth part of them. These exist, not only in adult men, but also in children, all whose thoughts, with all their speech thence derived, are full of such arcana; although man, even the most learned, is ignorant of it; all which would be impossible, unless the internal celestial and spiritual things continually presented themselves ready for admission, and produced by their influx all those effects.

1496. "So I might have taken her to me for a woman."—That by these words is signified, that thus he might have violated the truth which was to be conjoined to the celestial principle, may appear from what has been just now said, and also from what was said above at verse 13. With respect to truth about to be conjoined to the celestial principle, the case is this. Truth considered in itself, as it is learnt from childhood, is nothing else but a fit vessel into which what is celestial may be insinuated. Truth has not any life from itself, but from the celestial principle which flows into it. The celestial principle is love and charity, and all truth proceeds from that source; which being the case, truth is nothing else but a kind of vessel. Truths themselves are also thus clearly presented to view in the other life; but there they are not regarded merely because they are truths, but from the life contained in them, that is, from the celestial things, which are the principles of love and charity, that are contained in the truths: by virtue of these, truths become celestial, and are called celestial truths. Hence then it may appear what is meant by intellectual truth, and also, that intellectual truth opened the way to things celestial with the Lord. There is a difference between scientific truth, rational truth, and intellectual truth, and they succeed each other in an orderly arrangement: scientific truth is a matter of science; rational truth is scientific truth confirmed by reason; intellectual truth is joined with an internal perception that it is so. This latter had place with the Lord in his childhood, and opened the way to things celestial.

1497. "And now, behold thy wife: take her, and go thy

way.”—That by these words is signified that truth should be conjoined with the celestial principle, appears from the signification of a wife, as denoting truth that is to be conjoined to the celestial principle ; as was shewn above at verses 11 and 12, and as appears also from what has been now said.

1498. Verse 20. *And Pharaoh commanded his men concerning him ; and they sent him away, and his wife, and all that he had.* “And Pharaoh commanded his men concerning him, and they sent him away,” signifies that scientifics left the Lord : “and his wife,” signifies that truths were conjoined to celestial things : “and all that he had,” signifies all things that appertain to celestial truths.

1499. “And Pharaoh commanded his men concerning him.”—That by these words is signified that scientifics left the Lord, appears from the signification of Pharaoh, as denoting science ; and also from the signification of men, as denoting things intellectual ; according to what was shewn above, n. 158. In the present case, being predicated of Pharaoh, or science, men signify things suitable to that subject. With respect to scientifics leaving the Lord, the case is this. When things celestial are conjoined with intellectual truths, and these truths become celestial, then all things which are vain and unprofitable are dissipated of themselves : this is an effect which the celestial principle always carries with it.

1500. “And his wife.”—That these words signify truths conjoined with things celestial, viz., that scientifics left those truths, appears from the signification of a wife, as denoting truth conjoined with the celestial principle ; concerning which, see above : it appears also from what has just been said. Vain and unprofitable scientifics leave things celestial, as things light and trifling are wont to leave wisdom ; they are like crustaceous or scaly substances which separate themselves of their own accord.

1501. “And all that he had.”—That these words signify, all things appertaining to celestial truths, follows as a consequence.

1502. Hence then it appears, that the sojourning of Abram in Egypt represents and signifies nothing else but the Lord, and in fact, his instruction in childhood. This is confirmed also by what is said in Hosea : “Out of Egypt have I called my son,” (xi. 1 ; Matt. ii. 15 ;) and further, by what is said in Moses : “The dwelling of the children of Israel, who dwelt in Egypt, was four hundred and thirty years : and it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went forth out of the land of Egypt,” (Exod. xii. 40, 41 ;) which years were not reckoned from the entrance of Jacob into Egypt, but from the sojourning of Abram in Egypt, from which time four

hundred and thirty years had passed : thus by the Son called out of Egypt, as mentioned in Hosea xi. 1, is signified, in the internal sense, the Lord : and hereby it is further evident, that by Egypt, in the Word, is signified nothing else but science ; according to what was shewn, n. 1164, 1165, 1462. That these arcana are contained in the history, may appear also from this consideration, that similar things are related of Abram, when he sojourned in the land of the Philistines, viz., that he called his wife his sister, (Gen. xx. 1 to the end ;) and likewise of Isaac, when he sojourned in the land of the Philistines, when he also called his wife his sister, (Gen. xxvi. 6—13 ;) which things would never have been recorded in the Word, and nearly with similar circumstances, unless these arcana had lain concealed in them. Moreover, that such arcana are contained in the Word, may further appear from this consideration, that it is the Word of the Lord, which can by no means have any life, unless it contain an internal sense which has respect to him. The arcana which lie concealed in the above relation, and also in what is recorded concerning Abram and Isaac in the land of the Philistines, relate to the manner in which the Human Essence of the Lord was conjoined to the Divine Essence, or, what is the same thing, how the Lord, as to his Human Essence also, became Jehovah ; and they teach that this process commenced from his childhood ; which commencement of it is the subject here treated of. Moreover, the particulars here recorded involve more arcana than man is capable of believing ; and such of them as can be explained are so few as scarce to be of any amount. Beside most profound arcana concerning the Lord, they also involve arcana relating to the instruction and regeneration of man, in order to his becoming celestial ; and also relating to his instruction and regeneration in order to his becoming spiritual ; and this not only in relation to man in particular, but also to the church in general. They further involve arcana concerning the instruction of infants in heaven ; in short, concerning the instruction of all who become images and likenesses of the Lord. These arcana do not at all appear in the literal sense, by reason that the historical relations which compose that sense intervene and cause darkness ; but they appear in the internal sense.

CONTINUATION OF THE SUBJECT RESPECTING PERCEPTIONS; AND
RESPECTING SPHERES IN THE OTHER LIFE.

1504. *IT has been already observed, that in the other life the character of every one is known at his first approach, whether he opens his lips to speak, or not; from which circumstance it is obvious, that the interiors of man have a certain unknown activity, by which the character of a spirit is perceivable. That this is the case might appear from this consideration, that the sphere of such activity not only extends itself to a distance, but is also at particular times, when the Lord permits, made manifest to the senses by various methods.*

1505. *I have likewise been informed how those spheres are procured which are made so sensible in the other life. To give some idea of this matter, let us take for an example one who has conceived a high opinion of himself, and of his own excellence, compared with others; such a person at length contracts such a habit, and, as it were, such a nature, that whithersoever he goes, and whenever he sees or converses with other persons, his attention is fixed on himself. This he at first manifestly perceives, but afterwards he does it without taking notice of it: still however the same regard to himself prevails, and is uppermost, both in all the particulars of his affection and thought, and in all the particulars of his behavior and conversation. This is discernible even amongst men, who can perceive it in others. Such then is the nature of that which causes a sphere in the other life; and there it is perceptible, yet only at such times, and on such occasions, as the Lord permits. This is the case with other affections: wherefore there are as many spheres as there are affections, and compounds of affections, which are innumerable. The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly and perceptibly in the world of spirits, is only a sort of general image or resemblance: its quality, however, as to its particulars, is discerned in heaven; but its quality as to its particulars of particulars, or individual component principles, no one knows but the Lord alone.*

1506. *In order to the better understanding of the nature of spheres, it may be expedient to adduce a few cases from experience. A certain spirit, with whom I was acquainted, and had conversed, during his life in the body, appeared frequently afterwards amongst the wicked. This spirit, by reason of the high opinion he entertained of himself, had procured to himself a sphere of excellence, in comparison with others; in consequence of which, other spirits suddenly fled away, so that none appeared but himself alone, who then filled the whole circumambient sphere, which was a sphere of self-regard. Presently, being forsaken also by*

his associates, he fell into another state; for if any one in the other life be abandoned by the society in which he is, he becomes at first, as it were, half dead, his life being then sustained only by an influx of heaven into his interiors. He then began to bemoan himself, and to be tormented. It was declared afterwards by the other spirits, that they could not endure his presence, because he wished to be greater than others. At length, being associated with others, he was raised up on high, and thus it seemed to him as if he alone governed the universe: to such a height of arrogance does self-love swell when left to itself. He was afterwards cast down amongst the infernals. Such is the lot which awaits those who think themselves greater than others. Self-love, more than any other love, is contrary to mutual love, which is the life of heaven.

1507. There was a certain spirit, who, during his life in the body, seemed to himself to be great and wise in comparison with others; in other respects he was well-disposed, and not so much given to despise others in comparison with himself; but being of high birth, he had contracted a sphere of pre-eminence and authority. This spirit came to me, and for a long time said nothing, but I perceived that he was encompassed about as it were with a mist, which proceeding from him began to overspread the associate spirits; at which they began to feel distressed. Upon this they spoke with me, and said, that they could not on any account bear his approach, because they felt themselves deprived of their liberty, and as if they did not dare even to open their lips to speak. He also began to discourse, and entered into conversation with them, calling them his sons, and at times instructing them, but in the spirit of authority which he had contracted. Hence may appear what is the nature and quality of the sphere of authority in the other life.

1508. It has been given me frequently to observe, that such as had been advanced to high rank in the world, could not avoid contracting from it a sphere of authority, nor consequently could they conceal or reject it in the other life. In such of them, however, as have been endowed with faith and charity, the sphere of authority is wonderfully tempered with a sphere of goodness, so as not to be troublesome to any one; nay, a species of corresponding subordination is also yielded them by well-behaved spirits. Such, however, have not a sphere of rule and dominion, but only a natural sphere in consequence of their high birth: wherefore, in process of time, they put it off, because they are good, and take pains to divest themselves of it.

1509. There were with me for some days a species of spirits, who, during their life in the world, had paid no regard to the good of society, but only to themselves, being unfit for the duties of any office in the state, having no end in life but to indulge in luxury and refinement, and to be distinguished by the elegance of

their dress, or to accumulate wealth, practising various deceptive pretences and modes of insinuation, by flattery and affecting a regard to duty, merely with a view to appearance, and that they might obtain the management of the revenue of their sovereign, whilst they looked down with contempt on all those who were seriously occupied with the business of their employments. It was perceived that they had been courtiers. Their sphere was of such a nature as to deprive me of all power of applying to business, and to make it so irksome to me to do or think about any thing serious, true, and good, in its nature, that at length I scarce knew what to do. Such, when they come amongst other spirits, induce on them the same listlessness. In the other life they are useless members, and are rejected whithersoever they go.

1510. *Every spirit, and still more every society of spirits, have their own particular sphere proceeding from the principles and persuasions they have imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is of such a nature, that, when it acts upon another spirit, it causes truths to appear like falsities, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear, how easily man may be confirmed in falsities and evils, unless he believes the truths which are from the Lord. Such spheres have a greater or less density according to the nature of the falsities which give them birth. These spheres can in no respect accord with the spheres of spirits principled in truths, but as they approximate each other, there arises a conflict; when if, by permission, the sphere of falsity prevails, the good come into temptation, and into anxiety. There was perceived also a sphere of incredulity, which is of such a nature, that the spirits from whom it proceeds believe nothing which is told them, and scarce what is exhibited to their view. The sphere also of those who believe nothing but what they comprehend by the bodily senses, was made perceptible. There likewise on a time appeared to me a certain spirit, in a darkish habit, sitting at a mill, and, as it were, grinding corn, and beside him there appeared small mirrors: I saw afterwards some produced by phantasy, but which were of an aerial nature. I wondered who he was; but he came to me and said, that he was the person who sat at the mill, and that he had an idea that all things in the aggregate, and every particular thing singly, was merely the creature of phantasy, and that nothing real existed. It was by reason of his entertaining such ideas that he was reduced to the state here described.*

1511. *It has been made known to me by much experience, and with such certainty as to admit of no doubt, that the spirits who are principled in false sentiments, enter by influx into the thoughts, and induce a persuasion as if what is false were truth, so that*

there is no possibility of its appearing otherwise, and this by reason of their sphere. In like manner geni, who are principled in evils, enter by influx into the will, and excite a sensation as if evil were good, so that there is no possibility of its being perceived otherwise, and this also by reason of their sphere. It has been granted me a thousand times over to perceive manifestly the influx both of the former and of the latter, and also from whom it proceeded, and in what manner the angels from the Lord removed it, with a variety of circumstances which cannot be particularly declared. Hence it was made evident to me, with such certainty that nothing can be more so, whence come the falsities and evils that prevail in man; and that from principles of falsity, and from lusts of evil, proceed such spheres, which remain after the life of the body, and manifest themselves so evidently.

1512. The spheres of phantasies, when they are rendered visible, appear like mists, more or less dense, according to the quality of the phantasy. There is a certain misty rock under the left foot, beneath which dwell the antediluvians: that mistiness arises from their phantasies, and thereby they are kept in a state of separation from all others in the other life. From those who have lived in hatred and revenge, there exhale such spheres as cause fainting and excite vomiting. Such spheres are, as it were, imbued with poison; and it is usual to examine the degree of their poison and density by a kind of bands of a dull azure color; for in proportion as these vanish and disappear, the poison and density of the sphere are diminished.

1513. A certain one of those spirits who are called lukewarm came to me, behaving himself like a sincere penitent, nor did I discover his deceitfulness, although I thought that he was practising some internal concealment. But the associate spirits said, that they could not endure his presence, and that they felt themselves affected as men are when they are excited to vomit, and that he was of the number of those who were to be spewed out.* He afterwards began to discourse in a very profane and shocking manner, nor could he desist, notwithstanding the many admonitions he received to be silent.

1514. Spheres are also rendered sensible by odors, which spirits have a more exquisite perception of than men; for, what is wonderful, odors correspond with spheres. They who have been accustomed to play the hypocrite and to impose on others by false pretences, and have thereby contracted a nature accordingly, when their sphere is changed into an odor, it is like the stench of vomiting. Such as have studied the art of eloquence, with no other view than to gain themselves admiration, when their sphere is made odoriferous, it is like the smell of burnt bread. Where

* See Rev. iii. 16, where, speaking of the lukewarm, the Lord saith, "I will spew thee out of my mouth."—2r.

men have indulged in mere sensual pleasures, and have lived unprincipled in charity and faith, the odor of their sphere is like that of excrement. The case is the same with those who have passed their lives in adulteries; but the odor of these is still more offensively stinking. Where men have lived in violent hatred, revenge, and cruelty, their sphere, when changed into odors, has the stench of a putrid carcass. Such as have been immersed in sordid avarice give forth a stench like that of mice. Such as have persecuted the innocent emit a stench like that of bugs. These odors cannot be perceived by any man, unless his interior sensations be open, so as to give him sensible intercourse with spirits.

1515. There was once perceived the stinking sphere of a certain female, who was afterwards associated with the sirens: it exhaled for some days whithersoever she went; and the spirits said, that the stench was as it were deadly; and yet she herself was not at all sensible of it. The stench of sirens is similar, because their interiors are filthy and defiled, but their exteriors for the most part handsome and graceful; concerning whom, see n. 831. What is wonderful, sirens in the other life eagerly make themselves acquainted with all things that exist there, even with points of doctrine, and know better than others how the case is: but it is only with this view, that they may apply all to magical purposes, and may claim to themselves authority over others. They enter into the affections of the good by assuming the appearance of goodness and truth; nevertheless, they are of such a character as has been described. Hence it may appear, that doctrine is of no account unless men live as it teaches, that is, unless they regard life as the end. Moreover, many who have been distinguished for their skill and knowledge in points of doctrine are among the infernals; but all who have lived a life of charity are in heaven.

1516. I have discoursed with spirits concerning the sense of taste, which they said they had not, but that they had somewhat, whereby they nevertheless know what taste is; which they compared to smelling; which however they were not able to describe. This brought to my recollection, that taste and smelling meet in a kind of third sense; as appears also from animals, which examine their food by the smell to discover whether it be wholesome and suitable for them.

1517. A vinous odor was once perceived, and I was informed that it proceeded from those who deal much in compliments to each other, but under the influence of friendship and laudful love, so that there is involved in their compliments a principle of truth. This odor is perceivable with much variety, and arises from the sphere of what is elegant in the forms of civility and politeness.

1518. When the celestial angels attend the dead body of a

deceased person who is to be raised as to the spirit, the smell of the dead body is changed into an aromatic odor; on perceiving which the evil spirits cannot approach.

1519. When the spheres of charity and faith are perceived as odors, they are most delightful; the odors are sweet and pleasant like those of flowers, lilies, and spices of divers kinds, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, which are of such beauty, pleasantness, and variety, as to admit of no description.

1520. But with respect to what has been said concerning the perceptibility of the interiors of spirits, by means of spheres extended and propagated without them, and also by odors, it is to be observed, that these things do not exist continually; and, moreover, that they are diversely tempered by the Lord, to prevent spirits always appearing before others according to their true nature and quality.

GENESIS.

CHAPTER THE THIRTEENTH.

OF THE LIGHT IN WHICH THE ANGELS LIVE.

1521. *THAT* spirits and angels enjoy every sense, except taste, in a far more exquisite and perfect degree than ever man did, has been abundantly manifested to me. They not only see each other, and converse with each other, the angels in the highest felicity arising from their mutual love, but they also see more objects in their world than man can believe to exist. The world of spirits and the heavens are full of representatives, such as were seen by the prophets, and of so grand a kind that if any one's spiritual sight were opened, and he could look into those worlds, though but a few hours, he would be all astonishment. The light in heaven is such, as to exceed the noon-day light of this world in a degree surpassing all belief. The heavenly inhabitants however receive no light from this world, because they are above, or within, the sphere of that light; but they receive light from the Lord, who to them is a sun. The noon-day light of this world is to the angels, also, like gross darkness, and when it is given to them to look upon that light, it is as if they looked upon mere darkness; of which I have been convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world.

1522. *I have so frequently seen the light in which spirits and angels live, that at length it ceased to excite any wonder in me, by reason of its growing familiar. But to adduce all the experience with which I have been favored on this subject would take up too much room; wherefore let the few following particulars suffice.*

1523. *In order that I might be made acquainted with the nature and quality of the light in heaven, I have at times been introduced into the abodes of good and angelic spirits, where I not only saw the spirits themselves, but also the objects which surrounded them. There were likewise seen little children and their mothers, in a light of such brightness and splendor, that it is impossible to conceive any thing superior to it.*

1524. *There darted unawares before my eyes an intense flaming irradiation, which greatly dazzled, not only my ocular sight, but also my interior vision. Presently there appeared a kind of obscure dimness, like an opaque cloud, in which there was, as it were, somewhat earthy. Whilst I was wondering what this could mean, it was given me to know, that such is the respective difference between the light enjoyed by the angels in heaven and that in the world of spirits, although spirits also live in light: and that according to the difference between them in respect to light, so is also the difference in respect to intelligence and wisdom; and not only in respect to intelligence and wisdom, but likewise to all things connected with intelligence and wisdom, as speech, thought, joys, and felicities, since these things correspond to light. Hence may also appear, what and how great are the perfections of angels in respect to those of men, who are in obscurity when compared even with spirits.*

1525. *There was presented to my view the kind of lucidity in which those spirits live, who belong to a certain internal province of the face; it was beautifully streaked with rays of a golden flame for those who are principled in the affections of good, and with rays of silver light for those who are principled in the affections of truth. They sometimes also have a view of the sky, not that which is apparent to our bodily eyes, but a sky which is represented before them beautifully adorned with stars. The cause of the difference in the light is, because all good spirits who are in the first heaven, and all angelic spirits who are in the second heaven, and all angels who are in the third, are in general distinguished as celestial and spiritual; the celestial are those who are principled in the love of goodness, the spiritual those who are principled in the love of truth.*

1526. *I was once withdrawn from ideas of things material,* or of the body, so as to be kept for a while in spiritual ideas, when there appeared a bright lively sparkling of adamantine light, and this for a considerable length of time;—I cannot describe the light by any other term, for it was like that of a*

diamond sparkling in the smallest indivisible particles. Whilst I was kept in that light, I perceived material things, which are such as are worldly and corporeal, as beneath me, and remote; by which I was instructed what a high degree of light they enjoy who are withdrawn from material* ideas into spiritual. Moreover, the light of spirits and of angels has been seen by me so often, that it would fill many pages to relate all my experience on this subject.*

1527. *When the Lord sees good, the good spirits appear to others, and also to themselves, like bright lucid stars, glittering according to the quality of their charity and faith; but evil spirits appear like globules of coal-fire.*

1528. *The life of evil lusts and of pleasures thence derived, appears at times like a coal-fire amongst evil spirits: into such a fiery appearance, as it were, is changed the life of the Lord's love and mercy which flows into them. But the life of their phantasies appears like the light [lumen]† thence derived, which is obscure and extends to no great distance. Nevertheless, on the approximation of the life of mutual love, that fiery appearance is extinguished, and is turned into cold, and that obscure light [lumen] is turned into darkness. For the evil spirits dwell in darkness, and, what is wonderful, some of them even love darkness and hate light.*

1529. *It is perfectly known in heaven, but not so in the world of spirits, whence so great a light comes, viz., that it is from the Lord; and what is surprising, the Lord appears in the third heaven to the celestial angels as a sun, and to the spiritual angels as a moon. This is the only true source and origin of light. But the degree in which it is received is in proportion to the degree of the celestial and spiritual principle as prevalent with the angels, and the quality of the light is according to the quality of such celestial and spiritual principle. Thus the very celestial and spiritual principle of the Lord manifests itself by light before the external sight of the angels.*

1530. *That this is the case might appear to every one from the Word. Thus when the Lord at his transfiguration was manifested to Peter, James, and John, his countenance shone as the*

* In the two former of the places where the word *material* occurs above, the term in the Latin is *particularibus* and *particularia*; in the last place it is *materialibus*; and as the latter word seems to be required in all three places by the sense, it appears probable that the different term in the two former instances is an error of the press. If however this conjecture is incorrect, and the word *particularia* is intentionally introduced, it cannot be used in its ordinary sense of *particulars*, or *things particular*, in which sense it constantly occurs in the author's works, and is applied to spiritual things as well as to material, but may probably mean *things consisting of parts*.

† When the author is speaking of light merely natural, as distinguished from spiritual, he uses the word *lumen* instead of the more universal word *lux*. The English language not affording two terms to signify light, when the former is the kind of light spoken of, the Latin term [*lumen*] is subjoined in brackets.

sun, and his raiment became as light, (Matt. xvii. 2 :) his appearing thus to them was in consequence of their interior sight being open. The same is also confirmed in the writings of the prophets ; as in *Isaiah*, speaking of the Lord's kingdom in the heavens : " 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," (xxx. 26.) And in *John*, speaking also of the Lord's kingdom, which is called the *New Jerusalem* : " The city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof," (Rev. xxi. 23.) And again : " There shall be no night there, and they need no candle, neither light of the sun, for the Lord God doth lighten them," (xxii. 5.) Moreover, when the Lord appeared to *Moses*, *Aaron*, *Nadab*, *Abihu*, and the seventy elders, it is written, that " they saw the God of Israel ; and there was under his feet, as it were, the paved work of the sapphire stone, and, as it were, the body of heaven in his clearness," (Exod. xxiv. 10.) Since the celestial and spiritual principle of the Lord appears before the external sight of the angels as a sun and a moon, hence it is, that the sun, in the Word, signifies the celestial principle, and the moon the spiritual principle.

1531. For my further confirmation as to this circumstance, that the Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, by the divine mercy of the Lord, my interior vision was so far opened, that I plainly saw the moon shining, which was encompassed with several smaller moons, the light of which latter was nearly like that of the sun ; according to those words in *Isaiah* : " The light of the moon shall be as the light of the sun," (xxx. 26.) But it was not given me to see the sun. The moon appeared in front towards the right.

1532. By virtue of the Lord's light in heaven there appear wonderful things, which cannot be expressed, being so innumerable. They are continual representatives of the Lord, and of his kingdom, such as are mentioned by the prophets, and by *John* in the *Revelation* ; besides other significatives. It is not possible for man to see these things with his bodily eyes ; but as soon as ever the interior vision of any one, which is the sight of his spirit, is opened by the Lord, such objects may be exhibited to view. The visions of the prophets were no others than openings of their internal sight ; as when *John* saw the golden candlesticks, (Rev. i. 12, 13,) and the holy city as pure gold, and the luminary thereof like to a stone most precious, (Rev. xxi. 2, 10 :) not to mention many things besides, seen by the prophets : whence it may be known, that the angels not only live in the highest degree of light, but that in their world there are indefinite objects, which cannot enter into the heart of man to conceive or believe.

1533. Before my interior sight was opened, my idea concerning the innumerable things which appear in the other life, differed

little from that which the generality of people entertain, viz., that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing imaginary conceit of the learned respecting immateriality, upon which they so much insist in their disquisitions on the nature of spirits and of all things relating to the life of spirits; from which no other conception can be formed, than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere non-entity; for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth: for unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.

1534. That in the other life, by virtue of the light communicated from a celestial and spiritual origin by the Lord, there are sensibly exhibited to the sight of spirits and angels most astonishing scenes; as paradisiacal gardens, cities, palaces, habitations, and most beautiful atmospheres, besides other objects; may be seen at the end of this chapter, in the continuation of the subject respecting light.

CHAPTER XIII.

1. AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, towards the south.

2. And Abram was exceedingly rich in cattle, in silver, and in gold.

3. And he went according to his journeys from the south even unto Babel, unto the place where his tent had been in the commencement, between Bethel and Ai;

4. Unto the place of the altar which he made there in the beginning: and there Abram called on the name of Jehovah.

5. And Lot also, who went with Abram, had flocks, and herds, and tents.

6. And the land would not bear them to dwell together, because their substance was great, and they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite and the Perizzite were then dwelling in the land.

8. And Abram said unto Lot, Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen: for we are men-brethren [*viri fratres*].

9. Is not the whole land before thee? separate, I pray thee,

from me; if to the left, then I will go to the right; if to the right, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah; as the garden of Jehovah, as the land of Egypt in coming to Zoar.

11. And Lot chose for himself all the plain of Jordan; and Lot journeyed from the east. And they were separated, a man from his brother.

12. Abram dwelled in the land of Canaan; and Lot dwelled in the cities of the plain, and spread his tent even to Sodom.

13. And the men of Sodom were wicked, and sinners against Jehovah exceedingly.

14. And Jehovah said unto Abram, after Lot was separated from him, Lift up, I pray thee, thine eyes, and look from the place where thou art, towards the north and towards the south, and towards the east, and towards the west:

15. For all the land which thou seest, I will give it to thee, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also shall be numbered.

17. Arise, walk through the land according to its length, and according to its breadth; for I will give it unto thee.

18. And Abram spread his tent, and came and dwelt in the oak-groves of Mamre, which is in Hebron, and built there an altar unto Jehovah.

THE CONTENTS.

1535. THE subject treated of in this chapter is concerning the Lord's external man, which was to be conjoined with his internal. The external man is the human essence: the internal is the divine essence. The former is here represented by Lot, but the latter by Abram.

1536. The state of the external man is here described according to its quality in childhood, when it was first imbued in scientifics and knowledges; and it is shown that it thence advanced more and more to conjunction with the internal man, verses 1—4.

1537. But that as yet many things were present in his external man, which hindered conjunction, verses 5, 6, 7; from which things, nevertheless, he was desirous to be separated, verses 8, 9.

1538. That the external man appeared to the Lord as it is in its beauty, when conjoined with the internal; and also such as it is when not conjoined, verses 10—13.

1539. A promise that, when the external man was conjoined with the internal, or when the Lord's human essence was conjoined to his divine essence, all power should be given unto him, verses 14—17.

Of the Lord's interior perception, verse 18.

THE INTERNAL SENSE.

1540. TRUE historical facts begin, as was said above, at the twelfth chapter; previous to which, or rather to the time of Heber, the historical circumstances related were not real facts, but things arranged in an historical form. What is now further recorded concerning Abram, in the internal sense, relates to the Lord, signifying and describing the beginning of his life, as to its nature and quality, before his external man was conjoined with his internal, so as that they might act in unity; that is, before his external man was in like manner made celestial and divine. The historical facts are what represent the Lord; the words describing them are significative of the things which are represented. But being historical, the mind of the reader cannot but be detained in the facts related, particularly at this day, when a general and almost universal incredulity prevails touching the existence of an internal sense, especially when such a sense is asserted to be contained in each particular expression; nor, possibly, will mankind yet acknowledge it, notwithstanding it has been thus far so manifestly shown, by reason that the internal sense appears so to recede from the literal, as to be scarce discernible in it. They might, however, be convinced of it by this consideration alone, that the historical facts can by no means compose the Word, because in them, separate from the internal sense, there is no more of divinity than in any other history; but the internal sense alone is what makes the narrative divine. That the internal sense is the Word itself, appears from many things which are revealed; as where it is written, "Out of Egypt have I called my Son," (Matt. ii. 15;) not to mention many other passages. The Lord himself, also, after his resurrection, instructed his disciples respecting what was written concerning him in Moses and the prophets, (Luke xxiv. 27;) consequently, that there is nothing written in the Word but what has respect to him, his kingdom, and the church. These are the spiritual and celestial contents of the Word; whereas those contained in the literal sense are

for the most part of a worldly, corporeal, and earthly nature, such as can by no means constitute the Word of the Lord. Men, however, at this day are of such a character, that only such matters as these are within their comprehension, and they scarcely know what is meant when spiritual and celestial things are spoken of. The case was otherwise with the men of the most ancient and ancient churches, who, should they come again into the world, and read the Word, would not at all attend to the literal sense, which they would regard as none at all, but would only regard the internal sense; and they are exceedingly surprised that the Word is not thus read and perceived by all; wherefore, also, all the books of the ancients were so written, as to contain something in their interior sense different from what is exhibited to view in the literal sense.

1541. *And Abram went up out of Egypt: he, and his wife, and all that he had, and Lot with him, towards the south.* These words, and all that follow in this chapter, also, in their internal sense, represent the Lord, forming the continuation of his life from his childhood. "Abram went up out of Egypt," signifies, from scientifics, which left the Lord: Abram, in the internal sense, is the Lord, in the present case, the Lord when a child; Egypt here signifies science, as above: "he and his wife," signifies, that celestial truths were then with the Lord: "and all that he had," signifies, all things appertaining to things celestial: "and Lot with him," signifies the sensual principle: "towards the south," signifies, into celestial light.

1542. That these words, and all that follow in this chapter, also, in their internal sense, represent the Lord, and form the continuation of his life from his childhood, may appear from what has been said and shewn in the foregoing chapter; and also from what follows; and especially from this consideration, that it is the Word of the Lord, and descended from him through the heavens, and, consequently, that not the smallest part of a word was written, which does not involve heavenly arcana; this must of necessity be the case with whatever is derived from such an origin. It has been already shewn, that the subject here treated of, in the internal, is the Lord's instruction when a child. There are two things appertaining to man which form impediments to his becoming celestial, one of which belongs to his intellectual part, and the other to his will-part: the impediment belonging to his intellectual part consists of vain and empty scientifics which he imbibes in childhood and youth; and the impediment belonging to the will part consists of pleasures derived from lusts which he favors and indulges. Before man can attain to things celestial, both must be removed and dispersed; and when this is done, then first he is in a capacity of being admitted into the light of things celestial, and at length into celestial light. Now as the Lord was born as another man,

and was to be instructed as another man, it was also necessary that he should learn scientifics; which was represented and signified by Abram's sojourning in Egypt: and that all vain and empty scientifics at length left him, was represented by Pharaoh's commanding the men concerning him, and by their sending him away, and his wife, and all that he had; see verse 20 of the foregoing chapter: but that the pleasures appertaining to the will-affections, and which constitute the sensual man as to the uttermost part of it, also left him, is in this chapter represented by Lot's separating himself from Abram; for Lot represents that principle of man.

1543. "And Abram came up out of Egypt."—That these words signify, from scientifics, which left the Lord, appears from the signification of Abram, as representing the Lord; and also from the signification of Egypt, as denoting science; and likewise from the signification of coming up. For to come up is predicated of emerging from inferior things, such as scientifics, to superior, such as celestial things; wherefore in the Word, the like is implied by coming up from Egypt into the land of Canaan, mention of which often occurs.

1544. That Abram in the internal sense is the Lord, in the present case, when he was yet a child, and that Egypt is science, has been already shewn.

1545. "He and his wife."—That these words signify that celestial truths were then with the Lord, may appear from the signification of he, viz., of Abram, as denoting the Lord, and consequently denoting the celestial principle appertaining to him. Man derives his nature, as man, from the things that appertain to him; the Lord derived his nature, as man, from things celestial, for he alone was a celestial man, so as to be the celestial principle itself; wherefore by Abram, and still more by Abraham, are signified things celestial. The truth of the above explanation may further appear from the signification of a wife, as denoting truth adjoined to the celestial principle, according to what was shewn above, n. 1468. That the truths here meant are celestial truths, or such as are derived from things celestial, appears from this circumstance, that *he* is first named, and *his wife* afterwards. There is a difference between celestial truth, and truth celestial: celestial truth is truth which derives its origin from the celestial principle; truth celestial is what derives its origin from truth implanted in the celestial principle by means of knowledges.

1546. "And all that he had."—That these words signify all things appertaining to things celestial, appears from what has been already said.

1547. "And Lot with him."—That these words signify the sensual principle, was briefly pointed at above, n. 1428, but as Lot is here particularly treated of, it is necessary to know what

principle appertaining to the Lord he represents. Pharaoh represented scientifics, which at length let the Lord go ; but Lot represents things sensual ; by which is meant the external man and its pleasures, which are such as arise from objects of the senses, consequently, such as are most external, and are wont to captivate man in childhood, and divert him from what is good. For in proportion as man indulges in pleasures arising from lusts, he is withdrawn from things celestial, which are those of love and charity ; because in such pleasures there is a love derived from self and from the world, with which celestial love cannot agree. But there are also pleasures which altogether agree with things celestial, and which, nevertheless, in their external form, appear similar to the others, concerning which see above, n. 945, 994, 995, 997 ; but the pleasures originating in lusts are to be restrained and removed, because they close up the approach to things celestial. These latter pleasures, and not the other, are treated of in this chapter, and are represented by Lot, when he separated himself from Abram. That these pleasures were as yet present, is here signified by Lot's being with Abram. But, in general, by Lot is signified the external man, as will appear from what follows.

1548. "Towards the south."—That these words signify into celestial light, appears from the signification of the south, as denoting a bright lucid state as to the interiors, concerning which see above, n. 1458. There are two states from which come celestial light : the first is that into which man is introduced from infancy ; for it is well known that infants are in innocence, and under the good influences of love, which are things celestial, into which they are first introduced by the Lord, and which are treasured up in them for their use in succeeding periods of their existence on earth, and when they come into the other life ; these are what are called the first or earliest remains, of which we have so often spoken above. The other state is, when man is introduced into things spiritual and celestial by means of knowledges, which ought to be implanted in the celestial things that are given and stored up from infancy. With the Lord, these were implanted in his first celestial remains ; hence he had the light which is here called the south.

1549. Verse 2. *And Abram was exceedingly rich in cattle, in silver, and in gold.* "Abram was exceedingly rich in cattle," signifies, the principles of good with which the Lord was then enriched : "in silver," signifies principles of truth : "and in gold," signifies, principles of good derived from truths.

1550. "And Abram was exceedingly rich in cattle."—That these words signify the principles of good with which the Lord was then enriched, appears from the signification of cattle and of flocks, as denoting what is good, concerning which see above, n. 343 and 415.

1551. "In silver."—That these words signify principles of truth, appears from the signification of silver, as denoting truth. The most ancient people compared the principles of goodness and truth in man to metals; the inmost or celestial goodnesses, relating to love towards the Lord, to gold, the truths thence derived, to silver; but inferior or natural goodnesses to brass, and inferior truths to iron; nor did they only use such comparisons, but they also called the things signified by the names of the metals whereby they were signified. Hence periods of time also were likened to the same metals, and were called the golden, the silver, the brazen, and the iron age; for in this order they succeeded each other. The golden age was the time of the most ancient church, which was a celestial man; the silver age was the time of the ancient church, which was a spiritual man; the age of brass was the time of the succeeding church; which was followed by the age of iron. The like is signified by the statue which Nebuchadnezzar saw in a dream, whose "head was of fine *gold*, his breast and arms of *silver*, his belly and thighs of *brass*, his legs of *iron*," (Dan. ii. 32, 33;) that the periods of the church were so to succeed, or that they did so succeed, appears from the same chapter in the same prophet. That silver, in the internal sense of the Word, where-soever it occurs, signifies truth, and, in an opposite sense, the false, appears from the following passages: "For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for wood *brass*, and for stone *iron*; and I will make thy taxation peace, and thine exactors righteousness," (Isaiah lx. 17;) where it is evident what is signified by every metal: the subject there treated of is the coming of the Lord, and his celestial kingdom and church: gold for brass, denotes celestial good instead of natural good; silver for iron, denotes spiritual truth instead of natural truth; brass for wood, denotes natural good instead of corporeal good; iron for stones, denotes natural truth instead of sensual truth. Again, in the same prophet: "Ho, every one that thirsteth, come ye to the waters; and he that hath no *silver*, come ye, buy, and eat," (lv. 1:) he who has no silver, is he who is in ignorance of truth, and yet principled in the good of charity; as is the case with many within the church, and with the Gentiles without the church. Again, in the same prophet: "The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their *silver* and their *gold* with them, unto the name of Jehovah thy God, and to the Holy One of Israel," (lx. 9;) speaking of a new church, or the church of the Gentiles, in particular, and, universally, of the kingdom of the Lord: ships of Tarshish signify knowledges. silver signifies truths, and gold principles of goodness, which are the things that should be brought unto the name of Jehovah. So in Ezekiel: "Thou hast taken thy fair jewels of my *gold*, and of my *silver*, which

I had given thee, and hast made thee images of a male," (xvi. 17;) where gold signifies the knowledges of things celestial, and silver the knowledges of things spiritual. Again, in the same prophet: "Thou wast decked with *gold* and *silver*, and thy raiment was of fine linen, and silk, and brodered work," (xvi. 13;) speaking of Jerusalem, by which is signified the church of the Lord, whose ornaments are thus described. Again, in the same prophet: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom, and with thine understanding thou hast gotten thee riches, and hast gotten *gold* and *silver* into thy treasures," (xxviii. 3, 4;) speaking of Tyre: where it is manifest that gold is the riches of wisdom, and silver the riches of intelligence. So in Joel: "Ye have taken my *silver* and my *gold*, and have carried into your temples my desirable good things," (iii. 5;) speaking of Tyre, Sidon, and Palestine, by which are signified knowledges, which are the gold and silver that they brought into their temples. So in Haggai: "The desire of all nations shall come, and I will fill this house with glory. The *silver* is mine, and the *gold* is mine.—The glory of this latter house shall be greater than of the former," (ii. 7, 8, 9;) speaking of the church of the Lord, in relation to which it is that gold and silver are mentioned. So in Malachi: "He shall sit as a refiner and purifier of *silver*, and he shall purify the sons of Levi," (iii. 3;) speaking of the Lord's coming. So in David: "The words of Jehovah are pure words, as *silver* refined in a furnace of earth, purified seven times," (Psalm xii. 6;) silver purified seven times denotes divine truth. In this reference it was enjoined the children of Israel, when they departed out of Egypt, that "Every woman should borrow of her neighbour, and of her that sojourneth in her house, jewels of *silver*, and jewels of *gold*, and raiment, and should put them upon their sons, and upon their daughters, and should spoil the Egyptians." (Exod. iii. 22; xi. 2, 3; xii. 35, 36;) where it must be obvious to every one, that such plundering and spoiling of the Egyptians would never have been enjoined to the children of Israel, unless some arcana had been thereby represented: what those arcana are, may appear from the signification of silver, and of gold, and of raiment, and of the Egyptians; and that somewhat of a similar nature was represented in the above injunction as in the present case concerning Abram, where it is said that he was rich in silver and gold obtained out of Egypt. As silver signifies truth, so in an opposite sense it signifies falsity; for they who are principled in falsity regard it as truth; as also appears from the prophets; thus in Moses: "Thou shalt not desire the *silver* and *gold* that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God.—Thou shalt utterly detest it," (Deut. vii. 25, 26;) speaking of the idols of the

nations, where the gold signifies evils; and their silver false principles. Again: "Ye shall not make with me gods of *silver*, neither shall ye make unto you gods of *gold*," (Exod. xx. 23;) by which, in the internal sense, nothing else is signified but falsities and evil lusts, falsities being gods of silver, and evil lusts gods of gold. So in Isaiah: "In that day shall every one cast away *his idols of silver*, and *his idols of gold*, which your own hands have made unto you for a sin," (xxx. 7;) where idols of silver and idols of gold have a like signification as above; by their own hands making them, is signified, that they were formed from their own selfhood. So 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 workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men," (x. 8, 9:) where it is manifest that silver and gold are used in a like sense as above.

1552. "And in gold."—That these words signify principles of goodness derived from truths, appears from the signification of gold, as denoting celestial good; or the good of wisdom and of love, according to what has just been shewn, and to what was shewn above, n. 113. That in the present case it signifies principles of goodness derived from truths, follows from what was said in the foregoing chapter, that the Lord joined intellectual truths to things celestial.

1553. Verse 3. *And he went according to his journeys, from the south even unto Bethel, unto the place where his tent had been in the commencement, between Bethel and Ai.* He went according to his journeys, signifies, according to order: from the south even to Bethel, signifies, from the light of intelligence into the light of wisdom: unto the place where his tent had been in the commencement, signifies, to the holy things which existed before he was initiated into knowledges: between Bethel and Ai, signifies, here as above, the celestial and worldly principles of knowledges.

1554. "And he went according to his journeys."—That these words signify, according to order, may appear from the signification of journeys, or of journeyings, as denoting further progressions; concerning which signification see above, n. 1457: such progressions, being made according to order, are, therefore, here signified by journeys. The Lord advanced from his earliest infancy, according to all divine order, towards things celestial, and into things celestial; the nature and quality of which order is described by Abram in the internal sense. All, likewise, who are created anew by the Lord, are led according to such order; which, nevertheless, is various with men according to the particular nature and genius of each. The order, however, in which man is led during regeneration, is not known

to any mortal, nor even to the angels except very faintly, but to the Lord alone.

1555. "From the south even unto Bethel."—That these words signify, from the light of intelligence into the light of wisdom, appears from the signification of the south, as denoting the light of intelligence, or, what is the same thing, a bright lucid state as to the interiors ; concerning which see above, n. 1458 : and from the signification of Bethel, as denoting celestial light arising from knowledges ; concerning which see above, n. 1453. That is called the light of intelligence which is procured by the knowledges of the truths and goodnesses of faith ; but the light of wisdom pertains to the life which is thence procured. The light of intelligence regards the intellectual part, or the understanding ; but the light of wisdom regards the will-part, or the life. Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom ; for to understand what is true and good is not to be true and good, but to be wise is so. Wisdom is predicated only of life, and has relation to the quality in man of the life : and he is introduced to wisdom or life by learning and knowing, or by sciences and knowledges. There are appertaining to every man two parts, which are the will and the understanding : the will is the primary part, and the understanding the secondary : and man's life after death is according to his will-part, not according to his intellectual. The will in man is formed by the Lord, in the period from infancy to childhood : it is effected by the insinuation of innocence and charity towards his parents, nurses, and play-mates, and by many other things of which man is ignorant, and which are celestial things : unless such celestial things were first insinuated in man during infancy and childhood, he would by no means be in a capacity of becoming a man. *Thus is formed the first plane.* But as man is not man unless he be also endued with understanding, will alone not constituting man, but understanding with will ; and as understanding cannot be procured except by sciences and knowledges ; therefore, from the period of childhood, he is initiated in sciences and knowledges. *Thus is formed a second plane.* When the intellectual part is furnished with sciences and knowledges, especially with the knowledges of truth and goodness, then first man is in a capacity to be regenerated : and, during his regeneration, principles of truth and goodness from the Lord, are, by means of knowledges, implanted in the celestial things with which he was gifted by the Lord from infancy, so that his intellectual attainments form a one with his celestial. When these are thus conjoined by the Lord, he is gifted with charity, and begins to act from that principle as a principle of conscience. He thus first receives new life, and this by degrees. The light of this new life is called wisdom, which then takes the first

place, and is exalted above intelligence. *Thus is formed a third plane.* Man being rendered such in the life of the body, is continually perfected in the other life. Hence may appear what is the light of intelligence, and what the light of wisdom.

1556. "Unto the place where his tent had been in the commencement."—That these words signify, to the holy things which he possessed before he was initiated into knowledges, may appear from the signification of a tent, as denoting the holy things of faith; concerning which see above, n. 414, 1452: and from what has been said just now. Thus hereby is described the Lord's advancing to the celestial things which he had before he was initiated into sciences and knowledges: as appears from these words in the foregoing chapter: "And Abram removed thence to a mountain on the east of Bethel, and pitched his tent," (verse 8;) which was before he departed into Egypt, that is, before the Lord was initiated into sciences and knowledges.

1557. "Between Bethel and Ai."—That these words signify the celestial and worldly principles of knowledges, appears from the signification of Bethel, as denoting the light of wisdom by knowledges, (n. 1453;) and from the signification of Ai, as denoting light derived from worldly things, (*ibid.*) From what was said in the place referred to, may appear what was at that time the nature and quality of the Lord's state, viz., that it was like that of a child; which is such as necessarily to admit the presence of worldly things; for worldly things cannot be dispersed before truth and goodness are implanted in things celestial by knowledges; since man is not capable of distinguishing between things celestial and things worldly, before he knows and comprehends their respective natures. Knowledges give distinctness to an idea which before was general and obscure; and in proportion as the ideas become more distinct, worldly things are more capable of being separated. Nevertheless that childish state is holy, by reason of its being innocent. Ignorance is by no means inconsistent with holiness, when innocence is in it; on the contrary, holiness has its abode in ignorance that is innocent. In the case of all men, except the Lord, holiness can dwell nowhere but in ignorance; and unless they possess it in ignorance, they are destitute of holiness. In the case of the angels themselves, who are in the highest light of intelligence and wisdom, holiness still has its abode in ignorance: for they know and acknowledge that they know nothing of themselves, but that whatsoever they know is from the Lord: they know likewise, and acknowledge, that all their science, intelligence, and wisdom, is as nothing in respect to the infinite science, intelligence, and wisdom of the Lord, consequently, that it is ignorance. Whosoever does not acknowledge that the things which he does not know are infinite in comparison with

those which he knows, cannot be in the holiness of ignorance in which are the angels. The holiness of ignorance does not consist in a man's being more ignorant than others, but in his acknowledgment that of himself he knows nothing, and that the things which he does not know are infinite with respect to those which he does know ; especially in his regarding scientific and intellectual things as of small account compared with celestial things ; or things appertaining to the understanding compared with those appertaining to life. As to what concerns the Lord, it is to be observed, that he advanced according to order in conjoining things human with things divine. He is here described as first arriving at a celestial state, such as he enjoyed when a child, in which worldly things also are present. He proceeded thence to a state more celestial, and at length to a celestial state of infancy, in which he fully conjoined the Human Essence to the Divine.

1558. Verse 4. *Unto the place of the altar which he made there in the beginning. And there Abram called on the name of Jehovah.* "To the place of the altar," signifies the holy things of worship : "which he made in the beginning," signifies which he had when a child : "and there Abram called on the name of Jehovah," signifies internal worship in that state.

1559. "To the place of the altar."—That these words signify the holy things of worship, appears from the signification of an altar, as being the principal representative of worship : see n. 921.

1560. "Which he made there in the beginning."—That these words signify, which he had when a child, appears from what was said in the foregoing chapter, at verse 8. It is here said, "in the beginning ;" and in the foregoing verse it is said, "in the commencement ;" because it was before the Lord was initiated into scientifics and knowledges. Every state previous to man's instruction is a commencement [*initium*], and when he begins to be instructed it is a beginning [*principium*].

1561. "And there Abram called on the name of Jehovah."—That these words signify, internal worship in that state, appears from the signification of calling on the name of Jehovah ; concerning which see above, n. 440, 1455. The reason why mention is here also made of an altar, and it is said that Abram called on the name of Jehovah, in like manner as in the foregoing chapter, verse 8, is, because the states are similar, only with this difference, that the state here described is bright and lucid in respect to that described above. When knowledges are implanted in the state described above, they make it bright and lucid. On the conjunction of truth and goodness, by means of knowledges, with the celestial state described above, then its activity is thus described : for worship is in itself nothing but a certain activity, deriving existence from the celestial principle

within. A real celestial principle cannot be without activity ; and worship is its first active result : for it thus brings itself into manifestation, because it has a perception of joy in so doing. All good of love and charity is the very essential principle of activity.

1562. Verse 5. *And Lot also, who went with Abram, had flocks, and herds, and tents.* “And Lot also, who went with Abram,” signifies the external man appertaining to the Lord : “had flocks, and herds, and tents,” signifies those things with which the external man abounds ; flocks and herds are the possessions of the external man ; tents are his worship ; and these separated themselves from the internal.

1563. “And Lot also, who went with Abram.”—That these words signify the external man appertaining to the Lord, appears from the signification of Lot, as denoting the sensual man, or, what is the same thing, the external man. That there is an internal and external part or principle appertaining to every man, or, what is the same thing, that there is an internal and external man, is known to all within the church ; on which subject see above, n. 978, 994, 995, 1015. The external man receives his life principally from the internal, this is, from his spirit or soul : hence is derived his very life in general ; but this cannot be particularly or distinctly received by the external man, unless his organic vessels be opened, so as to be receptive of the particular and most particular things of the internal man. Those organic vessels, which should be thus receptive, can only be opened by means of the senses, especially those of the hearing and sight ; and in proportion as they are thus opened, the internal man, with the particular and most particular things belonging to it, can enter by influx. They are opened, through the medium of the senses, by scientifics and knowledges, and also by pleasures and delights ; the things of the understanding by the former, and the things of the will by the latter. Hence it may appear, that it must unavoidably happen, that such scientifics and knowledges will insinuate themselves into the external man, as cannot agree with spiritual truths, and that such pleasures and delights will insinuate themselves as cannot agree with celestial goodnesses ; as is the case with all those that respect corporeal, worldly, and terrestrial things as ends : for whilst such things are respected as ends, they draw the external man outwards and downwards, and thus separate it from the internal. Unless, therefore, such things are first dispersed, the internal man can by no means agree with the external ; consequently, previous to their agreement, such things must be removed. That such things were removed or separated with the Lord, is represented and signified by Lot's separation from Abram.

1564. “Had flocks, and herds, and tents.”—That these

words signify those things with which the external man abounds, may appear from the signification of flocks, herds, and tents, of which we shall speak presently. They here signify the possessions of the external man; because by Lot, as already stated, is represented the external man of the Lord. There are two kinds of things or possessions appertaining to the external man, viz., such as may agree with the internal, and such as cannot: and by flocks, herds, and tents, are here signified those things which cannot agree; as appears from what follows, where it is said, "There was a dispute between the herdmen of Abram's cattle, and the herdmen of Lot's cattle." (verse 7.)

1555. That flocks and herds are the possession of the external man may appear from the signification of flocks and herds, as denoting things that are good, see n. 343, 415. But in the present case it is plain that they denote such things as were to be separated, consequently, such as were not good; being predicated of Lot, who was separated from Abram. That flocks and herds denote also things not good, may appear from the following passages in the Word; "I will even destroy thee, that there shall be no inhabitant; and the sea-coast shall be dwellings for shepherds to dig, and folds of *flocks*," (Zeph. ii. 5, 6.) So in Jeremiah: "I will also break in pieces with thee the shepherd and his *flock*; and with thee will I break in pieces the husbandman and his yoke of oxen," (li. 23.) Again, in the same prophet: "Go up to Kedar, and spoil the men of the east: their *tents* and their *flocks* shall they take away." (xlix. 28, 29.)

1566. That tents signify worship, where the worshipper separates himself from any internal principle, may appear from the signification of a tent, as denoting the holy principle of worship, see n. 414; and also from the representation of Lot, as denoting the external man, in reference to whom tents or worship are mentioned. That tents, in the opposite sense, signify worship which is not holy, may likewise appear from the following passages in the Word: "The nettle shall possess them: thorns shall be in their *tents*," (Hosea ix. 6.) So in Habakkuk: "I saw the *tents* of Cushan:—the curtains of the land of Midian did tremble. Jehovah was angry with the rivers," (iii. 7, 8.) So in Jeremiah: "The shepherds with their flocks shall come to her: they shall pitch *tents* against her round about: they shall feed every one his place," (vi. 3.) So in David: "He smote all the first-born in Egypt; the chief of strength in the *tents* of Ham," (Ps. lxxviii. 51.) Again: "I would rather be a door-keeper in the house of my God, than dwell in the *tents* of wickedness," (lxxxiv. 10.)

1557. Verse 6. *And the land would not bear them to dwell together, because their substance was great, and they could not dwell together.* "The land would not bear them to dwell together," signifies, that, whatever relates to celestial internal things

could not abide together with the others: "because their substance was great, and they could not dwell together," signifies, that what was acquired by the internal man could not agree with what was acquired in the external.

1568. "And the land would not bear them to dwell together."—That these words signify, that whatever relates to celestial internal things could not abide together with the other, or with those which are here signified by Lot, appears from the following considerations: Abram, as has been shewn, represents the Lord, and, in the present case, his internal man; but Lot represents his external man, and, in the present case, those things that were to be separated from the external man, as being of such a nature that things internal could not abide together with them. There are in the external man many things with which the internal man can abide in connexion, as the affections of good, and the delights and pleasures thence arising; for these are the effects of the principles of good, belonging to the internal man, and of its delights and felicities; and when they are the effects of such principles of good, they are in complete correspondence with their origin; in which case they are the products of the internal man, not of the external: for an effect, as is well known, is not the product of the effect, but of the efficient cause. As, for example: the love that beams from the countenance is not produced by the countenance, but by the love which is within, and which imparts its form to the countenance, and produces its effect. So innocence amongst little children, which manifests itself in their looks, their gestures, and their play with each other, is not produced by the countenance, or the gestures, but by innocence from the Lord, which descends, by influx through the soul, into those forms and actions; which, therefore, are its effects. The same is true in all other instances. Hence it appears, that there are many things appertaining to the external man, which can abide together, or agree, with the internal. But there are also several things which do not agree, or with which the internal man cannot abide in connection. Such are all things which spring from self-love and the love of the world: for all things that flow from those fountains have respect to self and the world as their ends and objects: with these, therefore, it is impossible that things celestial, which are such as relate to love to the Lord, and neighbourly love, should agree; since these regard the Lord, his kingdom, and all things relating to him and his kingdom, as their ends and objects. The ends of self-love and the love of the world are directed outwards or downwards; but the ends of love to the Lord and neighborly love are directed inwards or upwards. From these considerations it may appear, that there is such a disagreement between them, that it is impossible for them to abide together. To know what produces a

correspondence and agreement of the external man with the internal, and what causes disagreement, let a person only reflect upon the ruling ends of his life, or, what is the same thing, upon his ruling loves; for a man's loves are his ends, since whatever is loved is regarded as an end: it will thus appear what is the kind and quality of his life, and what it will be after death; for the life is formed by the ends which are regarded, or what is the same thing, by the ruling loves. The life of every man is altogether constituted according to this law. The things appertaining to man which disagree with eternal life, that is, with spiritual and celestial life, which is eternal life, if they are not removed in the life of the body, must be removed in the other life: and if they cannot be then removed, he must needs be unhappy to eternity. What has been now said is with a view to shew, that there are in the external man such things as agree with the internal, and such as disagree, and that those which agree cannot abide together with those that disagree; and further, that the things in the external man which agree, descend from the internal man, that is, through the internal man from the Lord; like a countenance which beams with love, or the expression of love in the countenance; or like innocence in the looks and gestures of little children; as was observed above: but the things which disagree are of man and his *proprium*. Hence it may be known what is signified by these words, "That the land would not bear them to dwell together." The subject here treated of, in the internal sense, is concerning the Lord, and, consequently, concerning every likeness and image of him; or concerning his kingdom, concerning the church, and concerning every man of his kingdom or church: wherefore such things as appertain to man are here representatively described. The things appertaining to the Lord, before, by his own proper power, he overcame evil, that is, the devil and hell, and thus became celestial, divine, and Jehovah, even as to his human essence, are described in relation to the state in which he was.

1569. "Because their substance is great, and they could not dwell together."—That these words signify, that what was acquired by the internal man could not agree with what was acquired in the external man, may appear from what has been said already.

1570. Verse 7, *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite were then dwelling in the land.* "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle," signifies, that the internal man and the external man did not agree together; the herdmen of Abram's cattle are things celestial; those of Lot's cattle are things sensual. "And the Canaanite and the Perizzite were

then in the land," signifies, evils and falsities in the external man,

1571. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle."—That these words signify, that the internal man and the external did not agree together, appears from the signification of herdmen, or those who tend cattle, as denoting those who teach, consequently, the things relating to worship, as may be obvious to every one; wherefore it is needless to adduce proofs from the Word. What is here said has respect to what are called tents in verse 5, preceding; which were there shewn to be significative of worship. What is said in verse 6, immediately preceding, has respect to the things called flocks and herds in verse 5, which were there shewn to denote possessions and acquisitions. The subject here treated of being that of worship, viz., the worship of the internal man and of the external; and these not being as yet in agreement; it is therefore here said, that there was a strife between the herdmen: for Abram represents the internal man, and Lot the external. In worship, the nature and quality of the disagreement between the internal and external man are especially discernible, yea in the most minute particulars of worship: for when the internal man is desirous in worship to regard ends that relate to the kingdom of God, and the external man to regard worldly ends, there hence arises a disagreement which manifests itself in the worship, and that so clearly, that the most minute portion of disagreement is observed in heaven. This is what is signified by the strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. The cause, also, is immediately assigned, viz., because the Canaanite and Perizzite were then in the land.

1572. That the herdmen of Abram's cattle are things celestial, which appertain to the internal man, and that the herdmen of Lot's cattle are things sensual, which appertain to the external man, is evident from what has been said above. By things celestial, which are the herdmen of Abram's cattle, are meant things celestial in worship, which belong to the internal man. By the herdmen of Lot's cattle are meant things sensual in worship, which belong to the external man, and which do not agree with the celestial things of worship belonging to the internal man. How the case is in respect to these things, is evident from what has been shewn above.

1573. "And the Canaanite and the Perizzite were then dwelling in the land."—That these words signify, evils and falsities in the external man, may appear from the signification of the Canaanite, as denoting hereditary evil from the mother in the external man: concerning which see above, n. 1444; and from the signification of the Perizzite, as denoting falsity thence derived, concerning which more will be said presently. That

hereditary evil from the mother adhered to the Lord in his external man. may be seen above, n. 1414, 1444 ; it follows of consequence, that falsities thence derived also adhered to him ; for where there is hereditary evil, there also is falsity, the latter being produced from the former. But falsity originating in evil cannot be produced before man is initiated into scientifics and knowledges ; for the evil has nothing else to operate upon, or to flow into, except scientifics and knowledges ; thus evil, which belongs to the will-principle, is changed into falsity in the intellectual principle ; wherefore this falsity was also hereditary, as being produced from hereditary evil : but this is not the case with falsity that originates in principles of falsity : nevertheless it was in the external man, and the internal man was enabled to see that it was false. As there was hereditary evil from the mother before the Lord was initiated in sciences and knowledges, or before Abram sojourned in Egypt, it is said that the Canaanite was then in the land, but not the Perizzite ; see ver. 6 of the foregoing chapter : but here, after he was initiated in scientifics and knowledges, it is said that the Canaanite and the Perizzite dwelt in the land ; whence it is evident, that by the Canaanite is signified evil, and by the Perizzite falsity. It appears, also, from this circumstance, that the mention of the Canaanite and the Perizzite is not required by the historical series, for they are never treated of, either in what goes before or in what follows after ; and this is true also in respect to the mention of the Canaanite in the 6th verse of the foregoing chapter : from which it is evident, that some particular arcanum lies concealed herein, which can only be known by the internal sense. It may be matter of surprise to many, to hear speak of hereditary evil from the mother being with the Lord ; but as it is here declared so manifestly, and the subject treated of in the internal sense is concerning the Lord, there can be no reason at all to doubt its being so. It is altogether impossible for any man to be born of a human parent, but he must hence derive evil. Nevertheless, there is a difference between hereditary evil which is derived from the father, and that which is derived from the mother. Hereditary evil from the father is of a more interior nature, and remains to eternity, for it can never be eradicated : the Lord, however, had no such evil, since he was born of Jehovah as his Father, and thus, as to his internals, was himself Divine, or Jehovah. But hereditary evil from the mother appertains to the external man : this was attached to the Lord, and is what is called the Canaanite in the land ; the falsity thence derived being called the Perizzite. Thus the Lord was born as another man, and had infirmities as another man. That he derived hereditary evil from the mother, appears evidently from the circumstance of his enduring temptations ; for it is impossible that any one should be tempted who has no evil,

evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that he endured temptations a thousand times more grievous than any man can possibly sustain, and that he endured them alone, and by his own proper power overcame evil, or the devil and all hell, is also manifest. Concerning these temptations it is thus written in Luke : "Jesus was led by the spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing.—And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the spirit into Galilee," (iv. 1, 2, 13, 14.) And in Mark : "And immediately the spirit driveth him into the wilderness: and he was there in the wilderness forty days, being tempted of satan, and was with the wild beasts," (i. 12, 13 :) where by the wild beasts is signified hell. Beside this he was tempted even unto death, so that his sweat was drops of blood : "And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground," (Luke xxii. 44.) It is not possible for any angel to be tempted by the devil, because, being in the Lord, the evil spirits cannot approach him even distantly, and, were they to do so, they would be instantly seized with horror and fright ; much less could hell approach to the Lord, if he had been born divine, that is, without an adherence of evil from the mother. That the Lord also bore the iniquities and evils of mankind, is a form of speaking common in the pulpit ; but for him to take upon himself iniquities and evils, except in an hereditary way from his mother, was impossible. The divine nature is not susceptible of evil ; wherefore, that he might overcome evil by his own proper strength, which no man ever could, or can do, and might thus alone become righteousness, he was willing to be born as another man. There otherwise would have been no need that he should be born ; for he might have assumed the human essence without nativity, as he had formerly done occasionally, when he appeared to those of the most ancient church, and likewise to the prophets. But in order that he might also put on evil, to fight against and conquer it, and might thus at the same time join together in himself the divine essence and the human essence, he came into the world. The Lord, however, had no actual evil, or evil that was his own ; as he himself declares in John : "Which of you convinceth me of sin ?" (viii. 46.) From what has been said then, it is very evident what is signified by its being said, just above, that there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle : the reason was, because the Canaanite and the Perizzite dwelt in the land.

1574. That the Canaanite signifies hereditary evil from the mother in the external man, was shewn above, n. 1344 : but

that the Perizzite signifies the falsity originating in evil, appears from other passages in the Word, where the Perizzite is named ; as concerning Jacob : “ Jacob said to Simeon and Levi, Ye have troubled me to make me stink among the inhabitants of the land, among the *Canaanites* and the *Perizzites* : and I being few in number, they shall gather themselves together against me, and slay me ; and I shall be destroyed, I and my house.” (Gen. xxxiv. 30 ;) where, in like manner, by the Canaanite is signified evil, and by the Perizzite falsity. So in Joshua : “ Joshua answered them [the sons of Joseph], If ye be a great people, get thee up to the wood-country, and cut down for thyself there, in the land of the *Perizzites* and the *Rephaim*, if Mount Ephraim be too narrow for thee,” (xvii. 15 ;) where by the Perizzites are signified principles of falsity, and by the Rephaim persuasions of falsity, which they were to extirpate ; for Mount Ephraim, in the internal sense, is intelligence. So in the book of Judges : “ After the death of Joshua, it came to pass that the sons of Israel asked Jehovah, saying, Who shall go up for us against the *Canaanite* first, to fight against him ? And Jehovah said, Judah shall go up : behold I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the *Canaanite* ; and I likewise will go with thee into thy lot. So Simeon went with him. And Judah went up : and Jehovah delivered the *Canaanite* and the *Perizzite* into their hand,” (i. 1—4 ;) where by Judah is also represented the Lord as to things celestial, and by Simeon the Lord as to things spiritual thence derived : the Canaanite is evil, the Perizzite falsity, which were conquered. This was the answer, or divine oracle ; which is thus to be understood.

1575. Verse 8. *And Abram said unto Lot, Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen : for we are men-brethren.* “ And Abram said unto Lot,” signifies, that thus the internal man said to the external : “ Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen,” signifies, that there ought to be no discord between them both : “ for we are men-brethren,” signifies, that they were united between themselves.

1576. “ And Abram said unto Lot.”—That by these words is signified, that the internal man said thus to the external, appears from the representation of Abram, as denoting the internal man, and from the representation of Lot, as denoting the external man which was to be separated. In the external man, as was said above, there are things which do agree with the internal man, and things which do not agree ; the things which do not agree are here signified by Lot ; wherefore, the things which do agree are signified by Abram, even such as are

in the external man ; for these constitute one thing with the internal, and belong to it.

1577. "Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen."—That by these words is signified, that there ought to be no discord between them, may appear from what has been said above. The arcana, relating to the concord or union of the internal man with the external, are more in number than can possibly be declared. The internal man and the external were never united in any man, nor were they, or are they, capable of being united, except in the Lord ; for which reason, also, he came into the world. With men who are regenerated, it appears as if they were united ; but then they are of the Lord : for the things which agree are of the Lord, but the things which disagree are of men. There are two things appertaining to the internal man, viz., the celestial principle and the spiritual ; which two constitute a one, when the spiritual principle is grounded in the celestial : or, what amounts to the same, there are two things appertaining to the internal man, viz., goodness and truth, which two constitute a one, when truth is grounded in goodness : or what again amounts to the same, there are two things appertaining to the internal man, viz., love and faith ; which two constitute a one, when faith is grounded in love : or, what still amounts to the same, there are two things appertaining to the internal man, viz., will and understanding : which two constitute a one, when the understanding is grounded in the will. This may be conceived still more clearly from the case of the sun as the source of light : If in this light there are both heat and the principle illumination, as in the time of spring, then all things thereby vegetate and live ; but if there be no heat in the light, as in the time of winter, then all things in consequence wither and die. Hence appears what constitutes the internal man ; and from the constitution of the internal man it is plain what is the constitution of the external. All that appertains to the external man is natural ; for the external man is the same as the natural man. The internal man is then said to be united with the external, when the celestial-spiritual principle of the internal man flows into the natural principle of the external, and causes them to act as one. Hereby the natural principle becomes celestial and spiritual also, but in a lower degree : or, what is the same thing, hereby the external man becomes celestial and spiritual, but in an exterior degree. The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things the external: yet notwithstanding their being distinct, they are still united, viz., when the celestial-spiritual principle of the internal man flows into the natural principle of the external, and disposes it as its own. In the Lord alone the

internal man was united with the external ; but it is not so with any other man, only so far as the Lord has united, and does unite them. It is love and charity alone, or goodness, which unites : and it is not possible there should be any love and charity, that is, any goodness, but from the Lord. Such is the union which is intended by these words of Abram : “ Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen, because we are men-brethren.” In respect to its being said, “ between me and thee, and between my herdmen and thy herdmen,” the case is this : As in the internal man there are two principles, viz., the celestial and spiritual, which, as just said, constitute a one ; so it is also in the external man ; the celestial principle of the latter being called natural good, and its spiritual principle being called natural truth. “ Let there not be any contention between me and thee,” has respect to the principle of good, and implies, Let there not be any disagreement between the good of the internal man, and the good of the external man : and, “ Let there not be any contention between my herdmen and thy herdmen,” has respect to the principle of truth, and implies. Let there not be any disagreement between the truth of the internal man and the truth of the external.

1578. “ Because we are men-brethren.”—That these words signify that they were united between themselves, appears from the signification of man-brother, as denoting union, and indeed the union of truth and goodness.

1579. Verse 9. *Is not the whole land before thee ? Separate, I pray thee, from me ; if to the left, then I will go to the right ; if to the right, then I will go to the left.* “ Is not the whole land before thee ?” signifies all good : “ separate, I pray thee, from me,” signifies that good cannot appear, unless what is discordant be annihilated : “ if to the left, then I will go to the right ; and if to the right then I will go to the left,” signifies separation.

1580. “ Is not the whole land before thee.”—That by these words is signified all good, appears from the signification of land, in a good sense, and here of the land of Canaan, as denoting the celestial principle, consequently what is good : concerning which see above, n. 566, 620, 636, 662. The internal man here addresses the external, or those things appertaining to the external which disagree ; as is usual with man when he perceives any evil adhering to him, from which he is desirous to be separated, which is the case in temptations and spiritual combats. For it is well known to those who have been in temptations and combats, that they perceive in themselves what things disagree, from which they cannot be separated so long as the combat continues ; but still they desire separation, and

sometimes to such a degree as to be angry with evil, and to wish to expel it. This is what is here signified.

1581. "Separate, I pray thee, from me."—That by these words is signified, that good cannot appear, unless what is discordant be annihilated, appears from what has been just now said, viz., that the internal man is desirous that what is discordant in the external man should separate itself, since, before it is separated, the good which flows in continually from the internal man, that is, through the internal man from the Lord, cannot appear. But as to what concerns this separation, it is to be observed, that what really takes place is not separation, but quiescence. In the case of any man, except of the Lord, the evil which is in the external man is incapable of being separated; for whatever a man has once acquired, remains with him: nevertheless, it seems to be separated when it is rendered quiescent; for thus it appears as if it were annihilated. Nor is it thus quiescent, so as to appear annihilated, except from the Lord. When it is thus quiescent, then first good things enter by influx from the Lord, and affect the external man. Such is the state of the angels. They know no other than that evil is separated from them; whereas, what they enjoy is only a detention from evil, and thus its quiescence, so that it appears annihilated. Thus its separation is an appearance; which the angels also know when they reflect upon the subject.

1582. "If to the left, I will go to the right; if to the right, I will go to the left."—That these words signify separation, appears from the signification of the right and the left. The right and the left do not denote any certain quarter, or certain place, but only imply what is relatively so situated; as may appear from this circumstance, that both the east and the west, both the north and the south, may be either on the right or on the left, according to the direction in which a person stands. The case is similar in regard to places: thus the land of Canaan could not be said to be on the right or on the left, except respectively. Wheresoever the Lord is, there is the centre, and thence are determined the right and the left. Thus, whether Abram, by whom the Lord is represented, went in this direction or that, the representation still adhered to him, and also what is in this verse called land, so that it was the same thing whether he was in the land of Canaan, or in any other place; comparatively as the place where the person of the highest dignity sits at table is the highest place, and hence are determined the places right and left. To speak of going to the right or to the left, was therefore a form of expressing option, by which was signified separation.

1583. Verse 10. *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was all well watered, before Jehovah*

destroyed Sodom and Gomorrah, as the garden of Jehovah, as the land of Egypt in coming to Zoar. “And Lot lifted up his eyes,” signifies that the external man was illuminated from the internal: “and beheld all the plain of Jordan,” signifies those principles of goodness and truth which were with the external man: “that it was all well watered,” signifies that there they might increase: “before Jehovah destroyed Sodom and Gomorrah,” signifies the external man destroyed by lusts of evil, and by persuasions of falsity: “as the garden of Jehovah,” signifies the things appertaining to the rational principle: “as the land of Egypt in coming to Zoar,” signifies the things of science originating in the affections of goodness. By the whole verse is signified, that the external man appeared to the Lord, such as it is in its beauty, when joined with the internal.

1584. “And Lot lifted up his eyes.”—That by these words is signified the illumination of the external man from the internal, appears from the signification of lifting up the eyes, as denoting to see, and, in the internal sense, to perceive. In the present case it denotes to be illuminated; because it is predicated of Lot, or the external man; who, when he perceives the nature and quality of the external man in its conjunction with the internal, or what it is in its beauty, is illuminated from the internal, and is then in the divine vision here treated of. It cannot be doubted that the Lord, when a child, was frequently as to the external man, in such divine vision, because he alone was to join together the external man with the internal. His external man was his Human Essence, but his internal man the Divine Essence.

1585. “And he beheld all the plain of Jordan.”—That these words signify those principles of goodness and truth which were with the external man, appears from the signification of a plain, and from the signification of Jordan. The plain about Jordan, in the internal sense, signifies the external man as to his principles of goodness and truth. The reason why the plain of Jordan has this signification, is because Jordan was the boundary of the land of Canaan. The land of Canaan, as has been said and shewn above, signifies the kingdom and church of the Lord, and, indeed, the celestial and spiritual things belonging to it; wherefore, also, it is called the Holy Land, and the heavenly Canaan; and as it signifies the kingdom and church of the Lord, it signifies, in the supreme sense, the Lord himself, who is the all in all of his kingdom and of his church. Hence all things which existed in the land of Canaan were representative. Those which were in the midst of the land, or which were inmost, represented the Lord’s internal man; as Mount Zion and Jerusalem, Mount Zion representing things celestial, and Jerusalem things spiritual. Those which were at a distance thence, represented things more remote from internal;

and those at the extremities, or which formed the boundaries, represented the external man. The boundaries of Canaan were several; in general, the two rivers Euphrates and Jordan, and also the sea; whence Euphrates and Jordan represented things external. Here, therefore, the plain of Jordan signified, as it represents, all things appertaining to the external man. The case is the same, when the land of Canaan is predicated of the Lord's kingdom in the heavens, or of his church on earth, or of an individual member of his kingdom or church, or, abstractedly of the celestial things of love. &c. Hence it is, that almost all the cities, yea, all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. That the river Euphrates, as being a boundary, represented things sensual and scientific, which belong to the external man, was shewn above, n. 120. That Jordan, also, and the plain of Jordan, have the same signification, may appear from the following passages of the Word: "My God, my soul is cast down with me: therefore will I remember thee from the *land of Jordan*, and of the Hermonites, from the hill Mizar," (Psalm xlii. 6;) where the land of Jordan denotes what is lowly, consequently, what is distant from what is celestial, as the external things of man are from his internal. The passing of the children of Israel over Jordan, when they entered into the land of Canaan, and the dividing of the river at that time, represented also the passage to the internal man through the external; and, likewise, man's entrance into the kingdom of the Lord: with many other things besides: (Joshua iii. 14 to the end; iv. 1 to the end.) And as the external man is continually assaulting the internal, and aspiring to dominion, therefore the *pride* or *swelling of Jordan* became a prophetic form of speaking; as in Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, then how wilt thou do in the *swelling of Jordan*?" (xii. 5;) where the swelling of Jordan denotes the things appertaining to the external man, which rise up, and are desirous to have dominion over the internal; as is the case with reasonings, which are here called horses, and the confidence thence derived. Again, in the same prophet: "Edom shall be a desolation. Behold, he shall come up as a lion from the *swelling of Jordan* to the habitation of the strong," (xlix. 17, 19;) where the swelling of Jordan denotes the swelling of the external man against the principles of goodness and truth belonging to the internal. So in Zechariah: "Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, ye oaks of Bashan; for the defenced forest is come down. A voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the *pride of Jordan* is spoiled," (xi. 2, 3.) That Jordan was the

boundary of the land of Canaan, appears from Num. xxxiv. 12 ; and that it was the boundary of the land of Judah towards the east, appears from Joshua xv. 5.

1586. "That it was all well watered."—That these words signify, that there they may increase, viz., the principles of goodness and truth, may appear from the signification of watered, concerning which see above, n. 108.

1587. "Before Jehovah destroyed Sodom and Gomorrah."—That these words signify, the external man destroyed by lusts of evil and by persuasions of falsity, may appear from the signification of Sodom, as denoting the lusts of evil ; and from the signification of Gomorrah, as denoting the persuasions of falsity. For these two are what destroy the external man, and separate it from the internal ; and these were what destroyed the most ancient church before the flood. Lusts of evil appertain to the will, and persuasions of falsity appertain to the understanding ; and when these two have rule, the external man is wholly destroyed ; in which state, also, it is separated from the internal ; not that the soul or spirit is separated from the body, but that goodness and truth are separated from the soul or spirit, so as not to enter by influx, except remotely ; concerning which influx, by the divine mercy of the Lord, more will be said elsewhere. As, in the human race, the external man was thus destroyed, and the bond between it and the internal broken, that is, between it and goodness and truth, therefore the Lord came into the world in order to conjoin and unite the external man with the internal, that is, the human essence with the divine. The nature and quality of the external man, when conjoined with the internal, is here described, viz., that before Jehovah destroyed Sodom and Gomorrah, it was as the garden of Jehovah, as the land of Egypt in coming to Zoar.

1588. "As the garden of Jehovah."—That these words signify the things appertaining to the rational principle, appears from the signification of the garden of Jehovah, as denoting intelligence, concerning which, see n. 100 ; consequently, as denoting the rational principle, which is the medium between the internal and external man. The rational principle is the intelligence of the external man. It is called the garden of Jehovah when the rational is celestial, that is, from a celestial origin, as it was with the most ancient church ; concerning which it is thus written in Isaiah : "Jehovah shall 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, thanksgiving and the voice of melody," (li. 3.) But it is called the garden of God when the rational principle is spiritual, that is, from a spiritual origin, as with the ancient church ; concerning which it

is written in Ezekiel : " Full of wisdom, and perfect in beauty : thou hast been in Eden, *the garden of God,*" (xxviii. 12, 13.) The rational principle of man is compared to a garden by reason of the representatives of it that are rendered visible in heaven ; for when the celestial-spiritual principle of the Lord flows into the rational principle of man, it exhibits an appearance as of a garden ; nay, visible paradises are also hence presented to the view, which in magnificence and beauty exceed every idea of human imagination. Such is the effect of the influx of celestial-spiritual light from the Lord, concerning which see above, n. 1042, 1043. Yet the visible paradisiacal scenes and beauties are not what affect the angels, but the celestial-spiritual things which live therein.

1589. " As the land of Egypt in coming to Zoar."—That these words signify the things of science originating in the affections of goodness, may appear from the signification of Egypt, (concerning which, see n. 1164, 1165,) in a good sense, (n. 1462,) as denoting science ; and from the signification of Zoar, as denoting the affection of goodness. Zoar was a city not far from Sodom, whither also Lot fled when he was rescued by the angels from the burning of Sodom, concerning which, see Gen. xix. 20, 22, 30. Zoar is also mentioned Gen. xiv. 2, 8 ; Deut. xxxiv. 3 ; Isaiah xv. 5 ; Jer. xlvi. 34 ; where it likewise signifies affection : and as it signifies the affection of goodness, so also, in an opposite sense, as is usual, it signifies the affection of evil. There are three parts or principles which constitute the external man, viz., the rational, the scientific, and the external sensual. The rational is interior, the scientific is exterior, the sensual is outermost. The rational is that by which the internal man is conjoined with the external ; and according to the nature and quality of the rational, such is the conjunction. By the external sensual are here meant the sight and hearing. But the rational principle, in itself, is nothing, unless affection flows into it, and makes it active, and gives it life. Hence it follows, that, according to the nature and quality of the affection, such is the rational principle. When the affection of goodness flows into it, then the affection of goodness becomes, in the rational principle, the affection of truth ; but the reverse comes to pass when the affection of evil flows into it. As, also, the scientific principle applies itself to the rational, and is instrumental to it, it follows, that affection flows into this likewise, and gives it its order and arrangement. For nothing lives in the external man but affection : the reason of which is, because the affection of goodness descends from the celestial principle, that is, from celestial love, which vivifies all into which it flows, yea, even the affections of evil, or lusts. For the good principle of love from the Lord continually flows in, and descends through the internal man into the external : but if man be principled in

the affection of evil, or in lust, he perverts this good: still, however, his life flows thence as from its origin. This may be seen comparatively exemplified in the objects which receive the sun's rays. There are some which receive them most beautifully, and change them into most beautiful colors: as the diamond, the ruby, the jacinth, the sapphire, and other precious stones; whilst there are others which do not so receive them, but change them into the ugliest colors. The same may also be seen exemplified in the different tempers and dispositions of men; there being some who receive what is good in another with all affection, whilst there are others who change such good into evil. Hence it may appear what science is originating in the affection of goodness: which is signified by the land of Egypt in coming to Zoar, when the rational principle is as the garden of Jehovah.

1590. That by the whole verse is signified, that the external man appeared to the Lord such as it is in its beauty when joined with the internal, may appear from the internal sense, in which the Lord, as to the internal man, is represented by Abram, and, as to the external, by Lot. What is the beauty of the external man when conjoined with the internal, cannot be described, because such conjunction does not exist with any man, but with the Lord alone: so far as it is effected with man and angel, it is from the Lord. It may indeed, in some small degree, appear from the image of the Lord, as to his external man, in the heavens: see n. 553 and 1530. The three heavens are images of the Lord's external man, whose beauty cannot at all be described by any thing capable of suggesting to the apprehension of any one an idea of its nature and quality. As with the Lord all is infinite, so in heaven all is indefinite: and the indefinite of heaven is an image of the infinite of the Lord.

1591. Verse 11. *And Lot chose for himself all the plain of Jordan; and Lot journeyed from the east, and they were separated, a man from his brother.* "And Lot chose for himself all the plain of Jordan," signifies, the external man, as being of such quality: "and Lot journeyed from the east," signifies, those things appertaining to the external man which recede from celestial love: "and they were separated, a man from his brother," signifies, that those things are the cause of separation.

1592. "And Lot chose to himself all the plain of Jordan."—That these words signify the external man as being of such a quality, appears from the signification of the plain of Jordan, as denoting the external man, concerning which see the preceding verse. The beauty of the external man, when conjoined with the internal, is described in the preceding verse; but its deformity, when disjoined, is described in this verse and in the two following.

1593. "And Lot journeyed from the east."—That these words signify those things appertaining to the external man

which recede from celestial love, appears from the signification of the east, as denoting the Lord, consequently, all that is celestial, concerning which see above, n. 101. As by the east is signified the Lord, it hence follows, that the east here is the Lord's internal man, which was divine. Thus, by Lot's journeying from the east, is here signified, that the external man receded from the internal.

1594. "And they were separated, a man from his brother."—That these words signify that those things are the cause of separation, follows as a consequence of what has been said. What is meant by a man-brother was shewn above, at verse 8, viz., that it is union; wherefore to be separated, a man from his brother, is disunion. What disunites the external man from the internal, is unknown to man; the cause of which ignorance is manifold. It is owing, partly, to his not knowing, or, if he be told it, to his not believing, that there is any internal man; and, partly, to his not knowing, or, if he be told it, to his not believing, that self-love and the lusts belonging to it are the things which disunite; as also the love of the world and its lusts; but these not so much as self-love. The reason why man does not know, and, if he be told it, does not believe, that there is an internal man, is, because he lives in his corporeal and sensual principles, which cannot possibly see what is of an interior nature. Interior things are capable of seeing what is exterior, but exterior things are not capable of seeing what is interior; as, in the case of vision, the internal sight can see what the external sight does; but the external sight cannot at all see what the internal sight does: or, what is a similar case, the intellectual and rational principle can perceive the nature and quality of the scientific; but the scientific principle cannot perceive the nature and quality of the intellectual and rational. A further reason why man does not know, and, if he be told it, does not believe, that there is an internal man, is, because he does not believe that there is a spirit which is separated from the body at death, and scarcely that there is an internal life which is called the soul: for when the sensual and corporeal man thinks of separating the spirit from the body, it occurs to him as a thing impossible, by reason of his making all life to reside in the body; in which idea he confirms himself by this, amongst other considerations, that brutes also live in the body, and yet do not live after death. This ignorance and incredulity of the sensual and corporeal man, are a consequence of his living merely in his sensual and corporeal principles; which life, considered in itself, is little else than the life of brute animals, only with this difference, that man has a capacity of thinking, and of reasoning, notwithstanding his want of reflection on this distinguishing faculty. This cause, however, is not that which chiefly operates in disuniting the external man from the

internal ; for the greatest part of mankind are influenced by this incredulity, and the most learned more than the simple . but what is principally effective of such disunion is self-love as, also, the love of the world, though not so much as the other. The reason why man is ignorant of this, is, because he lives unprincipled in charity ; and, when this is the case, it cannot appear to him that the life of self-love and of its lusts is so contrary to celestial love. There is also in self-love, and in its lusts, a kind of inflammatory principle, with a delight thence derived, which so affects the life, that it almost appears to the person under its influence as if eternal happiness itself consisted in it ; accordingly, many make eternal happiness to consist in becoming great after the life of the body, and in being served by others, even by angels ; when yet they themselves are unwilling to serve any, except with a secret view to themselves that they may be served. When they say that at that time they shall be willing to serve the Lord alone, they say what is false : for they who cherish self-love would have even the Lord himself serve them ; and in proportion as this is not done, they recede from their professions. Thus the desire of their hearts is, that they themselves may be lords, and govern the universe. It is easy to conceive what kind of government this would be, where such a desire has a general, nay, a universal influence. Would it not be an infernal government, where every one loves himself above all others ? Yet this is inseparably included in self-love. Hence may appear what is the nature and quality of self-love ; as also from this consideration, that it conceals in its bosom hatred against all who do not subject themselves to it as slaves : and as it carries hatred in its bosom, so, consequently, does it include all sorts of revenge, cruelty, deceit, and other abominable dispositions. But mutual love, which alone is celestial, consists in this ; that whosoever is influenced by it, not only says, but also acknowledges and believes, that he is most unworthy, that he is somewhat vile and filthy, and that the Lord, out of an infinite mercy, is continually drawing and keeping him out of hell, into which he is continually attempting, nay desiring, to plunge himself. The ground of such his acknowledgment and belief is, because it is the truth ; not that the Lord, or any angel, desires such acknowledgment and belief from any one, with a view to receive homage by his abasement, but to prevent his being puffed up with pride, when in reality he has so little to be proud of : for this would be as if dung should call itself pure gold, or as if a fly on a dunghill should call itself a bird of Paradise. In proportion, therefore, as man acknowledges and believes his nature and quality to be such as it really is, he recedes from self-love and its lusts, and regards self with abhorrence ; and so far as this is the case with him, he receives from the Lord heavenly love, that is mutual

love, which consists in a desire to serve all others. These are they who are understood by the least, who become greatest in the kingdom of God, (Matt. xx. 26, 27, 28; Luke ix. 46, 47, 48.) Hence it may appear, that what principally disjoins the external man from the internal, is self-love; and that mutual love is what principally tends to unite them; which latter cannot exist before self-love recedes: for they are altogether contrary to each other. The internal man is nothing else but mutual love. The spirit of man, or the soul, is the interior man, which lives after death, and is an organized substance, being adjoined to the body during man's abode in the world. This interior man, or man's soul, or spirit, is not the internal man, but the internal man is in it, when mutual love is there. The things appertaining to the internal man are of the Lord, so that it may be said that the internal man is the Lord; but as the Lord gives to angels and to men, whilst they live in mutual love, a celestial *proprium*, so that it appears to them as if they did good of or from themselves, hence the internal man is predicated of man as if it were his. But whosoever is principled in mutual love, acknowledges and believes that all goodness and truth are not his, but the Lord's, and that the ability to love another as himself, and especially, as the angels, to love another more than himself, is the gift of the Lord; from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgment that it is the Lord's.

1595. Verse 12. *Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain; and spread his tent even to Sodom.* "Abram dwelt in the land of Canaan," signifies, the internal man as principled in the celestial things of love: "and Lot dwelt in the cities of the plain," signifies, the external man as principled in things of science: "and spread his tent even to Sodom," signifies, extension to evil lusts.

1596. "And Abram dwelt in the land of Canaan."—That by these words is signified the internal man as principled in the celestial things of love, appears from the signification of the land of Canaan, as denoting the celestial things of love; concerning which much has been said above.

1597. "And Lot dwelt in the cities of the plain."—That by these words is signified the external man as principled in things of science, appears from the representation of Lot, as denoting the external man; and from the signification of a city, or cities, as denoting doctrinals; which in themselves are nothing else but things of science, when they are mentioned in relation to the external man separated from the internal. That cities signify doctrinals both true and false, was shewn above, n. 402.

1598. "And spread his tent even to Sodom."—That these words signify extension to evil lusts, appears from the signification of Sodom, as denoting lust, concerning which see above,

verse 10. What is said here, corresponds with what was said in the preceding verse, that the plain of Jordan was all well watered, as the garden of Jehovah, as the land of Egypt in coming to Zoar : speaking of the external man when united with the internal ; and by the land of Egypt in coming to Zoar, were signified the things of science originating in the affections of good. But, in the present verse, by Lot's dwelling in the cities of the plain, and spreading his tent even to Sodom, is signified the external man when not united with the internal ; and by these words are signified the things of science originating in the affections of evil, or in lusts. For, in the preceding verse, the beauty of the external man was described when united with the internal ; but, in this verse, is described its deformity when not united ; and still more in the following verse, where it is said, " And the men of Sodom were wicked, and sinners against Jehovah exceedingly." The deformity of the external man when separated from the internal, may appear to every one from what has been said concerning self-love and its lusts, which are what are principally effective of disunion. In proportion to the beauty of the external man when united with the internal, is its deformity when disunited. For the external man, considered in itself, is nothing else but as a servant to the internal, and as a kind of instrumental medium, designed for the fixing of ends in uses, and of uses in effects, that thus all things be perfected ; but the reverse happens when the external man separates itself from the internal, and wishes to serve itself alone ; especially if it desires to have rule over the internal ; which is owing principally to self-love and its lusts, as has been already shewn.

1599. Verse 13. *And the men of Sodom were wicked, and sinners against Jehovah exceedingly.* "The men of Sodom were wicked, and sinners against Jehovah exceedingly," signifies the evil lusts to which the things of science extend themselves.

1600. That this is the signification of these words may appear from the signification of Sodom, spoken of above, as denoting lusts ; and from the signification of men, as denoting things intellectual and rational, in the present case, things scientific, because they are mentioned in relation to the external man when separated from the internal : that men signify things intellectual or rational, was shewn above, n. 265, 749, 1007. Things of science are then said to extend to evil lusts, when they are learned by any one with no other view than that he may become great, and not that they may be serviceable in making him good. All things of science are designed for this end ; that man may become rational and thereby wise, and that thus he may serve the internal man.

1601. Verse 14. *And Jehovah said unto Abram, after Lot was separated from him, Lift up, I pray thee, thine eyes, and look, from the place where thou art, towards the north, and*

towards the south, and towards the east, and towards the west. "And Jehovah said unto Abram," signifies, that Jehovah thus spake to the Lord: "after Lot was separated from him," signifies, when the lusts of the external man were removed so as not to be hindrances; "Lift up, I pray thee, thine eyes, and look, from the place where thou art," signifies, the state in which the Lord then was, from which he might perceive things to come: "towards the north, and towards the south, and towards the east, and towards the west," signifies all, as many as are in the universe.

1602. "And Jehovah said unto Abram."—That by these words is signified that Jehovah thus spake to the Lord, may appear from the internal sense of the Word, in which by Abram is meant the Lord; and also from the state itself in which he then was, and which is here also described, in which the external things, which were hindrances, were removed; as is signified by these words, "After Lot was separated from him." The Lord as to his internal man was Divine, because he was born of Jehovah; wherefore, when nothing hindered on the part of the external man, it follows that he saw all things to come. The reason why this then appeared as if Jehovah spake, is, because it was presented before his external man. As to his internal man the Lord was one with Jehovah, as he himself teaches in John, in these words: "Philip said, Shew us the Father. Jesus said 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; how sayest thou, then, Shew 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," (xiv. 8—11.)

1603. "After Lot was separated from him."—That by these words is signified, when the lusts of the external man were removed, so as not to be hindrances, appears from the representation of Lot, as denoting the external man: and also from what precedes, where it is said that he was separated, that is, the things which were hindrances were removed; in consequence of which the internal man, or Jehovah, formed a one with the external, or with the Lord's human essence. The external things that are discordant, which were spoken of above are the only things that hinder the internal man when it acts upon the external, from making it one with itself. The external man is nothing else but an instrumental or organical something, having no life in itself, but receiving life from the internal man, by which it appears as if the external man had life from itself. With the Lord, however, after he had expelled hereditary evil, and thus had purified the organical substances or vessels of the human essence, these also received life; so that the Lord, as he was life with respect to the internal man, became life also with

respect to the external man. This is what is signified by glorification, as mentioned in John: "Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," (xiii. 31, 32.) And again; "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.—And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," (xvii. 1, 5.) And again: Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," (xii. 28.)

1604. "Lift up, I pray thee, thine eyes, and look, from the place where thou art."—That these words signify the state in which the Lord then was, appears from the signification of lifting up the eyes and looking, as denoting to be illuminated and to perceive: concerning which see above, at verse 10, and from the signification of place, in the internal sense, as denoting state. That place is nothing else but state, was shewn, n. 1274, 1376, 1377, 1378, 1379.

1605. "Towards the north, and towards the south, and towards the east, and towards the west."—That these words signify all, as many as are in the universe, may appear from their signification. The north, the south, the east, and the west, in the Word, have each a distinct meaning. The north signifies those who are out of the church, viz., who are in darkness as to the truths of faith: it also signifies darkness in man: but the south signifies those who are within the church, viz., those who are in the light as to knowledges: in like manner, also, it signifies the light itself. The east signifies those who formerly existed; and also celestial love, as has been shewn above: but the west signifies those who are to come hereafter; and in like manner those who are not principled in love. Their particular signification appears from the series of the things treated of in the internal sense. But when they are all named, as in the present case, the north, the south, the east, and the west, they signify all throughout the world, both who exist at present, or who have existed, or who shall exist; they signify also the states of mankind as to love and faith.

1606. Verse 15. *For all the land which thou seest, I will give it to thee, and to thy seed for ever.* "For all the land which thou seest, I will give it to thee," signifies, the heavenly kingdom, and that it should be the Lord's: "and to thy seed for ever," signifies, those who should have faith in him.

1607. "For all the land which thou seest, I will give it to thee."—That by these words is signified the heavenly kingdom, and that it should be the Lord's, appears from the signification of land, and here of the land of Canaan, (because it is said, the land which thou seest) as denoting the heavenly kingdom. For

by the land of Canaan was represented the Lord's kingdom in the heavens, or heaven, and the Lord's kingdom on earth, or the church; which signification of land or earth has been repeatedly shewn above. That the kingdom in the heavens and on the earth was given to the Lord, appears throughout the Word; as in Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Father of eternity, the Prince of peace," (ix. 5.) And in Daniel: "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 to him was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (vii. 13, 14.) The Lord himself saith, to the same purport, in Matthew: "All things are delivered unto me of my Father," (xi. 27; and in Luke x. 22;) and again, in Matthew: "All power is given to me in heaven and in earth," (xxviii. 18;) and in John: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," (xvii. 2, 3;) which is also signified by sitting on the right hand; as in Luke: "Hereafter shall the Son of Man sit on the right hand of the power of God," (xxii. 69.) In respect to all power being given to the Son of Man, both in the heavens and on earth, it is to be observed, that the Lord had power over all things in the heavens and on earth before he came into the world: for he was God from eternity, and Jehovah; as he himself says plainly in John: "And now, O father, glorify thou me with thine ownself, with the glory which I had with thee before the world was," (xvii. 5;) and again: "Verily, verily I say unto you, Before Abraham was, I am," (viii. 58.) For he was Jehovah, and the God of the most ancient church which was before the flood, and appeared to the men of that church: he was also Jehovah, and the God of the ancient church which was after the flood: and he it was whom all the rites of the Jewish church represented, and whom the members of that church worshipped. But the reason why he himself says, that all power was given to him in heaven and on earth, as if it were then first given, is, because by the Son of Man is meant his human essence, which, when united with the Divine, was also Jehovah, and had at the same time power, which could not be the case before he was glorified, that is, before his human essence, by union with the Divine, had also life in itself, and had thus, in like manner, become Divine, and Jehovah; as he himself says in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself," (v. 27.) His human essence, or external man, is also what is

called in Daniel the Son of Man, in the passage above quoted ; and which is spoken of in Isaiah, where it is said, as above, "Unto us a child is born ; unto us a son is given." That the heavenly kingdom would be given him, and all power in the heavens and on earth, was now seen by him, and promised to him ; and is signified by these words, "All the land which thou seest, I will give it to thee, and to thy seed forever." This was before his human essence was united to the divine : for the union was effected when he conquered the devil and hell, that is, when, by his own power and his own strength, he expelled all evil, which alone disunites.

1608. "And to thy seed forever."—That these words signify those who should have faith in him, appears from the signification of seed, as denoting faith, and this a faith grounded in charity ; concerning which see above, n. 255, 256, 1025. That the heavenly kingdom would be given to his seed, that is, to those who have faith in him, appears plainly from the Lord's own words in John : "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life ; but he that believeth not the Son shall not see life," (iii. 35, 36.) And again : "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 blood, nor of the will of the flesh, nor of the will of man, but of God," (i. 12, 13.) Hence it appears what faith is, or what it is to believe on him, viz., that it is to receive him, and to believe on him, not by the will of the flesh, nor by the will of man : the will of the flesh is what is contrary to love and charity, for that is what is signified by flesh ; see n. 993, and the will of man is what is contrary to faith grounded in love or charity, this being signified by man. The will of the flesh and the will of man are what disjoin ; but love and faith grounded in love are what conjoin ; wherefore they are born of God who are principled in love and faith thence derived : and as they are born of God, they are called the sons of God, and are his seed, and receive the heavenly kingdom ; which is signified in this verse by these words : "All the land which thou seest, I will give to thee, and to thy seed forever." That the heavenly kingdom cannot be given to those who maintain faith without charity, that is, to those who say they have faith, and yet bear hatred towards their neighbor, may appear to every considerate person : for there can be no life in such faith, when hatred, that is, hell, constitutes the life : for hell consists merely of various kinds of hatred ; not of those which man has received hereditarily, but of those which he has actually imbibed by his own life.

1609. Verse 16. *And I will make thy seed as the dust of the earth ; so that if any one can number the dust of the earth, thy seed also shall be numbered.* "And I will make thy seed as

the dust of the earth." signifies, multiplication to an immense degree: "so that if any one can number the dust of the earth, thy seed also shall be numbered," signifies, asseveration.

1610. "And I will make thy seed as the dust of the earth."—That these words signify multiplication to an immense degree, appears without explication. It is here said that his seed should be made as the dust of the earth: in other passages in the Word it is said, as the sand of the sea; in others, as the stars of the heavens: and each expression has its particular signification. The dust of the earth has respect to those things that are celestial; for the earth, or land, as has been shewn above, signifies the celestial principle of love: the sand of the sea has respect to those things that are spiritual; for the sea, as has been shewn above, signifies the spiritual principle of love: the stars of heaven signify each principle in a superior degree: and as these things are innumerable, these became customary forms of speech, to express fructification and multiplication to an immense degree. That his seed should be multiplied to an immense degree, that is, faith grounded in love, or love, in the supreme sense signifies the Lord, and indeed his Human Essence: for the Lord, as to his Human Essence, is called the seed of the woman; concerning which see n. 256; and when the Lord's Human Essence is signified, by multiplication to an immense degree is meant the infinity of his celestial and spiritual principle. But when by seed is signified faith grounded in charity, or charity, in the human race, by multiplication to an immense degree is meant, that the seed in each, who lives in charity, should be immensely multiplied. This is the case, in the other life, with every one who is principled in charity; which is then multiplied to such a degree, together with faith, and their attendant happiness, that it can only be described by such terms as immense and ineffable. When by seed is signified the human race, it is to be understood that the multiplication of the subjects of the Lord's kingdom is also immense; being derived, not only from those who are born within the church, and their infants, but likewise from those who are born without the church, and their infants. Hence the Lord's kingdom, or heaven, is immense indeed; concerning which immensity, by the divine mercy of the Lord, more will be said elsewhere.

1611. Verse 17. *Arise, walk through the land, according to its length, and according to its breadth; for I will give it unto thee.* "Arise, walk through the land," signifies that he should thoroughly contemplate the heavenly kingdom: "according to its length, and according to its breadth," signifies its celestial and spiritual principle: "for I will give it unto thee," signifies that it should be his.

1612. "Arise, walk through the land."—That these words signify that he should thoroughly contemplate the heavenly

kingdom, appears from the signification of the land, as denoting the heavenly kingdom, of which much has been said above. To arise, and walk through the land, is, in a literal sense, to explore and see its state and quality : wherefore, in the internal sense, in which by the land, or the land of Canaan, is signified the kingdom of God in the heavens, or heaven, it signifies to contemplate thoroughly, and also to perceive.

1613. "According to its length, and according to its breadth." —That these words signify the celestial and spiritual principle, or, what is the same thing, goodness and truth, may be seen above, n. 650 ; where it was shewn, that length signifies goodness, and breadth truth : the reason is, because the land signifies the heavenly kingdom, or the church, of which length and breadth cannot be predicated, but only those things which are parallel and correspondent, which are things good and true. The celestial principle, or goodness, as being primary, is compared to length ; but the spiritual principle, or truth, as being secondary, is compared to breadth. That breadth is truth, appears manifestly in the prophetic Word ; as in Habakkuk : "Lo, I raise up the Chaldeans, a bitter and hasty nation, who shall *walk through the breadths of the land*," (i. 6 ;) where the Chaldeans denote those who are principled in falsity : to walk through the breadths of the land, signifies to destroy truths, being predicated of the Chaldeans. So in David : "Thou hast not shut me up into the hand of the enemy ; thou hast caused my feet to stand in *breadth*," (Ps. xxxi. 8 ;) where to stand in breadth signifies to stand in the truth. Again : "I called upon Jehovah out of straightness : he answereth me in *breadth*," (Ps. cxviii. 5 ;) to answer in breadth, signifies to answer in truth. So in Hosea : "Jehovah will feed them as a lamb in *breadth*," (iv. 16 ;) to feed in breadth, signifies to teach truth. So in Isaiah : "He shall go through Judah ; he shall overflow and go over ; he shall reach even to the neck ; and the stretchings out of his wings shall fill *the breadth of thy land*," (viii. 8 ;) where Ashur, of whom the words are spoken, denotes reasoning which should overflow the land, or the church ; wings denote reasonings whence come falsities ; the filling of the breadth, denotes that it was full of falsities, or things contrary to truth. By reason of this signification of length and breadth, the New Jerusalem is described as being measured, and lying four-square, and its *length* to be equal to its *breadth*, (Rev. xxi. 16 ;) from which any one may see, that length and breadth signify spiritual things, since the New Jerusalem is nothing else but the Lord's kingdom in the heavens and on earth. From the signification of things in the internal sense, customary forms of speech were framed, and were anciently in common use, expressing things celestial and spiritual by such things as exist on earth ; as by lengths and breadths ; and traces of this manner of expression

are retained at this day ; as when height and depth are predicated of wisdom.*

1614. "For I will give it unto thee."—That by these words is signified that it should be his, appears without explication. That the land, or heavenly kingdom, belongs to the Lord alone, appears from what has been abundantly shewn, viz., that there is no other Lord of heaven : and since he is Lord of heaven, he is also Lord of the church. The same appears further from this consideration, that every thing celestial and spiritual, or all goodness and truth, is from the Lord alone, by virtue of which the Lord is the all in all in heaven, and this so absolutely, that whosoever has not an apperception of goodness and truth as coming from the Lord, is no longer in heaven. This is the sphere which prevails throughout all heaven ; this, also, is the soul of heaven ; and this is the life which flows into all who are principled in goodness.

1615. Verse 18. *And Abram spread his tent, and came, and dwelt in the oak-groves of Mamre, which is in Hebron, and built there an altar unto Jehovah.* "Abram spread his tent, and came and dwelt in the oak-groves of Mamre, which is in Hebron," signifies that the Lord came to a perception still more interior ; this is the sixth state : "and built there an altar unto Jehovah," signifies worship from that state.

1616. "And Abram spread his tent, and came and dwelt in the oak-groves of Mamre, which is in Hebron."—That by these words is signified that the Lord came to a perception still more interior, appears from the signification of spreading a tent, as denoting conjunction ; for a tent is the holy principle of worship, as was shewn above, n. 414, 1452 ; by which the external man is conjoined with the internal. It appears, also, from the signification of an oak-grove, as denoting perception, as above ; see n. 1442, 1443 : where the oak-grove Moreh denotes the first perception ; but here, the oak-groves Mamre, in the plural number, denote more abundant perception, that is, more interior. This perception is called the oak-groves Mamre, which is in Hebron. Mamre is mentioned also in other places, as in Gen. xiv. 13 ; xviii. 1 ; xxiii. 17, 18, 19 ; xxxv. 27 ; so also in Hebron, as in Gen. xxxv. 27 ; xxxvii. 14 ; Joshua x. 36, 39 ; xiv. 13, 14, 15 ; xv. 13, 54 ; xx. 7 ; xxi. 11, 13 ; Judges i. 10, 20, and in other places ; but what its signification is in each place, will be shewn, by the divine mercy of the Lord, elsewhere. With respect to this signification of the oak-groves of Mamre, as denoting a still more interior degree of perception, the case is this. In proportion as the things appertaining to the external man are conjoined with the celestial things of the

* Thus in speaking of a person of great scientific or intellectual abilities, it is usual to say, that he is a man of *high* attainments, or of *deep* understanding penetration, &c.

internal man, perception increases and becomes more interior. It is conjunction with things celestial which gives perception : for in things celestial, which appertain to love towards Jehovah, is the very life of the internal man : or, what is the same thing, in things celestial which appertain to love, that is, in celestial love, Jehovah is present : which presence is not perceived in the external man before conjunction is effected ; for all perception arises from conjunction. From the internal sense it is here manifest how the case was with the Lord, viz., that his external man, or Human Essence, was conjoined to the Divine Essence by degrees, according to the multiplication and fructification of knowledges. It is not possible for any one, as man, to be conjoined to Jehovah, or the Lord, except by knowledges ; for by knowledges man becomes man. This was the case with the Lord, since he was born as another man, and was instructed as another man : nevertheless, into his knowledges, as so many recipient vessels, things celestial were continually insinuated, so that his knowledges were continually made the recipient vessels of things celestial, and these vessels at length themselves became celestial also. Thus he was continually advancing to the celestial things of infancy. For as was said above, the celestial things appertaining to love are insinuated from the earliest state of infancy to childhood, and even to youth, as man is then, and afterwards, furnished with sciences and knowledges. Where man is such as to be capable of being regenerated, those sciences and knowledges are replenished with things celestial appertaining to love and charity, and so are implanted in the celestial things with which he was gifted in his progress from infancy to childhood and youth ; and thus his external man is conjoined with the internal. They are first implanted in the celestial things with which he was gifted in his youth, then in those with which he was gifted in childhood, and lastly, in those with which he was gifted in infancy : and then he becomes an infant, such as those of whom the Lord says, that of such is the kingdom of God. This implantation is effected by the Lord alone ; wherefore, nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, by his own power, conjoined his external man with his internal, and filled his knowledges with things celestial, and implanted them in things celestial, all according to divine order ; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of his own infancy. Thus he became, at the same time, as to his Human Essence, Innocence itself and love itself, from whom is all innocence and all love both in the heavens and the earth. Such innocence is true infancy, because it is at the same time wisdom ; but the innocence of infancy, unless by knowledges it becomes tho

innocence of wisdom, is of no use ; wherefore infants, in the other life, are initiated into knowledges. As the Lord implanted knowledges in things celestial, so he had perception ; for, as just said, all perception arises from conjunction. He had his first perception when he implanted the scientifics of his childhood in celestial things ; which perception is signified by the oak-grove Moreh. He had a second state of perception, which is here treated of, and which is of an interior nature, when he implanted knowledges in celestial things : and this perception is signified by the oak-groves Mamre, which is in Hebron.

1617. That this is a sixth state, appears from what was said in a foregoing chapter.

1618. " And he built there an altar unto Jehovah."—That by these words is signified worship from that state, appears from the signification of an altar, as being representative of all worship in general ; concerning which see above, n. 921. By worship, in the internal sense, is signified all conjunction by love and charity. Man is continually in worship when he is in love and charity, external worship being only an effect proceeding from the former. The angels are in such worship ; wherefore with them there is a perpetual sabbath ; whence also the sabbath, in the internal sense, signifies the kingdom of the Lord. Man, however, during his abode in the world, ought not to omit the practice of external worship ; for by external worship things internal are excited ; and by external worship things external are kept in a state of sanctity, so that internal things can enter by influx. Moreover, man is hereby initiated into knowledges, and prepared to receive things celestial. He also is gifted with states of sanctity, though he be ignorant thereof ; which states are preserved by the Lord for his use in eternal life ; for in the other life, all man's states of life return.

CONTINUATION CONCERNING THE LIGHT IN WHICH THE ANGELS LIVE, AND CONCERNING THEIR PARADISIACAL SCENERY AND HABITATIONS.

1619. *WHEN man's interior sight is opened, which is that of his spirit, then there appear the things of another life, which cannot possibly be made visible to the bodily sight. The visions of the prophets were given them by this opening of the interior sight. There are in heaven, as was said above, continual representatives of the Lord and of his kingdom ; and there are also significatives ; so that nothing at all exists visibly before the angels which is not representative and significative. Hence are given the representatives and significatives that exist in the Word ; for the Word was given through heaven from the Lord.*

1620. *The things that are exhibited visibly in the world of spirits, and in heaven, are too numerous to admit a particular detail: but as we are here treating on the subject of light, it may be expedient to mention some things which originate immediately from the light. Such are the atmospheres, paradisiacal scenery, rainbow-like splendors, palaces, and dwellings; which are there presented in so bright and lively a manner before the external sight of spirits and angels, and at the same time are perceived with such fulness of sense, that they affirm these to be real things, but the things of this world to be respectively not real.*

1621. *As to what respects the atmospheres in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres, which sparkle from every minutest point, as if they were composed of minute spherules of diamond. There are other atmospheres resembling the glittering of all precious stones; others like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colors; others that flame as from gold and from silver, and also as from adamantine gold and silver; others of flowers of various colors, which are in forms most minute and indiscernible. Such atmospheres fill the heaven of infants with an indefinite variety. Nay, there are also atmospheres consisting as it were of sporting infants in forms most minute and indiscernible, but still perceptible to an inmost idea; by which forms it is suggested to infants, that all things around them are alive, and that they are in the life of the Lord, which affects them with the inmost happiness. Besides these there are several other sorts of atmospheres: for the varieties are innumerable, and also inexpressible.*

1622. *As to what respects the paradisiacal scenery, it is stupendous. There are paradisiacal gardens presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of human thought, which yet appear in so living a manner before their external sight, that they not only see them in the gross, but also perceive every single object much more vividly than the bodily sight does, when exercised on similar objects here on earth. In order to remove all doubt concerning this circumstance, I was conducted to, and introduced amongst, those who live a paradisiacal life. The situation where they dwell is in front, in an upper direction, over against the angle of the right eye. All things there, to every single object, appear in the most beautiful spring and bloom, with an astonishing magnificence and variety; and they are living by virtue of their being representative: for there is nothing but what represents and signifies something celestial and spiritual. Thus the objects presented to view not only affect the sight with pleasantness, but the mind with happiness. Certain souls lately*

deceased, who, in consequence of the principles they had imbibed in the world, doubted the possibility of such things existing in another life, where there is neither wood nor stone, being taken up into that paradise, and discoursing thence with me, said in their astonishment, that what they saw was inexpressible, and that they could not represent its inexpressibility by any idea, and that delights and happiness shone forth from every object, and this with successive varieties. The souls that are introduced into heaven, are generally first conducted to such paradisiacal scenes. But the angels behold such things with other eyes, not being delighted with the paradises, but with the representatives, and thus with the celestial and spiritual things which give them birth. It was from these celestial and spiritual things that the most ancient church derived their paradisiacal scenery.

1623. As to what respects the rainbow-like splendors, it is to be observed, that there is as it were a rainbow heaven, where the whole atmosphere appears to consist of very small continued rainbows. In this heaven are they who appertain to the province of the interior eye: they dwell to the right in front, a little upwards. The whole atmosphere or aura therein consists of such splendors, and is radiated thus in every one, as it were, of the points in which it originates. Around is the form of a very large rainbow, encompassing the whole heaven, most beautiful to behold, being composed of similar smaller rainbows, which are images of the larger. Every single color consists thus of innumerable rays, so that myriads constitute one common perceptible object, which is, as it were, a modification of the origins of light arising from the celestial and spiritual things which produce it, and which at the same time present to the sight a representative idea of them. The varieties and variations of the rainbows are indefinite. It has been given me to see some of them: and, in order that some idea may be formed of the nature of their variety, and that it may appear how innumerable are the rays that constitute one visible object, it may be expedient to describe just one or two.

1624. There appeared to me the form of a larger rainbow, that thence I might know of what nature and quality they are in their least forms. The light was most perfectly white, encompassed with a sort of circumference, in the centre of which was an obscure, and, as it were, earthy point, around which was spread a most resplendent brightness, which was variegated and discriminated by another brightness with yellowish points like little stars: besides these there were other variegations occasioned by flowers of divers colors, which entered into the first most lurid appearance, and these colors flowed, not from a white, but from a flame-colored brightness; and were all representative of things celestial and spiritual. All visible colors, in the other life, represent what is celestial and spiritual; the colors originating in a flame-like brightness representing the things appertaining to love

and the affection of goodness, and those originating in a white brightness the things appertaining to faith and the affection of truth. All colors, in the other life, are from these origins; and therefore they are of such a refulgent brightness, that no colors in this world are to be compared with them. There are also colors which were never seen here on earth.

1625. There appeared also the form of a rainbow, in the midst of which was a kind of green, grass-like appearance; and it was perceived as if there were a sun, out of sight, at the side, illuminating it, and infusing into it so white and clear a light as no words are able to describe. At the circumference there were most elegant colored variegations in a bright plane of pearl. From these, and others which were seen by me, it was apparent what the forms of the rainbows were in their minutest types; and that there are indefinite variations of them, and this according to the charity, and faith originating therein, of the person to whom they are represented, and who is as a rainbow to those to whom he is presented to view in his gracefulness and glory.

1626. Besides these paradisiacal objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other, splendid in their colors, and of an architecture surpassing all the powers of art. This is the less surprising, since cities were seen also by the prophets, when their interior sight was open, and this so plainly that nothing in the world could be plainer. Thus John saw the New Jerusalem, which is described by him in these words: "He carried me away IN THE SPIRIT to a great and high mountain, and showed me that great city, the Holy Jerusalem;—having a wall great and high, and having twelve gates.—The building of the wall was jasper; and the city was pure gold like unto clear glass. The foundations of the wall were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcidony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst," (Rev. xxi. 10, 12, 18, 19, 20:) not to mention similar descriptions by the prophets. Innumerable such objects are seen by angels and angelic spirits in clear day; and, what is wonderful, they are perceived with all fulness of sense. This, a person who has extinguished spiritual ideas by the terms and definitions of human philosophy, and by reasonings, can never believe; when yet it is most true: that it is true, might be evident to every one from this consideration, that such objects were so frequently seen by the saints.

1627. Besides cities and palaces, it has also, at times, been given me to see the decorations of particular parts; as those of the steps and gates thereof: and they seemed to move as if they were alive, and to vary themselves continually with new beauty

and symmetry. I was also informed, that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony, the succession itself forming such harmony; and it was further told me that these are among the least of the astonishing things in the other life.

1628. All the angels have their respective habitations, which are magnificent. I have at times seen them, and been in them, and admired them; and conversed there with the inhabitants. They are so distinct and conspicuous that nothing can be more so. The houses on earth are scarce any thing in comparison: indeed, the angels say that such things on earth are dead and not real, but that their own are alive and true, because they are from the Lord. The architecture of them is such, as to be the ground and source of the architectonic art, with an indefinite variety. The angels have declared to me, that if they could possess all the palaces throughout the whole earth, they would not exchange their own for them. What is of stone, and mortar, and wood, is to them dead; but what is from the Lord, and from essential life and light, this, they say, is alive, and the more so, as they enjoy it with all fulness of sense. For the things that are in heaven are completely adapted to the senses of spirits and angels; whilst the things that are in the light of this solar world are utterly invisible to them. Buildings of stone and wood, however, are adapted to the senses of men in the body. Spiritual things correspond with those that are spiritual, and corporeal things with those that are corporeal.

1629. The habitations of good spirits and of angelic spirits have generally porticoes, or long arched courts, attached to them, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers and wreaths of flowers wonderfully composed, besides many other ornaments, which, as observed above, are varied in an orderly succession. At one time they appear in a clearer light, at another time in a light less clear, but always with interior delight. Their dwellings are also changed into more beautiful ones, in proportion as the spirits are perfected. At the time of the change there appears somewhat representing a window on the side, which is dilated, and a rather obscure expanse is displayed within, and there is opened something as of heaven with stars, and a kind of cloud; which is a mark that their habitations are changing into such as are more pleasant.

1630. Spirits are very indignant to think that men have no ideas of the life of spirits and angels, but suppose that they are in an obscure state, which must needs be a very melancholy one, and in a kind of vacuity and emptiness; when nevertheless they are in the highest degree of light, and in the enjoyment of all good things as to all the senses, and indeed to their inmost perception. There were certain souls lately come from the world,

who, by reason of the principles they had there imbibed, had brought with them a persuasion, that such objects do not exist in the other life; wherefore they were introduced to the abodes of the angels, and there permitted to discourse with them, and to see the things appertaining to them. On their return, they said, that they perceived it was so, and that the things they had seen were real, but that they had never believed this during their life in the body, nor could believe it; and that these things must needs be reckoned amongst those wonderful stories, which are not believed, because they are not comprehended. Nevertheless, as the existence of such objects is demonstrated upon the evidence of sense, but of the interior sense, this also was said to them, that they ought not to doubt merely because they do not comprehend; for if nothing was to be believed but what is comprehended, there would prevail no belief at all touching those things that belong to interior nature, much less touching those things that relate to eternal life. Hence comes the infatuation so generally prevalent at this day concerning the things of the other life.

1631. They who have been rich during their life in the body, and have dwelt in magnificent palaces, and have made their heaven to consist therein, depriving others of their property under various pretences, without conscience and without charity, when they come into the other life, they are at first as was observed above, introduced into their own most essential life which they had in the world, and also for some time it is allowed them to dwell in palaces, in like manner as in the world: for all, on their first entrance into the other life, are received as strangers and new guests, and their interiors and ends of life not being as yet discovered, they are entertained with kindness by angels from the Lord, who do them good, and minister to their gratification. But presently the scene is changed: their palaces by degrees are dissipated, and become small houses, successively more and more mean, till at length they are annihilated; and then they wander about, like those who beg alms, and ask for reception. But, by reason of their evil nature, they are expelled from all societies, and at length they become excrementitious, and emit a sphere of exhalation like what arises from stinking teeth.

1632. I have discoursed with the angels concerning representatives, observing to them, that in the vegetable kingdom on earth there is nothing but what in some measure represents the kingdom of the Lord. They replied, that every thing in the vegetable kingdom, which is beautiful and ornamental, derives its origin through heaven from the Lord; and that when the celestial and spiritual things of the Lord flow into nature, such objects of beauty and ornament are actually exhibited, and that thence proceeds the vegetative soul or life. Hence, also, come representatives. But this, being unknown in the world, was called a heavenly arcanum.

1633. *I have also been fully informed concerning the nature and quality of the influx into the lives of animals, which are all dissipated after death: on which subject, by the divine mercy of the Lord, more will be said elsewhere.*

GENESIS.

CHAPTER THE FOURTEENTH.

OF THE SPEECH OF SPIRITS AND ANGELS.

1634. *WE learn from the Word of the Lord, that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life; but that afterwards heaven was as it were shut up, insomuch that at this day it is scarcely believed that such beings as spirits and angels exist, much less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible. But whereas, by the divine mercy of the Lord, it has been granted me now for some years almost continually to hold discourse with spirits and angels, and to be in their company as one of themselves, it is permitted me to relate what it has been given me to know concerning their discourse one amongst another.*

1635. *The discourse or speech of spirits conversing with me, was heard and perceived as distinctly by me as the discourse or speech of men; nay, when I have discoursed with them whilst I was also in company with men, I also observed, that as I heard the sound of man's voice in discourse, so I heard also the sound of the voice of spirits, each alike sonorous; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, in respect to hearing there was no difference at all between the voices of men and spirits. But as the influx into the internal organs of hearing is different from the influx of man's voice into the external organs, the discourse of the spirits was heard by none but myself, whose internal organs, by the divine mercy of the Lord, were open. Human speech or discourse is conveyed through the ear, by an external way, by the medium of the air; whereas the speech or discourse of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, yet into the same organs of the head or brain. Hence the hearing in both cases is alike.*

1636. *How difficult a thing it is to induce mankind to believe in the existence of spirits and angels, and particularly in its*

being possible for any one to discourse with them was made apparent to me from the following instance. There were certain spirits, who, during their life in the body, had had the reputation of superior learning, and who at that time were known to me, (for I have conversed with almost all with whom I was acquainted during their life in the body, with some for several weeks, with others for the space of a year, and this altogether as if they had been alive in the body.) These spirits were once reduced to a state of thought similar to what they had been in during their abode in the world, which is easily effected in the other life. It was then insinuated to them, in the way of question, whether they believed it possible for any man to converse with spirits? They said (in a state in which they then were) that it is a mere phantasy to believe any such thing: and this they continued to assert for a considerable time. Hence it was given me to know, how difficult it is to persuade mankind, that any discourse can take place between men and spirits, by reason of their not believing in the existence of spirits, and much less that themselves are to come amongst spirits after death; at which circumstance these same spirits were also then greatly surprised. Yet these were men of the more learned class, and who had spoken much in public concerning the other life, and concerning heaven and angels; so that there was reason to suppose that they were perfectly well acquainted with such things in a scientific way, having been taught them particularly from the Word, where frequent mention is made of such things.

1637. Amongst the many wonderful things that deserve notice in respect to the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully as if they had been born in the same country, and had been taught the same language from their infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. The case is the same with those who lived thousands of years before such a language existed. Nay, spirits know no other than that the language in which they discourse with man is their own proper and native tongue. The case is the same with the other languages with which the man is acquainted with whom they converse: but except these, they have not power to express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who departed this life before they had learned any language, speak in like manner. But the reason is, because the language, which is familiar to spirits, is not a language of words, but a language of ideas of thought, which is the universal of all languages; and when spirits are with man, the ideas of their thought are conveyed into the words which are stored in the man's memory, and this so correspondently and aptly, that the spirits know no other than that the very words are their own, and that they are

speaking in their own language, when yet they are speaking in the language of the man. I have sometimes discoursed with spirits concerning these particulars. All souls are gifted with this faculty that immediately on their entrance into the other life, they can understand the speech of all that dwell on the face of the whole earth, just as if it was their native tongue, because they perceive whatever the man thinks; not to mention other faculties which are still more excel'ent. Hence it is that souls, after the death of the body, are able to hold discourse and converse with all, of whatever country or tongue they be.

1638. *The words which spirits utter, that is, which they excite or call forth out of a man's memory, and imagine to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject spoken of; and, what is surprising, they know how to choose expressions much better and more readily than the man himself; nay, as was shown above, they are acquainted with the various significations of words, which they apply instantaneously, without any premeditation; by reason, as just observed, that the ideas of their language flow only into those expressions which are best adapted to signify their meaning. The case, in this respect, is like that of a man who speaks without thinking at all about his words, but is intent only on their sense; when his thought falls readily, and spontaneously, into the proper expressions. It is the sense inwardly intended that calls forth the words. In such inward sense, but of a still more subtle and excellent nature, consists the speech of spirits, and by which man, although he is ignorant of it, has communication with them.*

1639. *The speech of words, as just intimated, is the speech proper to man; and, indeed, to his corporeal memory: but a speech consisting of ideas of thought is the speech proper to spirits; and, indeed, to the interior memory, which is the memory of spirits. It is not known to men that they possess this interior memory, because the memory of particular or material things, which is corporeal, is accounted every thing, and darkens that which is interior: when, nevertheless, without interior memory, which is proper to the spirit, man would not be able to think at all. From this interior memory I have frequently discoursed with spirits, thus in their proper tongue, that is, by ideas of thought. How universal and copious this language is, may appear from this consideration, that every single expression contains an idea of great extent: for it is well known, that one idea of a word, may require many words to explain it, much more the idea of one thing; and still more the idea of several things which may be collected into one compound idea, appearing still as a simple idea. From these considerations may appear what is the natural speech of spirits amongst each other, and by what speech man is conjoined with spirits.*

1640. *It has been given me to perceive distinctly, not only what has been said by spirits in discourse with me, but also where they were at the time of discoursing; whether above the head, or beneath; whether on the right side or on the left; whether at the ear or at any other part; whether in application to or within the body; whether afar off or near at hand: for they have discoursed with me from various places or situations, in which they have been according to their situation in the Grand Man; that is, according to their state. It has also been given me to perceive when they came, and when they departed; whither, and how far, they went; and whether they were many or few in number: with many more circumstances of a similar kind. I could perceive, also, from their discourse, what were their particular natures and qualities. For from the discourse of spirits, in like manner as from their spheres, it appears manifestly of what genius and temper they are, and also of what persuasion and of what affection. Thus, if they are deceitful, although whilst they are speaking they use no deceit, yet the genus and species of the deceit peculiar to them is perceived from each particular expression and idea. The case is the same in respect to all other malignant passions and lusts; so that there is no need they should undergo much examination, for their image appears in every expression and idea. It is further perceivable whether the idea of their speech be closed, or be open; and, also, what is from themselves, what from others, and what from the Lord. The case, in this respect, is nearly like what is observable in the countenances of men, from which it may generally be known, even though they are perfectly silent, whether there is any thing of hypocrisy or deceit in them, whether their joy and cheerfulness be natural or affected, whether their friendliness be sincere and hearty, whether they be modest and unassuming, and even whether they be in their senses or no. Sometimes, also, this will appear from the tone of a person's voice in discourse: how much more then must it appear in the other life, where the perception of the inhabitants greatly exceeds this faculty of outward observation. Yea, before a spirit speaks, it is known by his thought alone what he intends to say; for the thought is quicker in its influx than the speech, and therefore precedes it.*

1641. *Spirits, in the other life, discourse together, one amongst another, just as men do on earth; and they that are good with all familiarity of friendship and love; of which I have frequently been witness: and this they do in their own speech, by which they express more in a minute than man can do in an hour. For their speech, as just observed, is the universal of all languages, proceeding by ideas, the primitives of vocal expression. They discourse on subjects with such acuteness and perspicuity, through so many series of well-connected and persuasive reasons, as would astonish any one to hear. Persuasion and affection are*

adjoined to their reasoning; and thus it becomes animated. On some occasions, also, they apply visible representations to exhibit their meaning to the sight, and thus to the life. As, for example, if the discourse be about shame, whether it can exist without reverence: this subject cannot be discussed amongst men but by much reasoning supported by arguments and examples, and, after all, it will remain a matter of doubt; but with spirits it is discussed in a moment, by states of the affection of shame, and also of reverence, varied in order, and thus by perceiving their agreements and disagreements; which are at the same time exhibited to view by representatives adjoined to the discourse, from which they instantly perceive the conclusion, following thus of itself upon thus reducing the disagreements to consent. The case is similar in all other instances. All souls come into the enjoyment of this faculty immediately after death; and nothing is then more agreeable to good spirits than to instruct the novitiate and ignorant. The spirits themselves do not know that their discourse is of so excellent a nature, nor that they possess so distinguished a gift, unless it is given them by the Lord to reflect upon it; for such discourse is natural to them, and is then inherent. The case in this respect is with them as with men, who, if their minds be intent on the sense of what they are saying, not upon the words and mode of saying it, sometimes do not know, without reflection, what kind of speech they are using.

1642. Such then is the speech of spirits: but the speech of angelic spirits is still more universal and more perfect; and the speech of the angels equally excels that of angelic spirits. For there are three heavens, as has before been observed; a first, which is the abode of good spirits; a second, which is the abode of angelic spirits; and a third, which is that of angels. Perfections ascend thus in the same kind of relation as things exterior hold to things interior, and, to use a comparison, nearly as hearing is to sight, and as sight is to thought: for what would require the space of an hour to be received in discourse by hearing, may be exhibited to the sight in the space of a minute; as in the case of a prospect, consisting of extensive plains, palaces, and cities; and what would take up the space of several hours for the eye to see, may be comprehended in an instant by the thinking faculty. Such is the ratio which the speech of spirits bears to that of angelic spirits, and of angelic spirits to that of angels: for angelic spirits comprehend more by one idea of speech and thought, and with greater distinctness, than spirits do by a thousand: and the same is true of angels in respect to angelic spirits. What then must be the case with the Lord, from whom comes all the life of affection, of thought, and speech, and who alone is the Word!

1643. The speech of angelic spirits is incomprehensible; suffice it therefore to speak of it briefly, and only of their represent-

ative speech. In this the subject itself is exhibited representatively in a wonderful form, which is abstracted from the objects of sense, and is varied in numberless ways by the most pleasing and beautiful representatives, with a continual influx of affections flowing from the happy principle of mutual love through the superior heaven from the Lord; by virtue of which influx all things, generally and individually, are, as it were, alive. Every particular subject is thus exhibited, and this by continual series. But it is impossible to describe a single representative, in any series, so as to be understood. These are the things which enter by influx into the ideas of spirits; but to them they appear only as a common or general affecting principle, which flows in, without their having a distinct perception of its component parts; whereas the component parts are distinctly perceived by angelic spirits.

1644. *There are very many evil spirits of an interior sort, who do not discourse as spirits, but are also in the originating principles of ideas, and thus more subtle than other spirits. Their number is great; but they are entirely separated from angelic spirits, and cannot so much as approach towards them. These evil and more subtle spirits also attach their ideas to objects and things abstractedly, but to such as are filthy; and therein form to themselves divers representations of a filthy nature, and involve their ideas in such things. They are as if infatuated. Their speech was made known to me, and was also represented by pouring out from a vessel its contents, which were unclean rubbish: and the intellectual principle of their speech was represented by the hinder parts of a horse, whose fore parts did not appear; for the intellectual principle is represented in the world of spirits by horses. But the speech of angelic spirits was represented by a virgin clad in a whitish vest, neatly fitted to a kind of stomacher; the other parts of her dress being handsome, and herself graceful in her person.*

1645. *But the speech of angels is ineffable, far above that of spirits, because above that of angelic spirits, and in no way intelligible to man, so long as he lives in the body: neither can spirits in the world of spirits frame to themselves any idea of it, for it is above the perceptibility of their thought. The speech of angels does not consist of things represented by any ideas, such as those of spirits and of angelic spirits, but is the speech of ends and consequent uses, which are the principals and essentials of things. Into these angelic thoughts are insinuated, and are there varied with an indefinite variety; and in all things of their speech, regarded both collectively and individually, there is an interior delight and happiness originating in the good of mutual love from the Lord, together with a beauty and delightfulness arising from the truth of faith as grounded in such mutual love. Ends and consequent uses are the softest and most yielding recipients, and*

Delightful subjects of indefinite variations ; and this by incomprehensible forms celestial and spiritual. In these ends and uses the angels are kept by the Lord ; for the Lord's kingdom is nothing else than the kingdom of ends and uses. Wherefore, also, the angels who are present with man attend to nothing else but to ends and uses, and extract nothing else from his thoughts : paying no regard to other matters, which are things ideal and material, as being far beneath their sphere.

1646. *The discourse of angels sometimes appears in the world of spirits, and thus before the interior sight, as a vibration of light or resplendent flame, and this with a variation according to the state of their affections in discourse. It is only the common or general things appertaining to their discourse, as to the states of affection arising from numberless distinct or particular things, which are thus represented.*

1647. *The speech of the celestial angels is distinct from that of the spiritual angels, and is still more ineffable and inexpressible. The things into which their thoughts are insinuated, are the celestial and good things appertaining to ends ; and thus they are in the enjoyment of essential happiness. What, also, is surprising, their speech is much more full and abundant ; for they are in the very fountains and origins of the life of thought and speech.*

1648. *There is a speech of good spirits, and of angelic spirits, composed of the speech of several speaking at the same time, particularly in circling companies or choirs ; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The speech of those who discourse in choirs has often been heard by me ; it flows with a sort of rhythmical cadence. In speaking, they do not at all think either of words or ideas : their meaning flows into these spontaneously ; and no words or ideas flow into the discourse which multiply the sense, or divert it to any thing else ; or to which there adheres any thing artificial, or which seems to themselves elegant as proceeding from self, or from self-love ; for this would immediately create confusion. They do not fix their attention upon any word : they think only of the sense : and the words follow spontaneously upon the sense. The closes fall upon expressions implying unity, for the most part simple unity, but when upon an expression implying compound unity, they glide on, by an accent, to the following clause. The reason of these peculiarities is, because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles ; and such is that of the Psalms of David.*

1649. *What is surprising, this kind of speech, having the rhythmical or harmonic cadence of canticles, is natural to spirits, and they speak thus one amongst another, although they are ignorant of it. All souls come immediately after death into the habit of speaking in this manner. I have been initiated into the*

like, till at length it became familiar to me. The cause of its being of such a nature, is, because they speak in society; although, for the most part, they do not know it:—a most convincing proof, this, that all are arranged in societies, and that, of consequence, all things fall into the forms of those societies.

1650. A continuation of the subject concerning the speech of spirits and its diversities, may be seen at the end of this chapter.

CHAPTER XIV.

1. AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

2. That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is Zoar.

3. All these were gathered together at the vale of Siddim, which is the sea of salt.

4. Twelve years they served Chedorlaomer; and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim.

6. And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

7. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar; and they joined battle with them in the vale of Siddim;

9. With Chedorlaomer king of Elam, and with Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10. And the vale of Siddim was full of pits of bitumen: and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11. And they took all the wealth of Sodom and Gomorrah, and all their victuals, and departed.

12. And they took Lot, Abram's brother's son, and his substance, and departed: for he dwelt in Sodom.

13. And there came one that had escaped, and told Abram the Hebrew: for he dwelt in the oak-groves of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these men were in alliance with Abram.

14. And when Abram heard that his brother was made captive, he got ready his trained [servants] born in his house, three hundred and eighteen, and pursued unto Dan.

15. And he divided himself against them in the night, he and his servants, and smote them, and pursued them even to Hobah, which is on the left hand of Damascus.

16. And he brought back all the substance, and also brought back his brother Lot, and his substance, and the women also, and the people.

17. And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's valley.

18. And Melchizedek, king of Salem, brought forth bread and wine: and he was priest to God Most High.

19. And he blessed him, and said, Blessed be Abram of God Most High, possessor of the heavens and earth.

20. And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him tenths of all.

21. And the king of Sodom said unto Abram, Give me the souls and take the substance to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, possessor of the heavens and earth,

23. That I will not take from a thread even to a shoe-latchet, nor of any thing that is thine; lest thou shouldst say, I have enriched Abram:

24. Save only what the lads have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre: let these take their portion.

THE CONTENTS.

1651. THE subject treated of in this chapter is the Lord's temptation combats; which are represented and signified by the wars here described.

1652. The principles of goodness and truth appertaining to the external man, but only appearing as such, were those from which the Lord fought in childhood against evils and falsities. Apparent good and true principles are signified by the kings named, verse 1: but the evils and falsities, against which the

combat was carried on, are signified by the kings named, verse 2: and that these were unclean, verse 3.

1653. That those evils and falsities, against which the Lord fought, did not appear earlier in his childhood, but that they then burst forth, is signified by their serving Chedorlaomer, verse 4.

1654. That the Lord then fought against and overcame all kinds of persuasions and falsities, which are the Rephaim, Zuzim, Emim, and Horites, verses 5, 6; and afterwards falsities and evils themselves, which are the Amalekites and Amorites, verse 7; and, in process of time, other falsities and evils, which are the kings named, verses 8—11.

1655. That apparent true and good principles, which in themselves are not such, occupied the external man, verse 12; and that the rational man, which is Abram the Hebrew, perceiving it, vindicated him and set him at liberty, verses 13—16.

1656. That evil and falsity submitted themselves after those combats, verse 17.

1657. The Lord's internal man in the interior, or the Divine Principle in the rational, is Melchizedek, who blessed Abram after the combats, verses 18, 19, 20. The tenths are remains, or states of goodness and truth procured by the combats, verse 20.

1658. That the evil and infernal spirits, being conquered, sought life, and regarded not the rest; but that nothing was taken away from them by the Lord, because he receives no strength from their evils and falsities; but that they were given into the power of good spirits and angels; are signified by what is said, verses 21—24.

THE INTERNAL SENSE.

1659. THE particulars detailed in this chapter appear as if they were not representative: for nothing is treated of but wars amongst several kings, and the rescue of Lot by Abram, and, at last, concerning Melchizedek; so that, to appearance, no heavenly arcana are contained within. Nevertheless, these circumstances, like all other parts of the Word, in the internal sense conceal the deepest arcana; which, also, follow in a continued series with what goes before, and are connected, in the same order, with what follows after. The subject treated of in what goes before, was concerning the Lord, and his instruction; and also concerning his external man, which, by means of sciences and knowledges, was to be conjoined with the internal. But as his external man was, as has been observed, of

such a quality, that it had in it hereditarily from the mother those things which hindered conjunction, and which were to be expelled, by combats and temptations, before his external man could be united with the internal, or his Human Essence with the Divine; therefore this chapter treats concerning those combats; which, in the internal sense, are represented and signified by the wars here recorded. It is known within the church that Melchizedek represented the Lord, and that, consequently, where Melchizedek is treated of, the subject is concerning the Lord. Hence, also, it may be concluded, that not only those passages which treat of Melchizedek, but likewise all the rest, are representative: the reason of which is, that there is not the smallest expression in the Word but what was sent down from heaven, and in which, of consequence, the angels see heavenly things. In the most ancient times, also, many things were represented by wars, which were called the wars of Jehovah, and which signified nothing else than the combats endured by the church, and by the members of the church, that is, their temptations: which are nothing else than combats and wars with the evils adhering to them, consequently, with the diabolical crew that excite them, and who endeavor to destroy the church and the man of the church. That by wars, in the Word, nothing else is meant but spiritual combats, may appear evident from this consideration; that, in the Word, nothing can possibly be treated of but the Lord, his kingdom and church; since the Word is Divine, not human, consequently heavenly, and not earthly: wherefore by wars, as described in the literal sense, nothing else can be meant in the internal sense. This may appear more plainly from what follows.

1660. Verses 1, 2. *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shidab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.* "It came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim," signifies so many kinds of apparent good, and true principles, which in themselves are not such, appertaining to the Lord's external man: each king and each nation signifies some such principle of goodness and truth: "that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar," signifies so many kinds of lusts of evil, and of persuasions of falsity against which the Lord combated.

1661. "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim."—That hereby are signified so many

kinds of apparent good and true principles, which in themselves are not such, appertaining to the Lord's external man, may appear from the signification of them all in the internal sense ; and also from what follows : for the subject treated of is concerning the Lord's combats against evils and falsities ; and here concerning his first combat, which was in his childhood and earliest youth ; and which he then first entered into and sustained, when he was initiated in sciences and knowledges ; wherefore it is here said, "In their days." It is not possible for any one to fight against evils and falsities before he knows what evil and falsity is, consequently, before he is instructed. Man does not know what evil is, and still less what falsity is, before he has attained to some strength of understanding and judgment ; which is the reason why man does not come into temptations before he arrives at adult age. Thus every man is a subject of temptation in his age of manhood ; but the Lord was such in his age of childhood. Every man first of all supports spiritual combat by the principles of goodness and truth which he has received by means of knowledges ; and from them, and by them, he judges concerning evils and falsities. Every man, also, when he first begins to engage in spiritual combat, imagines those principles of goodness and truth, by which he supports the combat, to be his own, that is, he attributes them to himself ; and he at the same time attributes to himself the power by which he resists. Before man is regenerated, it is impossible for him to know, so as to be enabled to say that he knows, acknowledges, and believes it, that nothing good and true is from himself, but that all goodness and truth are from the Lord ; as also, that he is not able to resist any thing evil or false by his own proper power : for he does not know that evil spirits excite and infuse evils and falsities, still less that by evil spirits he has communication with hell, and that hell with all its weight presses upon him, as the sea does upon every part of a dyke raised to oppose its waves, which pressure it is utterly impossible for him by his own strength to resist : but as, nevertheless, before regeneration, he cannot help imagining that he fights by his own strength, he is also permitted to imagine so ; and thus he is introduced into combats or into temptations : but afterwards he is more and more enlightened. When man is in such a state as to suppose that goodness and truth are from himself, and that the power of resisting is his own, then the principles of goodness and truth, by which he fights against evils and falsities, are not really good and true, although they appear so ; for *proprium* is in them, and he takes merit to himself in the victory, and boasts as if he had conquered evil and falsity, when yet it is the Lord alone who fights and conquers. That this is the truth of the case, can be known only to those who are regenerated by temptations. As the Lord, in his ear-

liest childhood, was introduced into the most grievous combats against evils and falsities, he could not then do otherwise than entertain this same imagination; as well because it was according to divine order that his Human Essence should be introduced by continual combats and victories to his Divine Essence, and be united thereto, as because the principles of goodness and truth by which he fought against evils and falsities appertained to the external man; and as those principles of goodness and truth were thus not altogether divine, therefore they are called apparent good and true principles. His Divine Essence thus introduced the Human to conquer by its own proper power. But more arcana are here contained, than it is possible to describe. In a word, in his first combats, the principles of goodness and truth from which the Lord fought, were tainted with somewhat hereditary from the mother, and so far as they were thus tainted, they were not divine; but by degrees, as he conquered evil and falsity, they were purified and made divine.

1662. That each king and each nation here signifies such a principle of goodness and such a principle of truth, may appear from their signification in the internal sense, as applied to the subject treated of; for every nation, and every country, signify something determinate in general, and this in a proper and opposite sense; but the general signification is modified in application to the subject treated of. That apparent good and true principles are signified by the names of these kings and of these nations, might be proved from many passages of the Word: but as the like has been so often proved before, it would take too much room to give a particular explication of the sense of each name.

1663. "That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar."—That hereby are signified so many several kinds of the lusts of evil and the persuasions of falsity, against which the Lord fought, may appear also from the signification of the kings and nations here named; and likewise from what follows. What particular lusts of evil, and what particular persuasions of falsity, are signified by each, would take too much time to explain. Concerning the signification of Sodom and Gomorrah, and likewise of Admah, Zeboiim and Zoar, we have spoken briefly above: they are the most general or the most universal kinds of evils and falsities; and these being what are signified in the internal sense, they here follow in their proper series. That the Lord underwent and endured most grievous temptations, more grievous than all besides in the universe ever was exposed to, is not so fully known from the Word, where it is only mentioned that he was in the wilderness forty days, and was tempted of the devil. The temptations themselves which

he then endured are not described except as to a few instances ; which few instances nevertheless involve all ; as where it is mentioned in Mark (i. 12, 13,) that he was with the beasts, by which are signified the worst of the infernal crew ; and where it is elsewhere related, that he was taken by the devil and set on a pinnacle of the temple, and on a high mountain ; which are nothing else but representatives of most grievous temptations which he suffered in the wilderness ; concerning which, by the divine mercy of the Lord, more will be said elsewhere.

1664. That wars here signify nothing else, in the internal sense, but spiritual combats and temptations, was observed above in what was premised at the beginning of this chapter. Human wars cannot have any place in the internal contents of the Word, such wars not being of a spiritual and celestial nature : whereas it is only of spiritual and celestial things that the Word treats throughout. That by wars, in the Word, are signified combats with the devil, or, what is the same thing, with hell, may appear from the following and other passages. Thus it is written in the Revelation : “ They are the spirits of demons doing signs, to go forth to the kings of the earth, and of the whole world, to gather them to the *war* of that great day of God Almighty,” (chap. xvi. 14 ;) where every one may see that the war of the great day of God Almighty has no other signification. Again : “ The beast which ascendeth out of the abyss shall make *war*,” (Rev. xi. 7 ;) where the abyss means hell. So, again : “ The dragon was wroth with the woman, and went to make *war* with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ,” (Rev. xii. 17.) Again : “ It was given him to make *war* with the saints,” (Rev. xiii. 7 ;) all which wars are spiritual combats, such as those of temptations. The same is signified by the *wars* of the kings of the south and the north, and other wars mentioned in Daniel (x. and xi. ;) and also by what is said of Michael, (Dan. x. 13, 21 ; xii. 1 ; Rev. xii. 7.) That this is the only signification of wars, appears also from the other prophets ; as Ezekiel : “ Ye have not gone up into the breaches, neither have ye made up the hedge for the house of Israel, to stand in the *war* in the day of Jehovah,” (xiii. 5 ;) speaking of the prophets. So in Isaiah : “ They shall beat their swords into plough-shares, and their spears into sickles ; nation shall not lift up sword against nation, neither shall they learn *war* any more,” (ii. 4 ;) where it is plain that wars have no other signification ; consequently, that by instruments of war, as swords, spears, shields, and the like, nothing else is meant in the Word, but things appertaining to such wars. Again, in the same prophet : “ Bring ye waters to meet him that is thirsty, O ye inhabitants of the land of Tema ; prevent with the bread thereof him that fleeth ; for

they shall flee from swords, from the drawn sword, and from the bent bow, and from the grievousness of *war*," (xxi. 14, 15.) And in Jeremiah : "The shepherds with their flocks shall come unto her ; they shall pitch their tents against her round about ; they shall feed every one in his place. Prepare ye *war* against her ; arise and let us go up at noon," (vi. 3, 4, 5 :) where no other war is meant but what is spiritual, because it is against the daughter of Zion, that is, the church. Again, in the same prophet : "How is the city of praise not left, the city of my joy ! Therefore her young men shall fall in her streets, and all the *men of war* shall be cut off in that day," (xlix. 25, 26 :) where the city of praise and of joy denotes the thing appertaining to the church : the men of war denote those who fight. So in Hosea : "In that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground ; and I will break the bow, and the sword, and *war*, out of the earth ; and I will make them to lie down confidently," (ii. 18 :) where, in like manner, as war denotes spiritual combats, so the various weapons of war denote the things appertaining to spiritual combat ; which are then broken, when, on the cessation of lusts and falsities, man comes into the tranquillity of peace. So in David : "Behold the works of Jehovah, what desolations he hath made in the earth. He causeth *wars* to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariots in the fire," (Psalm xlv. 8, 9 :) where wars are mentioned in the same sense as above. Again : "In Salem is his tabernacle, and his dwelling-place in Zion : there brake he the arrows of the bow, the shield, and the sword, and the *war*," (Psalm lxxvi. 2, 3.) As the priests, in the Israelitish church, represented the Lord, who alone fights for man, therefore their service is called their *warfare*. (Numbers iv. 23, 35, 39, 43, 47.) That Jehovah alone, that is, the Lord, fights and conquers the devil in man, when he is engaged in the combats of temptations, although it does not so appear to man, is a certain truth ; for not the least thing can be injected into man by evil spirits, except by permission ; nor can it be in the least averted by the angels but from the Lord : so that it is the Lord alone who sustains all the combat, and who conquers. This is also everywhere represented by the wars which the children of Israel waged against the nations. That the Lord alone sustains the combats, and conquers, is declared in Moses : "Jehovah your God that goeth before you, *he shall fight* for you," (Deut. i. 30.) And again : "Jehovah your God is he that goeth with you, to *fight* for you against your enemies, to save you," (Deut. xx. 4 ; also in Joshua xxiii. 3, 5.) For the wars here alluded to, which were those waged against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with

the hells; and thence also the combats of his church, and of each individual member of the church. In the same manner it is written in Isaiah: "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so will Jehovah Zebaoth come down to fight for mount Zion, and for the hill thereof," (xxxii. 4.) On this account, also, Jehovah or the Lord was called a man of war; as in Moses: "Jehovah is a *man of war*: Jehovah is his name," (Exod. xv. 3.) And in Isaiah: "Jehovah shall go forth as a mighty one: he shall stir up jealousy as a *man of war*: he shall cry, yea, roar: he shall prevail against his enemies," (xlii. 13.) Hence also it is that many things relative to war are attributed to the Lord; as, in the passage last cited, crying and roaring. Spirits and angels, likewise, appear as men of war, when the representative requires it; as in Joshua: "Joshua lifted up his eyes, and looked, and, behold, there stood a man over against him, with *his sword drawn in his hand*. And he said unto Joshua, *As captain of the Army of Jehovah* am I now come. And Joshua fell on his face to the earth," (v. 13, 14:) these things were so seen, because they were representative: on which account, also, the posterity of Jacob called their wars the *wars of Jehovah*. The like was done in the ancient churches, which were in possession of books that were likewise entitled *The Wars of Jehovah*; as appears from Moses: Wherefore it is said *in the book of The Wars of Jehovah*," (Numb. xxi. 14.) Those wars were described in much the same manner as the wars treated of in this chapter; but were significative of the wars of the church. Such a method of writing was common in those times; for men were then of an interior character, and their thoughts of a sublimer complexion.

1665. Verse 3. *All these were gathered together at the vale of Siddim, which is the sea of salt*. "All these were gathered together at the vale of Siddim," signifies that they were immersed in the uncleanness of lusts: "which is the sea of salt," signifies the base things of falsities derived thence.

1666. "All these were gathered together at the vale of Siddim."—That by these words is signified that they were immersed in the uncleanness of lusts, may appear from the signification of the vale of Siddim, which is treated of in explaining verse 10 below, where it is written, "And the vale of Siddim was full of pits of bitumen," by which are signified the defilements and uncleanness of lusts; see also above, n. 1299. It may appear also from this consideration; that by Sodom, Gomorrah, Admah, and Zeboiim, are signified the lusts of evil and the persuasions of falsity, which in themselves are unclean. That they are so, may be evident to every one within the church; indeed, this actually appears in the other life, where such spirits

desire nothing better than to pass their time in miry, boggy, and excrementitious places, so that such things are inherent in their nature ; moreover, such unclean exhalations arise from them, and are rendered sensible, when they approach the sphere of good spirits, particularly when they are desirous to infest the good, that is, to gather together to assault them. Hence is evident what is meant by the vale of Siddim. That "the sea of salt" signifies the base things of the falsities derived from lusts, may appear from the signification of the words, as being much the same with the vale of Siddim ; for it is said, "The vale of Siddim, which is the sea of salt." But this is added because the sea of salt signifies the falsities which break out from lusts ; for there never can exist any lust which does not produce falsities. The life of lusts may be likened to a charcoal fire, and falsities to the obscure light thence proceeding : as fire cannot exist without light, so neither can lust exist without falsity. All lust originates in some filthy love ; for whatever is loved is lusted after, and hence it is called lust ; which, itself, includes within it the continual effort of that love ; and whatever favors or assents to that love, or lust, is called falsity. Hence is evident why mention of the sea of salt is here added to the vale of Siddim. As lusts and falsities are what devastate man, that is, deprive him of all life of the love of goodness, and of all affection of truth, therefore devastation is throughout the Word described by something salt ; as in Jeremiah, speaking of the man who "maketh flesh his arm : he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the *parched places* in the wilderness, a *salt land*, and not inhabited," (xvii. 6.) In Ezekiel : "The miry places thereof, and the marshes thereof, shall not be healed ; they shall be given to *salt*," (xlvi. 2.) In David : "He turneth rivers into a wilderness, and the water-springs into dry ground ; a fruitful land into *saltness* ; for the wickedness of them that dwell therein," (Psalm cvii. 33. 34.) In Zephaniah : "Moab shall be as Sodom, and the sons of Ammon as Gomorrah ; even the breeding of nettles, and *salt-pits*, and a perpetual desolation," (ii. 9.) And in Moses : "The whole land thereof is brimstone, and *salt*, and burning ; it is not sown, nor beareth, nor any grass growing therein ; like the overthrow of *Sodom* and *Gomorrah*, of *Admah* and *Zeboiim*," (Deut. xxix. 23 ;) where the whole land being brimstone, and salt, and burning, denotes the devastation of goodness and truth : brimstone denoting the devastation of good, and salt the devastation of truth : for as what is fiery and salt destroys the earth and its produce, so does lust destroy goodness, and falsity truths. Because salt signifies devastation, it was usual in old time to sow with salt the cities that were destroyed, to prevent their being rebuilt, as Judges ix. 45. Salt is also taken in a contrary sense, sig-

nifying that which gives fertility, and which communicates flavor.

Verse 4. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.* "Twelve years they served Chedorlaomer," signifies that evils and falsities did not appear in childhood, but were subservient to apparent good and true principles: "and in the thirteenth year they rebelled," signifies the beginning of temptations in childhood.

1667. "Twelve years they served Chedorlaomer."—That by these words is signified, that evils and falsities did not appear in childhood, but were subservient to apparent good and true principles, appears from the representation and signification of Chedorlaomer, and also of those who served him, concerning whom, see above, verse 1, and likewise from the signification of the number twelve. Chedorlaomer, with those who are named above, verse 2, signifies principles of apparent goodness and truth appertaining to the Lord, consequently, the external man as to those principles. In the present case, Chedorlaomer denotes all those who are named together at verse 2; as also appears from what follows; and likewise from the circumstance of his being king of Elam, the signification of which has been stated above, as denoting faith grounded in charity; consequently, in the present case, truth and goodness; for faith and the things appertaining to it are nothing but truths, and charity and the things appertaining to it are nothing but principles of goodness. Here, however, these principles of goodness are those of infancy; which, although they appear good, are not so, so long as they are contaminated with hereditary evil: and they are thus contaminated, by reason that self-love and the love of the world adhere to them, and are inherent in them. Whatever is of self-love and of the love of the world, appears, during infancy and childhood, as if it were good; but still it is not good; and yet it is to be called so, so long as it appertains to infants or children, who as yet are ignorant of what is truly good. This ignorance excuses them, and their innocence gives an appearance of goodness to whatever they think or do. But the case is otherwise when man is instructed, and becomes acquainted with what is good and evil. Such goodness and truth as appertain to children before they are instructed, are signified by Chedorlaomer. By their serving twelve years, is signified all the time during the existence of such goodness and truth: for the number twelve signifies, in the internal sense, all things appertaining to faith grounded in charity, in like manner as Elam, (Gen. x. 22.) So long as such goodness and truth are possessed by man, whether it be in his childhood or in any other period of his life, evils and falsities can effect nothing; that is, evil spirits cannot attempt to do any thing, or to inject any evil; as is very evident in the case of infants,

of well-disposed children, and of simple-hearted persons ; with whom although evil spirits, or the very worst of the diabolical crew were present, still they could not effect any thing, but are kept in subjection ; which is here signified by serving Chedorlaomer twelve years. The reason why at that time they are in a state of subjection and servitude, is, because man has not yet acquired to himself a sphere of lusts and falsities. For it is not allowed evil spirits and genii to operate, except on those things which man has actually procured to himself, not upon those which he receives hereditarily : wherefore, before man procures to himself such spheres, the evil spirits are in servitude ; but as soon as ever he does, then the evil spirits infuse themselves into him, and endeavor to gain the dominion ; for then they are in the man's own sphere, and there find a kind of delight, or their own essential life. Where the carcase is, there will the eagles be gathered together.

1668. "And in the thirteenth year they rebelled."—That by these words is signified the beginning of temptation in childhood, appears from the signification of the thirteenth year, and from the signification of rebelling. The thirteenth year is the intermediate between the twelfth and the fourteenth year : what is signified by twelve has been already explained, and what by fourteen will be explained presently : the intermediate state between no temptation and temptation is expressed by the number thirteen. What is signified by rebelling may appear from the circumstance, that it is mentioned in relation to the evils appertaining to man, or to evil spirits, when they begin to rise up and to infest, after they have been in a state of subjection or servitude. Evils, or evil spirits, rebel, in proportion as a man who is desirous to be principled in what is good and true, confirms in himself any thing evil and false ; or in proportion as lusts and falsities insinuate themselves into his principles of goodness and truth : for lusts and falsities compose the life of evil spirits, whereas the life of angels is in goodness and truth ; and hence arise infestation and combat. This is the case with all who have conscience ; much more with the Lord when a child, who had perception. With those who have conscience, there arises hence a dull or still pain ; but, with those who have perception, an acute or sharp pain ; and so much the more acute, as the perception is more interior. Hence may appear what was the quality and degree of the Lord's temptations in comparison with man's, since he had interior and inmost perception.

1669. Verse 5. *And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim.* "In the fourteenth year," signifies, the first temptation : "came Chedorlaomer," signifies, apparent

good in the external man: "and the kings that were with him," signifies apparent truth belonging to that good: "and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim," signifies persuasions of falsity, or the hells of such, which the Lord conquered.

1670. "In the fourteenth year."—That these words signify the first temptation, may appear from the signification of fourteen, or the end of the second week of years, concerning which see n. 728, where the time of seven days, or of one week, signifies the beginning of temptation; and fourteen, or two weeks, signifies the same. It is here said, "In the fourteenth year," as having respect to twelve which precede, by which is signified the time of childhood, as was observed.

1671. "Came Chedorlaomer."—That hereby is signified apparent good in the internal man, appears from the signification of Chedorlaomer, spoken of in the verse immediately preceding, as denoting apparent good and truth. In the present case it signifies good only, because it is added, "And the kings that were with him," by whom is signified truth.

1672. "And the kings that were with him."—That these words signify apparent good belonging to that good, may appear from the signification of kings in the Word. Kings, kingdoms, and peoples, in the historical and prophetic parts of the Word, signify truths and things appertaining to truths, as might be abundantly proved. In the Word, an accurate distinction is made between the terms people and nation; by people are signified truths, by nation principles of goodness; as was shewn above, n. 1259, 1260. Kings are predicated of people, but not so of nations. The children of Israel, before they desired a king, were a nation, and represented good, or the celestial principle; but after they desired and received a king, they became a people, and no longer represented good, or the celestial principle, but truth, or the spiritual principle; which was the reason why it was imputed to them as a fault, (1 Sam. viii. 7, to the end;) on which circumstance, by the divine mercy of the Lord, more will be said elsewhere. In the present passage, as Chedorlaomer is named, and it is added, "The kings who were with him," both good and truth are signified, by Chedorlaomer good, and by kings truth; the nature and quality of which in the beginning of the Lord's temptations, was described above.

1673. "And smote the Rephaim in Ashteroth-karnaim and the Zusim in Ham, and the Emim in Shaveh-kiriathaim."—That hereby are signified persuasions of falsity, or the hells of such, which the Lord conquered, appears from the signification of the Rephaim, of the Zusim, and of the Emim, as denoting a race similar to the Nephilim, who are mentioned Gen. vi. 4: respecting whom it was abundantly proved above, that they sig-

nify persuasions of falsity, or those who, through a persuasion of their own height and pre-eminence, made light of all things holy and true, and who infused falsities into evil lusts; see n. 581, and the passages there adduced, Numb. xiii. 33; Deut. ii. 10, 11; Isaiah xiv. 9; xxiv. 14, 19; Psalm lxxxviii. 10. The several kinds of persuasions of falsity are what are here signified by these three, and also by the Horites in Mount Seir. For there are several kinds of persuasions of falsity, not only according to the falsities, but also according to the lusts, to which they are adjoined, or into which they are infused, or from which they flow forth and are produced. The nature and quality of such persuasions can never appear to any man on earth, who scarce knows any more than that there exists a persuasion of what is false, and a lust of what is evil; but in the other life such persuasions and lusts are most distinctly arranged into their several genera and species. The most dreadful persuasions of falsity had place with those who lived before the flood, particularly with those called Nephilim: these were of such a nature, that, by their persuasions, in the other life they take away all power of thinking from those spirits with whom they have intercourse, so that such spirits seem to themselves as if they scarce had any life, much less were able to think any thing true; for, as has been observed, there is a communication of all thoughts in the other life, so that when such a persuasive principle enters by influx, it cannot do otherwise than kill as it were in others all power of thinking. Such were the wicked nations against which the Lord fought in his earliest childhood, and which he overcame: and unless the Lord had overcome them by his coming into the world, it would not have been possible at this day for any man on the face of the earth to have survived; since every man is governed by the Lord through the instrumentality of spirits. The same wicked nations are at this day encompassed by a kind of misty rock, in consequence of their phantasies; from which they are continually endeavouring to burst forth, but in vain; concerning whom, see n. 1265 to 1272, and in many other passages above. These also, and such as these, are meant in Isaiah, where it is written, "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;) and in David, "Wilt thou shew wonders to the dead? shall the *Rephaim* arise and praise thee?" (Psalm lxxxviii. 10.) where by the dead are not meant the dead, but the condemned. There are also spirits at this day, especially from the Christian world, principled in persuasion of falsity, but not of so dreadful a nature as were those which prevailed amongst the antediluvians. There are some persuasions of falsity which occupy both the intellectual and the will-part of man: such were those which prevailed amongst the antediluvians, and amongst those who

are here signified by the Rephaim, the Zusim, and the Emim. But there are other persuasions of falsity which occupy only the intellectual part, arising from principles of falsity confirmed in those with whom such persuasions prevail. These are not so powerful nor so deadly as the former; but still, in the other life, they cause much inconvenience to spirits, and in part take away their power of thinking. The spirits who are the subjects of such persuasions excite in man mere confirmations of what is false, so that man sees falsity as truth, and evil as good. Such is the nature and quality of their sphere. No sooner is any thing of truth called forth by the angels, but they instantly suffocate and extinguish it. Man may perceive whether he is under the dominion of such spirits, simply by observing whether he imagines the truths of the Word to be false, and confirms himself in such imagination, so as not to be able to see otherwise: in this case he may be assured that such spirits are with him, and that they have dominion. In like manner, they who persuade themselves that their private emolument constitutes the public good, and who consider nothing as tending to promote the public good, but what is connected with their private emolument: in this case, also, the evil spirits suggest so many corroborating considerations, that such as are influenced thereby cannot possibly see otherwise. They who are of such a character, as to regard their private emolument as the public good, or to disguise it with that appearance, act in like manner, in another life, with respect to the common good there. That the influx of spirits with man is such as is here described, has been given me to know by the constant lively experience of many years.

1674. Verse 6. *And the Horites in their mount Seir, unto Elparan, which is by the wilderness.* "The Horites in their mount Seir," signifies persuasions of falsity originating in self-love: "unto Elparan, which is by the wilderness," signifies their extension.

1675. "The Horites in their mount Seir."—That hereby are signified persuasions of falsity originating in self-love, appears from the signification of the Horites, and from the signification of Seir. The Horites were they who dwelt in mount Seir, as appears from Gen. xxxvi. 8, 20, and the following verses; where mention is made of Esau, who was called Edom. By Esau or Edom, in a genuine sense, is signified the Lord as to his Human Essence; and Esau or Edom represented the same; as may appear both from the historical and prophetic parts of the Word: as then by the Horites were represented those who are principled in persuasions of falsity; and as representatives actually existed at that time; therefore, also, the like was represented by the circumstance of the expulsion of the Horites from mount Seir by the posterity of Esau; concerning whom it is thus written in Moses: "That also was accounted the land

of the *Rephaim*: the *Rephaim* dwelt there in old time, and the Ammonites called them *Zamzumim*; a people great and many, and tall as the Anakim; but Jehovah destroyed them before them, and they succeeded them, and dwelt in their place: as he did to the *sons of Esau* which dwelt in *Seir*, when he destroyed the *Horites* from before them, and they succeeded them, and dwelt in their place," (Deut. ii. 20, 21, 22 :) these words represent and signify the same as what is here related of Chedorlaomer, viz., that he and the kings that were with him smote the Horites in mount *Seir*. For by Chedorlaomer, as has been stated, is represented the divine good and truth of the Lord in his childhood, consequently the Human Essence of the Lord as to goodness and truth at that time, by which he destroyed the persuasions of falsity, that is, the hells filled with such a diabolical crew, which, by persuasions of falsity, attempted to ruin the world of spirits, and consequently mankind; and as *Esau* or *Edom* represented the Lord as to his Human Essence, mount *Seir* also, and *Paran*, represented the things appertaining to his Human Essence, viz., the celestial things of love. This appears from the benediction of Moses: "Jehovah came from *Sinai*, and rose up from *Seir* unto them: he shined forth from mount *Paran*, and came with ten thousands of saints: from his right hand went a fiery law for them: yea, he loved the people," (Deut. xxxiii. 2, 3,) where Jehovah's rising from *Seir*, and shining forth from mount *Paran*, signifies nothing else but the Lord's Human Essence. It must be obvious to every one, that to rise from *Seir*, and to shine forth from mount *Paran*, are expressions significative, not of mountains or their inhabitants, but of things divine, consequently of the celestial things of the Lord's Human Essence, by virtue whereof it is predicated that Jehovah arose and shone forth. That *Seir* has this signification, may appear from the song of Deborah and Barak in the book of Judges: "Jehovah, when thou wentest out of *Seir*, when thou marchest out of the *field of Edom*, the earth trembled, and the heavens dropped; the clouds also dropped water: the mountains melted from before Jehovah, even that *Sinai* from before Jehovah the God of Israel," (v. 4, 5;) where to go out of *Seir*, and to march out of the field of *Edom*, have no other signification. This appears still more manifest in the prophecy of Balaam, who was one of the people of the east, or of *Syria*, where a residue of the ancient church then continued; as it is written in Moses: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of *Jacob*, and a sceptre shall rise out of *Israel*.—And *Edom* shall be an inheritance, *Seir* also shall be an inheritance of his enemies," (Numb. xxiv. 17, 18;) where to see him, but not now, to behold him, but not nigh, signifies the Lord's coming into the world; whose Human Essence is called

a star which was to arise out of Jacob, and also Edom and Seir : it must be obvious to every one that neither Edom nor Seir were to become his inheritance : that Seir should be the inheritance of his enemies, or the mountain of his enemies, denotes the same thing as is frequently expressed, in other places, by the expelling of enemies, and taking possession of their land. That mount Paran also, or Elparan, has the same signification, appears likewise in Habakkuk : " God shall come from Teman, and the Holy One from *mount Paran*. Selah. His glory covered the heavens, and the earth was full of his praise," (iii. 3.) It is to be observed, however, that mountains and lands have and receive a signification from those that inhabit them; consequently, in this instance from the Horites, when they dwelt there, and, when they were driven out, from those who drove them out, as from Esau or Edom : and, likewise, from other grounds and causes ; wherefore they are mentioned in two senses, the genuine one and its opposite. In the genuine sense, Seir and mount Paran denote the Lord's Human Essence ; and, in the opposite sense, they denote self-love. The Lord's Human Essence is celestial love itself : and the opposite to celestial love is self-love. Thus the Horites here signify persuasions of falsity grounded in self-love. There are persuasions of falsity grounded in self-love, and persuasions of falsity grounded in the love of the world ; but the former are the most foul ; whereas persuasions grounded in the love of the world are not so much so. The former, viz., persuasions of falsity grounded in self-love, are opposite to the celestial things of love ; the latter, viz., persuasions of falsity grounded in the love of the world, are opposite to the spiritual things of love. Persuasions grounded in self-love involve a desire to have dominion over all things, and, in proportion as they are left unrestrained, they would have dominion over the universe, and even, as was shewn above, over Jehovah ; wherefore persuasions of that kind are never tolerated in the other life : but persuasions grounded in the love of the world do not go to such extremes, giving birth only to the insane cravings of a discontented mind, affecting a vain kind of heavenly joy, and a desire to appropriate the wealth and possessions of other people, not so much with a view to dominion. But the differences of those persuasions are innumerable.

1676. " Unto Elparan, which is by the wilderness."—That by these words is signified extension, may appear from this consideration, that the Horites were smitten, and were forced to fly so far. The wilderness of Paran is mentioned Gen. xxi. 21 ; Numb. x. 12 ; xii. 16 ; xiii. 3, 26 ; Deut. i. 1. What is here signified by Elparan which is by the wilderness, cannot so well be explained, only as denoting that the Lord's first victory over the hells, signified by those nations, as yet extended itself

no further ; but how far it did extend, is signified by Elparan by the wilderness. They who are unacquainted with heavenly arcana, may possibly suppose, that there was no need of the Lord's coming into the world, to fight with the hells, and to overthrow and conquer them by suffering himself to be tempted, but that the evil spirits might have been subdued, and confined in their infernal abodes, by an immediate act of Divine Omnipotence : that such necessity, however, did exist, is a most certain truth. But to unfold the arcana of this saving process, even in a most general view, would require a work to itself ; and would also give occasion to reasonings upon divine mysteries, which, how clearly soever they might be unfolded, the minds of men would not comprehend, and many would not be willing to comprehend them. It is sufficient, therefore, for them to know, and, because it is so, to believe, that it is an eternal truth, that unless the Lord had come into the world, and, by temptations admitted into himself, had subdued and overcome the hells, the human race must have perished, and that, otherwise, none could have been saved who have lived on this earth from the time of the most ancient church.

1677. Verse 7. *And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazon-tamar.* "They returned and came to En-mishpat which is Kadesh," signifies continuation : "and smote all the country of the Amalekites," signifies various kinds of falsities : "and also the Amorites that dwelt in Hazon-tamar," signifies various kinds of evil originating in those falsities.

1678. "They returned and came to En-mishpat, which is Kadesh."—That these words signify continuation, appears from what goes before, and from what follows. The subject here treated of is concerning falsities and the evils therein originating. Falsities are signified by the Amalekites, and the evils originating therein by the Amorites in Hazon-tamar. By Kadesh are signified truths, and also contentions about truths ; and as the subject here treated of is concerning falsities, and the evils therein originating, which the Lord overcame in his first combat, therefore mention is here made of En-mishpat which is Kadesh, because the contention was about truths. That Kadesh signifies truths respecting which there is contention, appears from Ezekiel, where the borders of the holy land are described : "The south side southward, from Tamar, even to the waters of Meribah (contention or strife) Kadesh, the river to the great sea ; and this is the south side southward," (xlvii. 19 ; xlviii. 28 :) where the south denotes the light of truth, the boundary whereof, by which is signified contention about truths, is called Kadesh. It was at Kadesh also where Moses struck the rock, from which came forth waters, which were called Meribah, by

reason of the contention or strife there, (Numb. xx. 1, 2, 11, 13 ;) by the rock, as is known, is signified the Lord ; by waters, in the internal sense of the Word, are signified spiritual things, which are truths ; and these waters were called those of Meribah, because there was contention about them. That they were also called the waters of the contention or strife of Kadesh, appears from Moses : “ Ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes : that is the waters of *Meribah* (*strife or contention*) in *Kadesh* in the wilderness of Zin,” (Numb. xxvii. 14 ; Deut. xxxii. 51.) In like manner it was to *Kadesh* that the spies from the land of Canaan returned, and where they murmured and made a strife, not being willing to enter into the land, (Numb. xiii. 26.) Hence it appears, that En-mishpat, or the Fountain of Judgment, or the Fountain of Mishpat Kadesh, signifies contention about truths, and thus continuation. As the historical relations here given are true, and are real matters of fact, it may appear as if such things were not represented and signified by the places where Chedorlaomer came, and by the nations which he smote : but all the historical relations in the Word are representative and significative, not only in respect to the places and the nations that are mentioned, but also in respect to the facts recorded : as may appear evident from all that are recited, both in the historical and the prophetic parts of the Word.

1679. “ And they smote all the country of the Amalekites.”—That hereby is signified various kinds of falsities, appears from the representation and signification of the Amalekite nation. By all the nations that occupied the land of Canaan are represented different kinds of falsities and of evils as will appear, by the divine mercy of the Lord, in what follows : by the Amalekites are signified falsities ; and, by the Amorites in Hazon-tamar, evils originating in falsities. That by the Amalekites are signified falsities, by which truths are assaulted, may appear from the various circumstances related of the Amalekites : see Exod. xvii. 13 to the end ; Numb. xiii. 29 ; xxiv. 20 ; Deut. xxv. 17, 18, 19 ; Judges v. 13, 14 ; 1 Sam. xv. 1 to the end ; xxvii. 8 ; Psalm lxxxiii. 7. By the Rephaim, Zusim, Emim, and Horites, mentioned in verses 5 and 6, are signified the persuasions of falsity arising from the lusts of evil, that is, from evils ; but, in the present verse, by the Amalekites and the Amorite in Hazon-tamar, are signified falsities that give birth to evils. There is a difference between the falsity which springs from evil, and the falsity that gives birth to evil. Falsities take their rise, either from lusts, which appertain to the will, or from wrongly assumed principles, which appertain to the understanding. The falsities which take their rise from lusts appertaining to the will are of a foul nature ; and are not so easy to be extir-

pated, because they cohere with the very life of man. It is the very life of man which desires, that is, which loves; and when he confirms in himself this life, or lust, or love, all things that confirm it are falsities, and are implanted in his life. Such were the antediluvians. But falsities which take their rise from wrongly assumed principles, which belong to the understanding, cannot be so rooted in the will part of man. False or heretical doctrines are of this kind. These commence from an origin out of the will, being imbibed from infancy, and afterwards receiving confirmation in adult age: but, being false, they cannot but produce evils of life. Thus, for example, where a person thinks to merit salvation by works, and confirms himself in such an idea; self-merit, self-justification, and self-confidence, are the evils thence resulting. Again, where a person believes that there can be no piety unless merit be placed in works; the consequent evil arising is, that he extinguishes in himself all piety of life, and gives himself up to lusts and pleasures. The same holds true in many other cases. Such falsities, and the evils thence derived, are what are treated of in this verse.

1680. "And also the Amorites that dwelt in Hazezontamar."—That by these words are signified the various kinds of evils thence derived, appears from what has been just said; and also from the representation and signification of the Amorites, concerning which, see chap. xv. verse 16. In respect to the evils and falsities against which the Lord combated, it is to be observed, that they were the infernal spirits who are immersed in evils and falsities; that is, that they were hells filled with such spirits, which continually infested the human race. The infernals desire nothing more earnestly than to destroy every one, and have no greater pleasure than in tormenting others. All spirits are distinguished in the other life by this: they who desire evil against others are infernal or diabolical spirits; but they who desire good to others are good and angelic spirits. Man may know which he is amongst, whether amongst the infernal spirits or the angelic. If he intends evil to his neighbor, thinking nothing but evil concerning him, and actually doing evil when in his power, and finding delight in it, he is amongst the infernals, and becomes himself also an infernal in the other life: but if he intends good to his neighbor, and thinks nothing but good concerning him, and actually does good when in his power, he is amongst the angelic, and becomes himself also an angel in the other life. This is the criterion: let every one examine himself by it. It matters not that a person does not do evil when he either cannot or dare not, nor that he does good from some selfish regard: such abstinence from the one and performance of the other have only their origin in the man's externals, which are removed in the other life, where he is such as his thoughts and intentions make him. There are many who,

from practice in the world, have acquired a habit of speaking fairly ; but, in the other life, it is instantly perceived whether the mind or intention agrees with the words : if not, the parties are rejected amongst the infernals of their own kind and species.

1681. Verses 8, 9. *And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela which is Zoar ; and they joined battle with them in the vale of Siddim ; with Chedorlaomer king of Elam, and with Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar ; four kings with five.* “There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela which is Zoar,” signifies, as above, evils and falsities reigning generally : “and they joined battle with them,” signifies, that they began the assault : “in the vale of Siddim,” signifies here, as above, what is unclean : “with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar,” signify, principles of truth and goodness in the external man : Chedorlaomer king of Elam signifies truths ; Tidal king of Goiim signifies principles of goodness ; the rest signify what is thence derived : “four kings with five,” signifies, the union of the latter, and the disunion of the former.

1682. “There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela which is Zoar.”—That these words signify evils and falsities reigning generally, appears from what was said above concerning the same (verse 2.) as denoting the lusts of evil, and the persuasions of falsity. In that verse, by the same kings are in general signified all evils, and all falsities ; or, what is the same thing, the lusts of evil and the persuasions of falsity ; wherefore it is said that war was made with them. The war with the Rephaim, Zusim, Emim, and Horites, is afterwards treated of ; as, also, the war with the Amalekites and Amorites ; and, lastly, with these kings who were named in the beginning ; wherefore by the same kings are here signified only the ruling evils and falsities which are of a less degree.

1683. “And they joined battle with them.”—That by these words is signified that they began the assault, appears from the signification of joining battle, as denoting to begin the attack ; for that they rebelled, is said above (verse 3.) It appears also from this consideration, that evil spirits are they who begin the assault ; for the case is this : The Lord never commenced the combat with any hell, but the hells assaulted him. It is the same with every man who is under temptation, or in combat with evil spirits : the attendant angels never make the assault, but this is always done by the evil or infernal spirits : whilst the

angels only avert and defend. The angels derive this mode of proceeding from the Lord, who is never willing to bring evil on any one, or to thrust any down into hell, even if he were the most wicked and deadly enemy; but it is the evil spirit himself who brings evil on himself, and casts himself headlong into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to be desirous to annoy every one; but it is the nature of good to be unwilling to annoy any one. The evil are in the enjoyment of their veriest life when making assault upon others, for they are continually in the desire to destroy; but the good are in the enjoyment of their veriest life when they assault no one, but when, on the contrary, they can be of use in defending others from evils.

1684. "In the vale of Siddim."—That by these words is signified what is unclean, appears from what was said above (at verse 3), concerning the vale of Siddim and the sea of salt.

1685. "With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar."—That hereby are signified principles of truth and goodness in the external man, appears from the signification of the same in verse 1 of this chapter.

That Chedorlaomer king of Elam signifies truths, and Tidal king of Goiim principles of goodness, and that the rest signify the things thence derived, appears from this consideration; that the same kings are here enumerated in a different order from what they were above in verse 1. Chedorlaomer king of Elam is there mentioned in the third place, but here in the first; and Tidal king of Goiim is there mentioned in the fourth place, but here in the second: the reason is, that it is truth to which belongs the primary part in combat; for the combat is supported by truth, since the knowledge of what is false and what is evil is acquired from truth; wherefore such combats never exist before man is initiated in the sciences and knowledges of truth and goodness. Hence by Chedorlaomer, who is here named in the first place, is signified the truth which was with the Lord. This also appears from the signification of Elam, as denoting faith grounded in charity, which is the same as truth, according to what was shewn above, chap. x., verse 22. Hence it follows, that Tidal king of Goiim, or of nations, signifies good, and that the other kings signify principles of truth and goodness thence derived.

1686. "Four kings with five."—That hereby is signified the union of the latter, and the disunion of the former, may appear from the significations of four, and from the signification of five. Four signifies union, as consisting of pairs; as does two, when it has respect to the marriages of things, agreeably to what was observed above, n. 720: but five denotes disunion as signifying a little, agreeably to what was shewn above, n. 649.

All have a determinate signification according to the subject of which they are spoken.

1687. Verse 10. *And the vale of Siddim was full of pits of bitumen : and the kings of Sodom and of Gomorrah fled, and fell there : and they that remained fled to the mountain.* "The vale of Siddim was full of pits of bitumen," signifies the uncleanness of falsities and of lusts : "and the kings of Sodom and of Gomorrah fled, and fell there," signifies that those evils and falsities were conquered : "and they that remained fled to the mountain," signifies that not all were conquered : the mountain is the love of self and of the world.

1688. "And the vale of Siddim was full of pits of bitumen."—That hereby is signified the uncleanness of falsities and of lusts, appears from the signification of Siddim, as denoting what is unclean, concerning which see above, verse 3 ; as, also, from the signification of pits, as denoting falsities ; and from the signification of bitumen, as denoting lusts. Falsities are called pits by reason of the unclean water contained therein ; and lusts are called bitumen by reason of the foul sulphureous stench arising from such water.

1689. "And the kings of Sodom and Gomorrah fled, and fell there."—That hereby is signified that those evils and falsities were conquered, appears from the signification of Sodom and of Gomorrah, as denoting the evils of lusts, and the falsities of persuasions, concerning which see above : (the kings of Sodom and Gomorrah here denote all the evils and falsities, even, signified by the other kings :) and also from the signification of flying and falling, as denoting the being conquered.

1690. "And they that remained fled to the mountain."—That hereby is signified that not all were conquered, appears without explication. The subject here treated of, in the internal sense, is concerning the temptations which the Lord endured in childhood ; respecting which nothing is related in the Word of the New Testament, where mention is made only of the temptation in the wilderness, or soon after he came out of the wilderness ; and, finally, of the last temptation in Gethsemane, and afterwards. That the life of the Lord, from his earliest childhood even to the last hour of his life in the world, was a continual temptation and continual victory, appears from several passages in the Word of the Old Testament. That his temptations did not cease with the temptation in the wilderness, is also evident from these words in Luke : "After that the devil had finished all the temptation, *he departed from him for a season,*" (iv. 13 ;) and the same is evident from this circumstance, that he was tempted even to the death of the cross, consequently, to the last hour of his life in the world. Hence it appears that the Lord's whole life in the world, from his earliest childhood, was a continual temptation and continual

victory : the close of which was, when he prayed on the cross for his enemies ; consequently, for all that dwell on the face of the whole earth. In the Word of the life of the Lord written by the Evangelists, no mention is made of any temptation except the last, and that which he endured in the wilderness : the disciples were kept unacquainted with any other temptations ; and even those they were acquainted with appear, according to the literal sense, so light and trifling, as scarce to amount to any temptation ; for so to speak and so to answer appears to carry with it nothing of temptation ; when yet it involves temptations more grievous than the human mind can conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1—11 ; Mark i. 12, 13 ; Luke iv. 1—13, contains a summary description of the Lord's temptations in general, shewing that, out of love towards the whole race of mankind, he fought against the loves of self and of the world, with which the hells were replete. In all temptation, assault is made against the love in which man is principled, and the degree of the temptation is according to the degree of the love. If no assault is made upon the love, there is no temptation. To destroy any one's love, is to destroy his very life ; for love is life. The life of the Lord was love towards the whole human race ; which was so great and of such a nature, as to be nothing but pure love. Against this life of his were admitted continual temptations, as already stated, from his earliest childhood to his last hour in the world. The love, which was the Lord's veriest life, is signified when it is said, that " he hungered ;" and that " the devil said unto him, If thou be the Son of God, command this stone that it be made bread : and Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God," (Luke iv. 2, 3, 4 ; Matt. iv. 2, 3, 4.) That he fought against the love of the world, or against all things relating to the love of the world, is signified by its being related, that " the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time,—and said unto him, All this power will I give thee and the glory of them ; for that is delivered unto me, and to whomsoever I will I give it ; if thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," (Luke iv. 5—8 ; Matt. iv. 8, 9, 10.) That he fought against self-love, and against all things relating to self-love, is signified by these words : " The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy

foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God," (Matt. iv. 5, 6, 7; Luke iv. 9—12.) His continual victory is signified by its being said, that, after the temptation, "angels came and ministered unto him," (Matt. iv. 11; Mark i. 13.) In short, from his earliest childhood, even to the last hour of his life in the world, the Lord was assaulted by all the hells, which were continually overcome, subdued, and conquered by him; which he suffered and effected solely out of love towards the whole human race. Now as this love was not human but divine, and all temptation is severe in proportion to the greatness of the love which is assaulted, it may be seen how grievous were his combats, and how great the ferocity with which the hells assailed him. That these things were so, I know of a certainty.

1691. That the mountain denotes self-love and the love of the world, may appear from the signification of a mountain, of which we shall speak presently. Every evil and every false sentiment has its rise in self-love and the love of the world, and is derived from no other source; for the loves of self and of the world are opposite to celestial and spiritual love, and, in consequence of such opposition, they are continually attempting to destroy the celestial and spiritual things of the kingdom of God. All kinds of hatred have their birth from self-love and the love of the world; and from hatred come all kinds of revenge and cruelty; and from these, again, all kinds of deceit and treachery; in short, all the hells. That by mountains, in the Word, are signified self-love and the love of the world, may appear from the following passages: "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down.—The day of Jehovah Zebaoth shall be upon every one that is proud and lofty; and upon all high *mountains*, and upon all *hills* that are lifted up, and upon every *high tower*," (Isaiah ii. 11, 12, 14, 15;) where high mountains manifestly denote self-love, and hills that are lifted up the love of the world. Again, in the same prophet: "Every valley shall be exalted, and every *mountain* and *hill* shall be made low," (xl. 4;) evidently denoting self-love and the love of the world. Again: "I will make waste *mountains* and *hills*, and dry up all their herbs," (xlii. 15;) where, in like manner, mountains denote self-love, and hills the love of the world. So in Ezekiel: "The *mountains* shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground," (xxxviii. 20.) And in Jeremiah: "Behold, I am against thee, O destroying *mountain*, saith the Jehovah, that destroyest all the earth; and I will stretch out my hand against thee, and roll thee down from the *rocks*, and will make thee a burnt *mountain*," (li. 25;) speaking of Babel and Chaldæa, by which, as was shewn above, are signified self-love and the love of the world. So in Moses's song: "A fire

is kindled in mine anger, and shall burn unto the *lowest hell*, and shall consume the earth with her increase, and set on fire the foundations of the *mountains*," (Deut. xxxii. 22 ;) where the foundations of the mountains denote the hells, as is plainly declared : these are called the foundations of the mountains, because self-love and the love of the world reign there, and are thence derived. So in Jonah : " The waters compassed me about, even to the soul : the depths closed me round about ; the weeds were wrapped about my head : I went down to the *cuttings off of the mountains* : the earth with her bars was about me for ever : yet thou hast brought up my life from the pit, O Jehovah my God," (ii. 5, 6 :) the temptations of the Lord in his combats against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish ; as they are also described in other parts of the Word, particularly in the Psalms of David : a person in temptation is in the hells ; this depending, not upon place, but upon state. As mountains and towers signify self-love and the love of the world, it may thence appear what is signified by the Lord's being taken by the devil upon a high mountain and upon a pinnacle of the temple, viz., that he was brought into the most extreme combats of temptation against the loves of self and of the world, that is, against the hells. Mountains, also, in an opposite sense, as is usual, signify celestial and spiritual love ; according to what was shewn above, n. 795, 796.

1692. Very few are capable of knowing what is effected by temptations, or the combats of temptation. They are the means by which evils and falsities are loosened and dispersed in man, and by which horror is excited at the thought of them, and conscience is not only formed, but is also confirmed, and thus man is regenerated. This is the reason that such as are regenerated are let into combats and undergo temptations ; which is effected in the other life, if not in the life of the body, with all who are capable of being regenerated ; and from this circumstance it is that the Lord's church is called the church militant. But the Lord alone sustained the most cruel combats of temptation which he underwent, by his own strength, or by his own power ; for he was encompassed about by all the hells, and continually overcame them. It is also the Lord alone who fights and overcomes in men, when they are engaged in the combats of temptation ; for man can effect nothing against evil or infernal spirits by his own proper power, because they cohere with the hells in such a manner, that supposing one to be subdued, another would take up the assault ; and so they would go on to eternity : they may be compared to a sea, which presses upon every part of a dyke raised to oppose its waves, and which, if it was to make the smallest breach or passage in any part, would never cease to rush through, and would inundate the

whole country below its level, till nothing was left above. So would it be with man, unless the Lord alone sustained in him the combats of temptations.

1693. Verse 11. *And they took all the wealth of Sodom and Gomorrah, and all their victuals, and departed.* "They took all the wealth of Sodom and Gomorrah," signifies that they were deprived of the power of doing evil: "and all their victuals," signifies that they were deprived of the power of thinking what is false: "and departed," signifies that thus they were left.

1694. "And they took all the wealth of Sodom and Gomorrah."—That hereby is signified that they were deprived of the power of doing evil, appears from the signification of taking the wealth of any one. By the wealth of Sodom and Gomorrah, in the internal sense, nothing else is meant but evil and falsity. Evil is here signified by wealth, and falsity by victuals. With respect to the good, spiritual wealth and riches are nothing else but the principles of goodness and truth with which they are gifted and enriched by the Lord: so, with respect to the evil, wealth and riches are nothing else but the evils and falsities which they have acquired to themselves. Such things are also signified by wealth, in the Word. Hence it appears, that to take the wealth of Sodom and Gomorrah, is to deprive them of the power of doing evil.

1695. "And all their victuals."—That by these words is signified that they were deprived of the power of thinking what is false, appears from the signification of victuals or food. What the celestial, spiritual, and natural food are which are enjoyed in the other life, has been shewn above, n. 56, 57, 58, 680, 681. These three kinds of food correspond also with bodily food, and are therefore represented in the Word by victuals or food, and are called so. But the food of evil and infernal spirits is what is contrary to wisdom, intelligence, and true science; which is everything false: and, what is surprising, with this food the evil spirits are also supported. The reason is, because it is their life; for they cannot live unless they are left at liberty to revile, and even to blaspheme, the truth. Still, however, licence is not given them to think and speak anything false, except what originates in their evil, not what is contrary to their proper evil, for this is deceit: for so far as they speak what is false from the impulse of their own evil, they speak from their own life; and this is excused them, because they are of such a nature, that they could not otherwise live. With respect to their being deprived of the power of doing evil, and of thinking what is false, the case is this: in combats of temptation it is permitted evil spirits to bring forth all the evil and falsity adhering to a man, and to combat from that ground: but when they are conquered, it is no longer allowed them to do so; for they instantly perceive

in man that goodness and truth are confirmed. Such is the perception of spirits, and so superior is it to that of men. From the mere sphere of a man confirmed in truth and goodness, they know instantly how the case is, what answer they will receive, and many other things besides. This appears evidently with a regenerate spiritual man ; with whom evil spirits are alike present as with an unregenerate man, but then they are in a state of servitude and subjection. This is what is signified by their being deprived of the power of doing what is evil, and of thinking what is false.

1696. That by their departing, is signified that they were left, appears without explication.

1697. Verse 12. *And they took Lot, Abram's brother's son, and his substance, and departed : for he dwelt in Sodom.* "They took Lot, Abram's brother's son, and his substance, and departed," signifies that principles of apparent goodness and truth, which in themselves are not such, occupied the external man, and all things there : "and he dwelt in Sodom," signifies his state.

1698. "And they took Lot, Abram's brother's son, and his substance, and departed."—That hereby is signified that principles of apparent goodness and truth, which in themselves are not such, occupied the external man, and all things there, appears from the signification of Lot, as denoting the sensual or external man appertaining to the Lord, according to what was said and shewn above ; and, in the present case, the external man as to principles of apparent goodness and truth, which are here the substance of Lot. That such kinds of goodness and truth appear as genuine in early childhood, when yet, in themselves, they are not so, was explained above : but that by degrees they were purified, this being effected by the combats of temptation, may appear from what has been said on that subject.

1699. "For he dwelt in Sodom."—That these words signify his state, appears from the signification of Sodom.

1700. Verse 13. *And there came one that had escaped, and told Abram the Hebrew ; for he was dwelling in the oak-groves of Mamre the Amorite, the brother of Eshcol, and brother of Aner : and these men were in alliance with Abram.* "There came one that had escaped, and told Abram the Hebrew," signifies that the Lord perceived from his interior man ; Abram the Hebrew is the interior man to which is adjoined the internal or Divine : "for he was dwelling in the oak-groves of Mamre the Amorite," signifies a state of perception from the rational man : "the brother of Eshcol and brother of Aner : and these men were in alliance with Abram," signifies the state of the rational man as to the external, and the quality of his principles of goodness and truth.

1701. "And there came one that had escaped, and told Abram the Hebrew."—That by these words is signified, that the Lord perceived from his interior man, appears from the signification of Abram the Hebrew, as denoting the interior man conjoined with the internal; of which we shall speak presently: and as, in the internal sense, these things are spoken respecting the Lord, and the historical circumstances are representative, it is evident that by these words, "There came one that escaped, and told," nothing else is signified but that the Lord perceived. The interior man perceives what is doing in the external man, just as if any one should tell or declare it. The Lord, who had a perception of all that was done, knew clearly the nature and origin of all that existed with him; as when any thing partaking of evil occupied the affections of the external man, or any thing partaking of falsity his knowledges: and as it was not possible for him not to know the nature and origin of these, it was also impossible that he should not know what evil spirits excited them, and how they excited them; with many other circumstances: for such things, and innumerable others, are not concealed from the notice of angels, and even of men who have heavenly perception; much less could they be concealed from the Lord.

1702. That Abram the Hebrew is the interior man, to which is adjoined the internal or Divine, may appear from the signification of Abram the Hebrew, or from Abram being here surnamed "the Hebrew." In all that is said above, and in all that follows, concerning Abram, he is never called the Hebrew, except in this passage; wherefore some distinct particular appertaining to the Lord must be represented and signified by the title. What this is, may appear from the internal sense; which shews, that it is the interior man adjoined to the internal or Divine; as may also appear from the series of the things treated of in the internal sense. The term "Hebrew" is used, in the Word, when any thing relating to service is signified, of whatever nature it be; as may appear from what follows: and the interior man is of such a nature as to serve the internal or Divine: and, for this reason, the interior man is here called Abram the Hebrew. It is scarce known to any what the interior man is: wherefore it may be expedient to say a few words on the subject. The interior man is the middle between the internal and external man. By means of the interior man, the internal communicates with the external; and without such a medium no communication could possibly exist. The celestial principle is distinct from the natural, and still more from the corporeal; and unless there be a medium of communication, it is not possible for the celestial to operate on the natural, and still less on the corporeal. The interior man is what is called the rational man; and this, as being the middle, communicates

with the internal, where is real goodness and truth, and also with the exterior, where is evil and falsity. By means of communication with the internal, man has a capacity of thinking concerning things celestial and spiritual, or of looking upwards, which brutes cannot do: and, by communication with the exterior, he has a capacity of thinking concerning things worldly and corporeal, or of looking downwards; in which respect he differs little from brutes, which likewise have an idea of things terrestrial. In a word, the interior or middle man is properly the rational man; which is spiritual or celestial when he looks upwards, but merely animal when he looks downwards. It is known that man has the power of saying one thing whilst he thinks another, and of doing one thing whilst his will is towards another; and that, consequently, there is such a thing as dissimulation and deceit, and also such a thing as reason or a rational principle, and that this principle is interior with respect to the external, since it may dissent from what the latter does. It is further known, that, with man who is becoming regenerate, it is something interior which combats with that which is exterior. This interior principle which thinks and wills differently from the exterior, and which combats against it, is the interior man. In this interior man, there is conscience with the spiritual man, and perception with the celestial man. This interior man, joined with the Divine Internal in the Lord, is what is here called Abram the Hebrew.

1703. That the term Hebrew is predicated in the word of those things which relate to service, appears from the following passages: "If thy brother, a *Hebrew man*, or a *Hebrew woman*, be sold unto thee, and *serve* thee six years; then in the seventh year thou shalt let him go free from thee." (Deut. xv. 12;) where the terms "Hebrew man" and "Hebrew woman" are used, because the subject treated of is concerning service. So in Jeremiah: "At the end of seven years, let ye go every man his brother, a *Hebrew* which hath been sold unto thee; and when he hath *served* thee six years," (xxxiv. 14, 9;) where, in like manner, the term Hebrew is used because service is treated of; otherwise the sons of Jacob are not called Hebrews in the prophets. So in Samuel: "Be strong, and quit yourselves like men, O ye Philistines, that ye be not *servants* unto the *Hebrews*, as they *have been* to you," (1 Sam. iv. 9;) where the term Hebrew is used for the same reason. So in Moses: "Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the *Hebrews*, Let my people go, that they *may serve* me," (Exod. ix. 1, 13; x. 3;) where also they are called Hebrews in relation to service. So the wife of Potiphar cried out concerning Joseph, "See he hath brought in a *Hebrew* unto us to mock us," (Gen. xxxix. 14;) where Joseph is called a Hebrew, because he was a slave or servant. So the chief of

The bakers said to Pharaoh, "There was with us a young man, a *Hebrew, servant* to the captain of the guard, and he interpreted to us our dreams," (Gen. xli. 12.) The Egyptians, also, called the children of Israel *Hebrews*, because they were servants, or in service, as is well known, (Exod. i. 15, 16, 19, and elsewhere.)

1704. "For he was dwelling in the oak-groves of Mamre the Amorite."—That by these words is signified a state of perception from the rational man, appears from the signification of an oak-grove, and of the oak-groves of Mamre the Amorite; concerning which see above, n. 1442, 1443, 1616.

1705. "The brother of Eshcol, and the brother of Aner: and these men were in alliance with Abram."—That hereby is signified the state of the rational man as to the external, denoting the quality of his principles of goodness and truth, may appear from the signification of those names; concerning which, see below, at verse 24, where they are again mentioned. Suffice it here briefly to observe, that by Mamre, Eshcol, and Aner, are represented, and signified, the angels, who were attendant on the Lord, when he was engaged in combat in his earliest childhood. These angels were of a quality like that of the principles of goodness and truth then with the Lord; from which they have their names. No angel in heaven has any name, but principles of goodness and truth are the things of which their names are predicated; as in the case of Michael and other angels mentioned in the Word: there never existed any particular angels of those names, but they are so denominated in relation to their office, whatever it may be. Such is the case here in respect to Mamre, Eshcol, and Aner, but representatively.

1706. Verse 14. *And when Abram heard that his brother was made captive, he got ready his trained [servants] born in his house, three hundred and eighteen, and pursued unto Dan.* "And when Abram heard that his brother was made captive," signifies, that the interior man perceived in what state the external was: "he made ready his trained [servants] born in his house," signifies, those principles of goodness appertaining to the external man, which were now delivered from the yoke of slavery: "three hundred and eighteen," signifies, their quality: "and pursued unto Dan," signifies, the beginning of purification.

1707. "And when Abram heard that his brother was made captive."—That by these words is signified that the interior man perceived in what state the external was, appears from the signification of Abram in the preceding verse, as denoting the interior man to which was adjoined the internal or divine man; and from the signification of Lot, as denoting the external man, according to what was shewn above: also, from the signification of hearing that his brother was made captive, as denoting to

perceive in what state he was, viz., that principles of apparent goodness and truth had possession of him, according to what was said in verse 12. In respect to these particulars, the case is this : When the interior man, which is understood by Abram the Hebrew, perceived that the principles of goodness and truth by which the combat had been supported, were not such except in appearance, and that they had possession of the whole external man, signified by Lot his brother's son, then the interior man, or the internal divine man by means of the interior, purified those principles. How this is effected cannot possibly be known to any one, except it be revealed to him ; for the influx of the internal man, through the interior or middle man, into the external, is a hidden arcanum, especially at this time, when few, if any, know what the interior man is, much less what the internal is. What the internal man is, and what the interior, may be seen above, at verse 13 ; but here it may be expedient briefly to explain the nature of influx. The internal man, with every individual, is of the Lord alone ; for there the Lord stores up the principles of goodness and truth with which he endows man from infancy : hence, by means of these, he flows into the interior or rational man, and by this into the exterior : and it is thus that he gives to man a capacity to think, and to be a man. But the influx from the internal man into the interior or middle man, and thus into the exterior, is twofold, either by things celestial or by things spiritual ; or, what amounts to the same, either by principles of goodness or by truths. The influx by things celestial, or by principles of goodness, has place only with regenerate men, who are gifted either with perception or with conscience, consequently it has place by perception or by conscience, wherefore the influx by things celestial only exists with those who are principled in love to the Lord, and in charity towards their neighbor. But the influx from the Lord by things spiritual, or by truths, has place with every man ; and unless it did, it would be impossible for man either to think or speak. When man is of such a character as to pervert the principles of goodness and truth, and when he is regardless of things celestial and spiritual, there is then no influx of things celestial, or of goodness, but the way for their entrance is closed ; nevertheless there is still an influx of things spiritual, or of truths, and the way for their admission is kept continually open. Hence it may appear what is the nature and quality of the interior or middle man, that is, of the rational man. By Abram is here signified the internal man in the interior or middle man. When things celestial, or principles of goodness, flow from the internal man into the interior, then the internal man appropriates to itself the interior or middle man, and makes it his own ; but still the interior or middle man is distinct from the internal. The case is the same when the internal man, by the interior or

middle man, flows into the exterior : it then also appropriates to itself the exterior man and makes it his own ; but still the exterior man is distinct from the interior. So, in the present case, when the internal man, in the interior or middle man, perceives that the state of the external man was such as has been described, or that he was made captive ; that is, that principles of goodness and truth not genuine but apparent had possession of him, by which he fought against so many enemies, then he (the internal man) flowed in and reduced all things to order, and delivered him (the external man) from those things which infested him, and thereby purified him, so that his principles of goodness and truth were no longer apparent, but genuine, and consequently conjoined with the internal or divine man, and this, as stated, by means of the interior or middle man. In this respect the Lord was not like any man ; that his interior man, as to things celestial or good, was divine, and from his very nativity adjoined to the internal. The internal, with this interior, was his Father, Jehovah himself. But in this respect he was like other men, that his interior man, as to things spiritual or truths, was adjoined to the external, and thus was human : but this, also, by combats of temptation, and continual victories acquired by his own power, was made Divine, that is, Jehovah. The external man is what is called Lot, and, in a former state, he was denominated Abram's brother's son, but in this state. Abram's brother : he is called his brother's son when occupied by principles of apparent goodness and truth ; but he is called his brother when occupied by genuine principles of goodness and genuine truths.

1708. "He got ready his trained [servants] born in his house."—That hereby are signified those principles of goodness appertaining to the external man which were now delivered from the yoke of slavery, appears from the signification of trained [servants] and of those born in Abram's house. The trained [servants] of Abram, or those initiated as recruits into military service,* are, in the internal sense, those principles of goodness appertaining to the external man, which are capable of being

* To express what is here rendered "trained [servants]," and "initiated as recruits into military service," the author only uses the two words *initiati* and *novitii*,—literally, *initiated* [ones], and *novitiates* : which he repeats below. But if no more words were used in English, the passage would be unintelligible ; and the sense is certainly that which is expressed above. The term in the original Hebrew, as applied to persons, means, *instructed in some knowledge or art, or initiated into its exercise*. The knowledge or art into which these servants of Abram were initiated was, as is plain from the context, the use of arms ; wherefore the term is very properly translated, in the English Bible, by the word "trained," as above. As it never was the practice, among people keeping slaves, to put arms in their hands indiscriminately, this was only done by Abram with those "born in his house," and whose attachment and fidelity could thus be depended on. This is the natural and historical ground of the facts here mentioned ; though the recording of such minute particulars in the Word is solely for the sake of the internal sense.

conjoined with the interior man : those born in the house are the same principles of goodness, and also truths, under the character of being self-procured, or properly his own. But these words contain more arcana than it is easy to express, especially concerning the manner in which apparent principles of goodness, after the combats of temptation, become genuine, and how they are then capable of being conjoined with the interior or middle man, and by this with the internal man, and of becoming in like manner Divine. For the Lord, by degrees, adjoined the Human Essence to the Divine ; which he effected, as observed above, by combats of temptation and victories acquired in them. These principles of goodness made genuine, are what are called Abram's trained [servants] or recruits ; for they were disciplined, and added as recruits, by temptations : and as they were procured by his own proper power, they are called those born in his house.

1709. "Three hundred and eighteen."—That by these words is signified their quality, viz., that they are the holy things of combat, is involved in the signification of the number eighteen, and also of the number three hundred ; for these numbers are compounded of three and six : *three* signifies what is holy, as was shewn, n. 720, 901 : and *six* signifies combat, as was shewn, n. 737, 900. That Abram got ready, or equipped, so many men, is a real historical fact ; but still it was representative : as is the case with every historical truth of the Word recorded in the five books of Moses, in the books of Joshua, of Judges, of Samuel, of the Kings, of Daniel, and of Jonah ; where, also, the numbers mentioned involve arcana. For there is nothing written in the Word which does not involve some arcanum, otherwise it would not be the Word ; nor would it otherwise have been recorded that Abram equipped three hundred and eighteen men, and that they were trained and born in his house, with many other particulars mentioned in this chapter.

1710. "And pursued unto Dan."—That by these words is signified a state of purification, appears from the series of the things treated of in the internal sense. To pursue enemies here means, to expel evils and falsities, which were attached to principles of goodness and truth, and caused them to be only apparently such, and thus to deliver and purify them. "Unto Dan," signifies, to the last border of Canaan, consequently, to the extreme boundaries whither they had fled. That Dan signifies the last borders, or the extreme boundaries, of Canaan, appears throughout the Word ; as in Samuel : "To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from *Dan* even to Beersheba," (2 Sam. iii. 10.) Again : "That all Israel be generally gathered unto thee, from *Dan* even to Beersheba," (2 Sam. xvii. 11.) Again : "The king said to Joab, Go now through all the tribes

of Israel, from *Dan* even to *Beersheba*," (2 Sam. xxiv. 2, 15.) So in the book of Kings: "Judah and Israel dwelt safely, every one under his vine and under his fig-tree, from *Dan* even to *Beersheba*," (1 Kings iv. 25.) From which passages it is evident, that *Dan* was the last border of Canaan, to which he pursued the enemies who infested the principles of goodness and truth belonging to the external man: but as *Dan* was a border of Canaan, consequently within it, to prevent their remaining there, he routed them farther, viz., to *Hobah* on the left of *Damascus*, as appears from the subsequent verse, and thus he purified those principles. By the land of Canaan, in a holy sense, is signified, as was observed above, the kingdom of the Lord, consequently the celestial principle of love, or goodness: and, principally, goodness appertaining to the Lord.

1711. Verse 17. *And he divided himself against them in the night, he and his servants, and smote them, and pursued them even to Hobah, which is on the left of Damascus.* "He divided himself against them in the night," signifies, the shade in which were principles of apparent goodness and truth; "he and his servants," signifies, the rational man, and those things in the external man which were obedient: "and smote them," signifies, rescue: "and pursued them even unto *Hobah*, which is on the left of *Damascus*," signifies, the degree of extent.

1712. "And he divided himself against them in the night." —That by these words is signified the shade in which were the principles of apparent goodness and truth, appears from the signification of night, as denoting a state of shade. That is called a state of shade, when it is not known whether goodness and truth be apparent or genuine. Every one who is principled in apparent goodness and truth, supposes it to be genuine. The evil and falsity which is included in apparent goodness and truth, are what cause the shade, and make such goodness and truth to appear genuine. They who are in ignorance can know no other, than that the good which they do, and the truth which they think, are their own. The case is the same with those who attribute to themselves the good actions which they do, and place merit in them; not knowing at that time, that they are not good, although they appear so, and that the property and self-merit which they claim in them are things evil and false, which cause obscurity and darkness. So also in many other cases. The quality and quantity of the evil and falsity which lie concealed in such acts and pretensions cannot be so clearly seen in the life of the body as in the other life, when they are exhibited to view as in clear day light. The case, however, is otherwise, if this be occasioned by ignorance not confirmed; for then those evils and falsities are easily dispersed: but where men confirm themselves in the persuasion that they can do good, and resist evil, by their own strength, and that

thus they merit salvation, this remains adjoined to them, and causes their good to be evil, and their truth to be falsity. Nevertheless, such is the law of order, that man ought to do good as of himself, and therefore not to hang down his hands, under the idea that, because he cannot, of himself, do any thing that is good, he ought to wait for immediate influx from above, and so remain in a passive state; for this is contrary to order: but he ought to do good as of himself; and when he reflects upon the good which he does, or has done, he should think, acknowledge, and believe, that it was the Lord with him who wrought it. For when a person hangs down his hands under the above-mentioned idea, he is not a subject on which the Lord can operate, since the Lord cannot operate by influx on any one, who deprives himself of every thing into which the requisite power can be infused. He would then be like a man who should refuse to learn any thing unless taught it by immediate revelation; or who should refuse to teach any thing, unless he was immediately prompted what to say; or who should refuse to attempt any thing, unless he was impelled to it, as one without will; when yet, if what he requires were granted, he would be still more indignant, to find himself as something inanimate, when, nevertheless, what is animated by the Lord with man is that which appears as if it was from man. Thus, that man does not live from himself, is an eternal truth; yet unless he appeared to live from himself, it would be impossible for him to live at all.

1713. "He and his servants."—That these words signify the rational man, and those things in the external man which were obedient, appears from the signification of he, that is, Abram, as denoting the interior man, concerning which see above; and from the signification of servants, as denoting the things which are obedient. All things that are in the external man, before he is liberated and rescued, are called servants: for they obey the interior man, just like servants. As, for example: there appertain to the exterior man both affections and scientifics; the former being derived from the principles of goodness belonging to the interior man, and the latter from his truths. When these are so acted upon as to concur with the interior man, they are said to serve and to be obedient: wherefore here, by servants are signified nothing else than those things in the external man which were obedient.

1714. That by smiting them is signified rescue, may appear, without explication, from the series of the things treated of.

1715. "And pursued them even to Hobah, which is on the left of Damascus."—That hereby is signified the degree of extent, may appear from the signification of Hobah, which is on the left of Damascus. Where Hobah was situated is not known, since no further mention is made of it in the Word; but

Damascus was the capital of Syria, as appears 2 Sam. viii. 5, 6 : Isaiah vii. 8, by which is signified nearly the same as by Syria itself, concerning which see above, chap. x. verse 22. The last border of the land of Canaan, but beyond Dan, is described by Damascus ; as in Amos : “Ye have taken up Siccuth your king, and Chiun your images, the star of your gods, whom ye have made for yourselves : therefore I will cause you to go into captivity beyond *Damascus*,” (v. 26, 27.) The border of the holy land, or of the Lord’s kingdom, towards the north, is also called the *border of Damascus*, (Ezek. xlvi. 16, 17, 18 ; xlviii. 1.) In the passage before us, when it is said that they were smitten and pursued even to Hobah, which is on the left of Damascus, it signifies the extent to which principles of apparent goodness and truth were purified. But unless the nature and quality of such principles of goodness and truth be known, and by what means they are purified and made genuine, it is impossible to explain what is here properly meant by Hobah on the left of Damascus, further than to say, in general, that they were purified.

1716. Verse 16. *And he brought back all the substance ; and also brought back his brother Lot and his substance ; and the women, also, and the people.* “He brought back all the substance,” signifies, that the interior man reduced all things in the external to a state of agreement : “and also brought back his brother Lot, and his substance,” signifies the external man and all things appertaining thereto : “the women, also, and the people,” signifies, both principles of goodness and of truth.

1717. “And he brought back all the substance.”—That hereby is signified that the interior man reduced all things in the external to a state of agreement, may appear from the signification of bringing back all the substance. The substance here mentioned is what Chedorlaomer and the kings that were with him took from their enemies ; concerning which see above. By Chedorlaomer and the kings that were with him are signified the principles of goodness and truth appertaining to the exterior man ; the substance taken by them from their enemies signifies nothing else, than that they deprived them of the power of doing evil and of thinking what is false, which is signified by the wealth of Sodom and Gomorrah, and by all the victuals which they took ; concerning which see above, at verse 11. How this matter is, cannot be explained in a few words ; suffice it however to give some idea of it by the following observations. Whosoever is engaged in the combats of temptation, and conquers in them, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him ; but on every victory obtained, the Lord reduces to order the principles of goodness and truth, by which the

combat was supported ; when, consequently, those principles are purified ; and, in proportion as they are purified, the celestial things of love are insinuated into the exterior man, and correspondence between them is effected. This is what is signified by bringing back all the substance. Whosoever supposes that the external man can be reduced to correspondence without the combats of temptation is deceived ; for temptations are the means of dissipating evils and falses, and also of introducing principles of goodness and truth, and of reducing to obedience the things appertaining to the external man, so that the external man may serve the interior or rational man, and thereby the internal, that is, the Lord operating through the internal. That this is the effect of temptations, can only be known to those who are regenerated by them : but how this effect takes place, it is scarcely possible to describe even in the most general manner ; for the ground and manner of its working are unknown to man, it being the divine operation of the Lord.

1718. "And also brought back his brother Lot and his substance."—That by these words is signified the external man, and all things appertaining thereto, appears from the signification of Lot, as denoting the external man ; concerning which frequent mention is made above. It is scarcely known at this day what the external man is ; for it is generally supposed that the things appertaining to the body alone constitute the external man, such as his sensual faculties or organs, or those of the touch, the taste, the smell, the hearing, and the sight ; as, also, the appetites and pleasures. But these only constitute the outermost man, which is merely corporeal. The external man, properly so called, consists of, and is constituted by scientifics appertaining to the memory, and affections appertaining to the love in which man is principled ; as also by the sensual faculties and organs proper to spirits, together with the pleasures which likewise appertain to spirits. That these properly constitute the external or exterior man, may appear from men in another life, or from spirits, who in like manner have an external man and an interior, and, consequently, an internal man. The body is only as an integument or shell, which is dissolved in order that man may truly live, and that all things appertaining to him may become more excellent.

1719. "And the women also, and the people."—That these words signify both principles of goodness and truth, may appear from the signification of wives and daughters, as denoting principles of goodness ; concerning which, see above, n. 489, 490, 491, 568, 915, (here women are mentioned instead of wives and daughters ;) and from the signification of people, as denoting truth ; concerning which, see above, n. 1259, 1260.

1720. Verse 17. *And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer, and the kings*

that were with him, at the valley of Shaveh, which is the king's valley. "The king of Sodom went out to meet him," signifies the submission of evil and falsity: "after he returned from smiting Chedorlaomer and the kings that were with him," signifies the deliverance and rescue of principles of apparent goodness and truth: "to the valley of Shaveh, which is the king's valley," signifies the state of the external man as to principles of goodness and truth at that time.

1721. "The king of Sodom went out to meet him."—That by these words is signified the submission of evil and falsity, appears from the signification of the king of Sodom, as denoting evil and falsity, against which combat was waged; and from the signification of going out to meet, as denoting to submit themselves. As the submission of evil and falsity makes a part in the series of the things treated of, mention is here made of the king of Sodom's going out to meet Abram; but he is further treated of below, at verse 21.

1722. "After he returned from smiting Chedorlaomer, and the kings that were with him."—That these words signify the deliverance and rescue of principles of apparent goodness and truth, appears from what goes before, and from what has been said above concerning Chedorlaomer and the kings that were with him.

1723. At the valley of Shaveh, which is the king's valley."—That hereby is signified the state of the external man as to principles of goodness and truth at that time, may appear from the signification of the valley of Shaveh; and also of the king's valley. The valley of Shaveh signifies the principles of goodness belonging to the external man; and the king's valley signifies the truths belonging to the same. The external man is called a valley from the circumstance of his being below or beneath: for that which is exterior, or more outward, is also inferior or lower; as that which is more inward, is also superior or higher. That a king signifies truth, was shewn above, n. 1672.

1724. Verse 18. *And Melchizedek king of Salem brought forth bread and wine: and he was priest to God most High.* "Melchizedek" signifies the celestial things of the interior man existing with the Lord: "king of Salem," denotes a state of peace as to things interior or rational: "brought forth bread," signifies things celestial and refreshment thence derived: "and wine," signifies things spiritual, and the refreshment thence: "and he was priest," signifies the holy principle of love: "to God most High," signifies the internal man, who was Jehovah.

1725. That Melchizedek signifies the celestial things of the interior man existing with the Lord, may appear from the signification of Melchizedek, of which we shall speak presently; and also from what goes before and what follows after. What the internal man is, what the interior, and what the external,

has been abundantly shewn above; also, that the internal man flows through the interior into the external; and further, that the internal man flows into the interior, either by means of things celestial, or by means of things spiritual; by means of things celestial with every regenerate man, that is, with those who live in love to the Lord and in love towards their neighbour; but by means of things spiritual with every man, whatever be his nature and quality; for hence every one derives light from heaven, that is, enjoys the faculty of thinking and speaking, and of being a man; on this subject see what was said above, n. 1707. The celestial things of the interior man are all such as relate to celestial love, as has been often stated. These celestial things appertaining to the Lord's interior man, or the Lord's interior man as to these celestial things, is called Melchizedek. The internal man, in the Lord, was Jehovah himself. The interior man, when purified after the combats of temptation, was also made Divine and Jehovah; as was also the external man in like manner. But now, when the interior man was in a state of temptation-combats, and not so purified by those combats as to things celestial, it is called Melchizedek, that is, king of holiness, and of justice or righteousness. That this is the case, may appear also from David when treating of the Lord's temptation-combats; where the Lord's interior man as to things celestial is called Melchizedek: thus: "Jehovah said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth. Jehovah hath sworn, and will not repent. Thou art a *priest for ever*, after the order of *Melchizedek*. The Lord at thy right hand shall strike through kings in the day of his wrath," (Ps. cx. 1—5;) where the subject treated of is the Lord's temptation-combats with the hells, as may appear from each particular expression: that the subject treated of is concerning the Lord, he himself teaches (Matt. xxii. 41, 42, 43; Mark xii. 36; Luke xx. 42, 43, 44;) to make his enemies his footstool, to rule in the midst of his enemies, the day of power, and to *smite kings* in the day of his wrath, are expressions denoting temptation-combats, and victories.

1726. "King of Salem."—That these words signify a state of peace as to things interior or rational, appears from the signification of Salem. Salem, in the original tongue, signifies peace, and also perfection; consequently, a state of peace, and a state of perfection. A state of peace is the state of the Lord's kingdom. In that state the celestial and spiritual things of the Lord are as in their morning and their spring; for peace is as the morning, in respect to the times of the day, and as the

spring, in respect to the seasons of the year. The morning and the spring have this effect, that whatever at those times touches the senses, is full of joy and gladness, each particular object partaking of an affection derived from the general one of morning and spring. So it is in respect to the state of peace in the Lord's kingdom. In this state all things celestial and spiritual are, as it were, in their morning or spring-tide flower and smiling serenity, that is, in their essential happiness. A state of peace thus affects every thing, for the Lord is essential peace itself. This state of peace is signified by Salem in David; "In Judah is God known, his name is great in Israel; in *Salem* also is his tabernacle, and his dwelling-place in Zion," (Psalm lxxvi. 1, 2.) Whilst man is engaged in temptation-combats, he is at times gifted by the Lord with a state of peace, and is thus refreshed. A state of peace is here signified by Salem, and presently also by bread and wine, by which are signified things celestial and spiritual, consequently a state of celestial and spiritual things in peace; which state is true refreshment.

1727. "Brought forth bread and wine."—That bread signifies things celestial and the refreshment thence derived, and that wine signifies things spiritual and the refreshment thence derived, appears from the signification of bread, as denoting what is celestial; concerning which see n. 276, 680, and from the signification of wine, and also of a vine and a vineyard, as denoting what is spiritual; concerning which, see n. 1069, 1071. As bread signifies things celestial, and wine things spiritual, they were also adopted as symbols in the holy supper. The like is here signified by Melchizedek's bringing forth bread and wine; hence, in the Ancient Church, bread was representative of all things celestial, and wine of all things spiritual; consequently, in the present case, they were representative of the Lord himself, from whom every thing celestial and spiritual proceeds.

1728. "And he was priest."—That hereby is signified the holy principle of love, appears from the signification of a priest, as the term is used in the Word. There are two things which are predicated of the Lord, viz., that he is a king, and that he is a priest: a king, or what appertains to royalty, signifies holy truth; a priest, or what appertains to the priesthood, signifies holy good: the former is the Divine-spiritual principle; the latter is the Divine-celestial. The Lord as a king governs all things in the universe, as to every particular, by virtue of Divine Truth, and as a priest by virtue of Divine Good. Divine Truth is the absolute order of his universal kingdom, all the laws of which are principles of truth, or are eternal truths. Divine Good is the absolute essential of order, all things appertaining to which are of mercy. Each is attributed to the Lord. If only Divine Truth could be attributed to him, no flesh could be saved, for

truths condemn every one to hell ; but Divine Good, which is of mercy, elevates from hell to heaven. This is what was represented by kings and priests in the Jewish Church, and what was also represented by Melchizedek as king of Salem, and priest to God most High.

1729. "To God most High."—That hereby is signified the internal man, who is Jehovah, appears from what has been said above concerning the Lord's internal man as being Jehovah himself, consequently that the Lord is the same with Jehovah the Father, as he himself says in John: "I am the way, and the truth, and the life.—Philip saith unto him, Lord, shew 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, Shew 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," (xiv. 6, 8—11.) The Lord's Human Essence is what is called the Son of Man, which also, after the combats of temptation, was united to the Divine Essence, so that it also became Jehovah ; wherefore in heaven they know no other Jehovah the Father but the Lord, see above, n. 15. With the Lord, all is Jehovah, not only his internal and interior man, but also his external man, and his very body, wherefore he is the only one who ever rose into heaven with the body also ; as plainly appears in the evangelists, when speaking of his resurrection ; and likewise from the Lord's own words : "Why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus said, he shewed them his hands and his feet," (Luke xxiv. 38, 39, 40.)

1730. Verse 19. *And he blessed him, and said, Blessed be Abram of God most High, possessor of the heavens and earth.* "He blessed him," signifies the enjoyment of things celestial and spiritual : "and said, Blessed be Abram of God most High," signifies the Lord's interior man, and that its enjoyments of good things was from his internal ; "possessor of the heavens and earth," signifies the conjunction of the internal man, or Jehovah, with the interior and exterior.

1731. "He blessed him."—That hereby is signified the enjoyment of things celestial and spiritual, may appear from the signification of blessing, as denoting to enjoy all good things, concerning which see n. 981, 1096 ; they enjoy all good things who enjoy celestial and spiritual good things ; for thence come all good things of every description. The contents of this verse announce and proclaim the conjunction of the Lord's Human Essence with his Divine Essence ; which is implied in the benediction itself.

1732. "And said, Blessed be Abram of God most High."—That hereby is signified the Lord's interior man, as having the enjoyment of good things from his internal, appears in like manner from the signification of blessing, as denoting the enjoyment of good things, according to what has been already observed; and, also, from the signification of Abram in this passage, as denoting the interior or rational man, concerning which see above, verse 13; and likewise from the signification of God most High, as denoting the Lord's internal, concerning which see also above. By Abram is signified, as already stated, the interior or rational man, which was to be united with the internal, or Jehovah, and this by temptation-combats and victories. For the case with the interior man is this: the interior man, as observed, is intermediate, between the internal and external, and enables the internal to flow into the external. Without it there could be no communication between them; but by it there is a communication of things celestial and of things spiritual. When the communication is of things celestial, the interior man is called Melchizedek; but when the communication is of things spiritual, it is called Abram the Hebrew.

1733. "Possessor of the heavens and the earth."—That by these words is signified the conjunction of the internal man, or Jehovah, with the interior and exterior man, appears from the signification of heaven and earth. That is called heaven which is interior in man, and that earth which is exterior. The reason why heaven signifies what is interior in man, is, because man, as to his interiors, is an image of heaven, and thus a sort of heaven in miniature. The Lord's interior man is heaven in a most special sense, because the Lord is the All in all of heaven, consequently, heaven itself. Hence it follows, that the exterior man is called earth. On this account, by the new heavens and the new earth spoken of in the prophets and the Revelation, nothing else is meant but the Lord's kingdom, and every individual who is a kingdom of the Lord, or in whom the Lord's kingdom is. That heaven and earth have this signification, may be seen above, n. 82, 911, 629, 636, 913. That in the present passage, God most High, possessor of the heavens and the earth, signifies the conjunction of the internal man with the interior and exterior in the Lord, may appear from this consideration; that the Lord, as to his internal man, was Jehovah himself; and as the internal man, or Jehovah, guided and instructed the external, as his father does his son, therefore as to the external man, in respect to Jehovah, he is called the Son of God, but in respect to his mother, the Son of Man. The Lord's internal man, which is Jehovah himself, is what is here called God most High, and, before a plenary conjunction or union was effected, is called possessor of the heavens and earth, that is, possessor of all things appertaining to the

interior and exterior man, which, as just observed, are here meant by the heavens and the earth.

1734. Verse 20. *And blessed be God most High, who hath delivered thine enemies into thy hand, And he gave him tenths of all.* "Blessed be God most High," signifies, the Lord's internal man: "who hath delivered thine enemies into thy hand," signifies victory: "And he gave him tenths of all," signifies, remains derived from victory.

1735. "Blessed be God most High."—That hereby is signified the Lord's internal man, appears from what has been said above concerning the internal man. 'Jehovah was called God most High in the Ancient Church, by reason that height represented, and therefore signified, what is internal, consequently, most High signified what is inmost. Hence, in the Ancient Church, worship was celebrated on high places, mountains, and hills. What is inmost has also the same relation to what is exterior and outermost, as what is highest has to what is inferior and lowest. The highest or inmost principle is the celestial principle of love, or love itself. Jehovah, or the Lord's internal, was the very celestial principle of love, that is, love itself, to which no other attributes can be ascribed than such as belong to pure love, consequently, to pure mercy towards the whole human race; which is of such a nature as to be desirous to save all, and make them eternally happy, and to bestow on them all things appertaining to itself; thus out of pure mercy to draw all, who are willing to follow, to heaven, that is, to itself, by the powerful attraction of love. This love itself is Jehovah, nor can AM, or Is* be predicated of any thing except this love. The *esse* of all life, that is, life itself, is from this love, as being in it, or an attribute of it; and as Jehovah alone is the *esse* of life, or life itself, as being alone love, therefore all things whatever, even to the minutest particulars, have thence their *esse* and their life, nor can any thing be and live of itself but Jehovah alone, that is, the Lord alone: and as no one can be, and live, of, or from, himself, but the Lord alone, it is by a fallacy of the senses that men seem to themselves to live of, or from, themselves. The angels perceive manifestly that they do not live of themselves, but from the Lord, because they live in the *esse* of the Lord's life, since they live in his love: still however there is granted to them, above all others, the appearance, attended with inexpressible felicity, as if they lived of themselves. This, therefore, is to live in the Lord; which cannot possibly be attained except by living in his love, that is, in charity towards our neighbour.

1736. That the Lord is Jehovah, who is here called God

* This is an allusion to the signification of the name *Jehovah*, which is formed from the Hebrew word which signifies *to be*, in its various inflections of *am* or *is*, *was*, and *will be*.

most High, appears manifest from the Word; as in Isaiah: "*Jehovah of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called,*" (liv. 5;) where it is plain that the Redeemer, and the Holy One of Israel, who is the Lord alone, is Jehovah of hosts, and the God of the whole earth. Again, in the same prophet: "Thus saith *Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God,*" (xlviii. 17.) Again, in the same prophet: "I will help thee, saith *Jehovah thy Redeemer, and the Holy One of Israel,*" (xli. 14.) Much mention is made of the Holy One of Israel, and of the God of Israel: and that the Lord is the Holy One of Israel, and the God of Israel, is very evident; as in Exodus: "They saw the *God of Israel*: and under his feet there was as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness," (xxiv. 10.) The Jewish Church did not acknowledge, or give the appellation of Jehovah, to any other being, since they worshipped one God, Jehovah; and this they did more especially for this reason, though it was unknown to the generality of them, that all the rites of their church were representative of the Lord, and every part of the Word, in its internal sense, was significative of him. Thus it is written in Isaiah, "He will swallow up Death for ever, and the *Lord Jehovah* will wipe away tears from off all faces.—And it shall be said in that day, Lo, *this is our God*: we have waited for him, and he will save us: *This is Jehovah*; we have waited for him; we will be glad and rejoice in his salvation," (xxv. 8, 9;) speaking of the Lord's coming. Again, in the same prophet: "Behold, the *Lord Jehovah* will come with strong hand, and his arm shall rule for him.—He 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. 10, 11;) plainly speaking of the Lord, who is the Lord Jehovah: by his coming with strong hand, and his arm ruling for him, is signified that he would conquer the hells by his own power: to feed his flock, to gather the lambs with his arm, to carry them in his bosom, and to lead those that are with young, are things predicated of his love or mercy. Again, in the same prophet: "Thus saith *Jehovah* that created the heavens, *God himself*, that formed the earth, and made it: he hath established it, he created it not in vain, he formed it to be inhabited: I am *Jehovah* and there is none else.—Have not *I Jehovah*? and there is no God else beside me; a just God, and a Saviour: there is none beside me. Look unto me, and be ye saved, all ye ends of the earth; for *I am God, and there is none else,*" (xlv. 18, 21, 22;) plainly speaking of the Lord, as being alone Jehovah and God; that to create the heavens and to form the earth is to regenerate, consequently that the Creator of heaven and earth is the Regenerator, may be seen above, n. 16,

88, 472, and in other places : wherefore the Lord is every where called the Creator, Former, and Maker. Again, in the same prophet : "Thou art *our Father*, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, *Jehovah*, art *our Father*, our Redeemer ; *thy name* is from everlasting," (lxiii. 15, 16 ;) speaking manifestly of the Lord, who alone is the Redeemer. So in Moses : "Beware of him, and obey his voice ; provoke him not ; for he will not pardon your transgressions : for *my name is in the midst of him*," (Exod. xxiii. 21 :) name signifies essence, as may be seen, n. 144, 145 ; and the midst signifies the inmost, see n. 1074. Again, in Isaiah : "Unto us a child is born, unto us a son is given ; and the government shall be on his shoulder ; and *his name* shall be called Wonderful, Counsellor, the mighty God, the everlasting *Father*, the Prince of Peace," (ix. 5, 6 ;) speaking plainly of the Lord. So in Jeremiah : "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is *his name whereby he shall be called, Jehovah our righteousness*," (xxiii. 5, 6 :) manifestly speaking of the Lord. So in Zechariah : "*Jehovah shall be king over all the earth : in that day, Jehovah shall be one, and his name one*," (xiv. 9 ;) plainly pointing to the Lord : name denotes essence.

1737. "Who hath delivered thine enemies into thy hand."—That hereby is signified victory, may appear without explanation. The conjunction of the Human Essence with the Divine was prepared and effected by the Lord by continual temptation-combats and victories, and this by his own power : to conceive otherwise of that conjunction and union is a great delusion. Hence he was made righteousness. Conjunction or union was effected with the celestial principle of love, that is, with love itself, which, as was observed above, is Jehovah. The conjunction of men with the Lord is also effected by temptations, and by the implantation of faith in love. Unless faith be implanted in love ; that is, unless man, by the things that belong to faith, receives the life of faith, that is, charity, there can be no conjunction. This alone is *to follow him*, viz., to be so conjoined with the Lord, as the Lord, in regard to his Human Essence, was conjoined with Jehovah. Hence, also, all such are called sons of God, from the Lord, who is the only Son of God, and become his images.

1738. "And he gave him tenths of all."—That these words signify remains derived from victory, appears from the signification of tenths, as denoting remains ; concerning which see above, n. 576 ; what remains are, may be seen, n. 468, 530, 560, 561, 661, 1050 ; which are all the states of love and charity, consequently all the states of innocence and peace, with

which man is gifted. These states are bestowed on man from infancy, but less, by degrees, as man advances to adult age: nevertheless, during regeneration, man receives new remains beside the former, consequently new life. For it is from remains, or by remains, that man possesses the faculty of becoming a man; since without a state of love and charity, and without a state of innocence, which insinuate themselves into the other states of his life, he is not a man, but worse than any beast. The remains acquired in temptation-combats are what are here meant. These remains are what are signified by the tenths given to Melchizedek by Abram: they are all the celestial things of love which the Lord procured to himself by continual combats and victories, by which he was continually uniting himself to the Divine Essence, until his Human Essence was in like manner made love, or the *esse* of life; that is, Jehovah.

1739. Verse 21. *And the king of Sodom said unto Abram, Give me the souls, and take the substance to thyself.* "The king of Sodom said," signifies that evil and falsity were conquered: "unto Abram," signifies the rational principle of the Lord: "Give me the souls, and take the substance to thyself," signifies that he should give them life, and they would not be concerned about other things.

1740. "And the king of Sodom said."—That hereby is signified that evil and falsity were conquered, appears from the signification of Sodom, as denoting evil and falsity; according to what was shewn above in this chapter. It is said in verse 17, that the king of Sodom went forth to meet Abram, by which was signified that evil and falsity submitted themselves; in the present verse it is shewn, in continuation, how evil and falsity became suppliant. The true ground and reason that evil and falsity, or that evils and falsities, are conquered by temptation-combats, and principles of goodness and truth are thereby put on, is, because thus evils and falsities are dissipated, and when they are dissipated, principles of goodness and truth succeed in their place, which are afterwards more and more confirmed and thereby strengthened. For it is by evil spirits that evils and falsities are excited; and unless they are excited, man scarcely knows that there are such things; but they then are made manifest, and the longer the temptation-combats continue, the more manifest do they become, till at length they are regarded with horror. In the degree, also, that evils and falsities are dissipated, principles of goodness and truth succeed in their place: and further, in the degree that horror is conceived towards evils and falsities, love is insinuated from the Lord for principles of goodness and truth: and again, in the degree that horror is conceived towards evils and falsities, evil spirits are afraid to approach, because they cannot endure aversion and horror at evils and falsities, their life consisting in them, where

fore they are seized with terror on their first approach : and lastly, in the degree that love is insinuated towards principles of goodness and truth, the angels love to be with man, and, with the angels, heaven ; for they are in the veriest enjoyment of their own life, when they are in the good things of love and in the truths of faith.

1741. "Unto Abram."—That hereby is signified the Lord's rational principle, appears from the representation of Abram. In the two preceding chapters Abram represented the Lord, or his state in childhood : here, or in this chapter, he represents the Lord's rational principle, and is therefore called Abram the Hebrew ; as appears from what was said and shewn above, at verse 13. This is what he represents here ; for no other Abram is meant in this chapter but Abram the Hebrew. The spiritual principle of the Lord, which was adjoined to the internal man, is Abram the Hebrew ; but the celestial principle, which was adjoined to the internal man, is represented and signified by Melchizedek, as observed above.

1742. "Give me the souls, and take the substance to thyself."—That hereby is signified their desire that he should give them life, and that they would not be concerned about other things, appears from the signification of soul, as denoting life ; concerning which, see above, n. 1000, 1005, 1040 ; and from the signification of substance, as denoting other things, which do not so properly appertain to life ; of which more will be said presently. The life which evil spirits have, and which they love to distraction, is a life of the lusts of self-love and the love of the world, consequently a life of hatred, of revenge, and of cruelty ; and they do not suppose there can be any delight in any other kind of life. They are like men (for they once were men, and they retain this character from their life whilst they were men) who place the whole of their life in the delight of such lusts, knowing no other than that this is the only life, and that were they to lose it, they should die altogether. The nature and quality of the life which they love appears from the condition of such evil spirits in the other world : it is there changed into a fetid and excrementitious life, and, what is surprising, they perceive that stench as most delightful, as may appear from the experience related above, n. 820, 954 ; just like the demons, who, when they were cast out of the maniac, intreated the Lord, under the apprehension of the loss of their life, that they might be sent into the swine, Mark v. 7—13. That these were such as in the life of the body had been given up to sordid avarice, may appear from this circumstance, that, in the other life, such persons seem to themselves to live amongst swine, by reason that the life of swine corresponds with avarice, and is therefore delightful to them, as is evident from what is related from experience above, n. 939.

1743. Verse 22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, possessor of the heavens and earth.* “Abram said to the king of Sodom,” signifies a reply: “I have lifted up my hand to Jehovah,” signifies the mind according to its quality with the Lord: “possessor of the heavens and earth,” signifies conjunction.

1744. “And Abram said to the king of Sodom.”—That by these words is signified a reply, appears without explication.

1745. “I have lifted up my hand to Jehovah.”—That hereby is signified the mind according to its quality with the Lord, appears from the signification of lifting up the hand. The lifting up of the hand to Jehovah is a gesture of the body corresponding with the affection of the mind, as every one knows. In the literal sense, interior things, or such as relate to the mind, are expressed by external things which correspond to them; but, in the internal sense, internal things are understood; in the present case, therefore, lifting up the hand is the mind, or the affection of the mind. So long as the Lord was in a state of temptation, he spake with Jehovah as with another; but so far as his Human Essence was united to his Divine, he spake with Jehovah as with himself. This is evident from many passages in the Evangelists, and also from many in the prophets, and in the Psalms of David. The reason is plain from what has been said above concerning the hereditary nature derived from the mother: in proportion as any thing of this remained, he was as it were absent from Jehovah, but in proportion as this was extirpated, he was present and was Jehovah himself. This may be illustrated from the Lord’s conjunction with the angels: sometimes an angel speaks not from himself but from the Lord, at which times he knows no other than that he is the Lord; but his externals are then quiescent, or at rest, and it is otherwise when they are in operation. The reason of this circumstance is, because the internal man of the angels is the Lord’s possession, and in proportion as on such occasions no impediment arises from any thing that is the angel’s own, his internal man is the Lord’s, yea, is the Lord. But in the Lord’s case there was effected a plenary conjunction, or eternal union, with Jehovah, so that his very Human Essence is also Jehovah.

1746. “Possessor of the heavens and earth.”—That hereby is signified conjunction, appears from what was said above at verse 19; where the same words occur, and the signification is the same.

1747. Verse 23. *That I will not take from a thread even to a shoe-latchet, nor of any thing that is thine; lest thou shouldst say, I have enriched Abram.* “That I will not take from a thread even to a shoe-latchet,” signifies all things natural and corporeal, which were unclean: “nor of any thing that is thine,” signifies that nothing of such a nature appertains to celestial love:

“lest thou shouldst say, I have enriched Abram,” signifies that the Lord derived no strength from such things.

1748. “That I will not take from a thread even to a shoe-latchet.”—That by these words are signified all things which were unclean, natural, and corporeal, appears from the signification of a shoe-latchet. In the Word, the sole of the foot and the heel signify the ultimate natural principle, as was shewn above, n. 259 ; the shoe is what clothes the sole of the foot and the heel, wherefore the shoe signifies a natural principle still more remote, consequently the very corporeal part or principle. The signification of a shoe changes according to the subjects in relation to which it is mentioned : when spoken of in relation to what is good it is taken in a good sense, but when to what is evil, it is taken in a bad sense. Thus, in the present case, it is taken in a bad sense, because the subject treated of is concerning the substance of the king of Sodom, by whom is signified evil and falsity. By a shoe-latchet, therefore, are signified things natural and corporeal that are unclean. By a shoe-string is signified what is false, and by a shoe-latchet what is evil, and, indeed, by reason of its being a diminutive, such as is the vilest of all. That such is the signification of a shoe, appears also from other passages of the Word ; as when Jehovah appeared to Moses out of the midst of the bush, and said unto him, “ Draw not nigh hither, *put off thy shoes* from off thy feet, for the place whereon thou standest is holy ground,” (Exod. iii. 5 ;) in like manner the prince of the army of Jehovah said unto Joshua, “ *Loose thy shoe* from off thy foot, for the place whereon thou standest is holy,” (Josh. v. 15 ;) where it must be plain to see, that a shoe would not take from the holiness of the place, provided the man in himself were holy, but that the shoe was ordered to be put off, as representing the ultimate natural and corporeal principle, which was to be put off. That a shoe signifies an unclean natural and corporeal principle appears also in David : “ Moab is my wash-pot, over Edom will I cast out my *shoe*,” (Psalm lx. 8.) The like is implied in what was enjoined the disciples : “ Whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off *the dust of your feet*,” (Matt. x. 14 ; Mark vi. 11 ; Luke ix. 5 ;) where the dust of the feet signifies the same thing as the shoe, because the sole of the feet signifies the ultimate natural principle, viz., what is unclean by reason of evil and falsity ; and as at that time they were principled in representatives, and supposed heavenly arcana to lie concealed in those alone, and not in naked truths, therefore this act of shaking off the dust from their feet was enjoined. As the shoe signified the ultimate natural principle, the pulling off of the shoe signified the stripping off of the ultimates of nature : as in the case of him who refused to take his brother’s wife, concerning whom it is thus written in

Moses : "If the man like not to take his brother's wife, then shall his brother's wife come unto him in the presence of the elders, and *loose his shoe* from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath *his shoe loosed*," (Deut. xxv. 5—10 ;) denoting that he was without any natural charity. That a shoe signifies the ultimate natural principle also in a good sense, appears likewise from the Word ; as in Moses, speaking of Asher : "Blessed above sons be Asher : let him be acceptable to his brethren, and let him dip his foot in oil : iron and brass shall be thy *shoe*," (Deut. xxxiii. 24, 25 ;) where a shoe denotes the ultimate natural principle, a shoe of iron, natural truth, a shoe of brass, natural good ; as appears from the signification of iron and brass, n. 425, 426. As a shoe signified the ultimate natural and corporeal principle, it hence became a customary form of speech to mention it to express what is the least and vilest of all things ; for the ultimate natural and corporeal principle is the vilest of all things appertaining to man. This was meant by John the Baptist, when he said, "One mightier than I cometh, *the latchet of whose shoes* I am not worthy to unloose," (Luke iii. 16 ; Mark i. 7 ; John i. 27.)

1749. "Nor of any thing that is thine."—That hereby is signified that nothing of such a nature appertains to celestial love, may appear from the circumstance, that Abram said that he would receive nothing from the king of Sodom : Abram represented the Lord now a conqueror, consequently, the things appertaining to celestial love, which he procured to himself by victories ; and the king of Sodom represented evil and falsity, nothing of which appertained to the Lord as a conqueror, or to celestial love. What is meant by these things in the internal sense, cannot appear, unless it be known how the case is in the other life. With evil and infernal spirits, self-love and the love of the world have the dominion, so that they fancy themselves to be gods of the universe, and to have mighty power ; when they are conquered, although they then perceive that they are utterly impotent, there still remains with them a conceit of their power and dominion, and they imagine that they contribute much to the power and dominion of the Lord ; wherefore also, in order that they may have rule together with the good spirits, they offer to them their services. As, however, it is nothing but evil and falsity by which they fancy they effect any thing, whereas with the Lord, or celestial love, there is nothing but goodness and truth, therefore answer is here made to the king of Sodom, by whom such evil spirits are represented, that nothing of such a nature appertains to the Lord, or that the Lord derives no power from evil and falsity. Dominion, derived

from evil and falsity, is altogether contrary to dominion derived from goodness and truth. Dominion from evil and falsity consists in a desire to make all slaves; whereas dominion from goodness and truth consists in a desire to make all free. Dominion from evil and falsity consists in a desire to destroy all; whereas dominion from goodness and truth consists in a desire to save all. Hence it is evident, that dominion from evil and the falsity is that of the devil; but dominion from goodness and truth is that of the Lord. That these two kinds of dominion are altogether contrary to each other, may appear from the Lord's words in Matthew xii. 24—30; and from his declaration that no one can serve two masters (Matt. vi. 24; Luke xvi. 13.)

1750. "Lest thou shouldst say, I have enriched Abram."—That by these words is signified, that hence the Lord derived no strength, may appear from the signification of being enriched, as denoting the acquisition of power and strength. How the case herein is, may appear from what has been just now observed.

1751. Verse 24. *Save only what the lads have eaten, and the portion of the men who went with me, Aner, Ashcol, and Mamre: let these take their portion.* "Save only what the lads have eaten," signifies good spirits; "and the portion of the men who went with me," signifies the things appertaining to them: "let these take their portion," signifies that they were given up to their power.

1752. "Save only what the lads have eaten."—That by these words are signified good spirits, appears from what goes before, and from what follows. It appears from what goes before in verse 13 above, where mention is made of Mamre, Eshcol, and Aner, as being Abram's allies; by whom was signified the state of the rational man as to the external of the Lord, and what was the quality of the principles of goodness and truth therein; so that by them were signified the angels who were with the Lord during his combats, as appears from the explication there given. The same is evident also from what follows, as will be seen presently. They who went with Abram are here called the lads, by whom are meant no other than good spirits; whereas by the men, of whom mention is made presently, are meant angels. That angels were with the Lord during his combats against the hells, is evident from the Word, and also from this consideration, that during his temptation-combats it could not be otherwise than that angels should be present, to whom the Lord, of his own power, gave strength and power to combat as it were together with him; for the angels derive all their power from the Lord. That the angels fight against the wicked, may appear from what has been constantly declared above concerning the angels attendant on man, namely, that they protect man, and avert the evils which the infernal spirits

purpose to effect, concerning whom see above, n. 50, 227, 228, 697, 968 : but all their power is from the Lord. Good spirits, also, are indeed angels, but of an inferior order, for they are in the first heaven, and angelic spirits in the second : but angels, properly so called, are in the third, concerning whom, see n. 459, 684. Such is the form of government in the other life, that good spirits are subordinate to angelic spirits, and angelic spirits to angels, so as to constitute one angelic society. Good spirits and angelic spirits are what are here called the lads ; whereas the angels are called the men.

1753. "And the portion of the men who went with me." — That hereby are signified angels, appears from what has been already said ; and also from this consideration, that the angels, when they appeared here on earth, are in the Word called men.

1754. "Aner, Eshcol, and Mamre."—That hereby are signified the attributes appertaining to them, appears from what was said above, at verse 13 of this chapter, concerning the same persons ; viz., that by their names are signified the principles of goodness and truth by which the combat was supported, and not so much the angels themselves, because the angels are understood by the terms "the lads" and "the men," as just observed ; for the angels have never any name, but are distinguished as to their quality in regard to goodness and truth. Hence, also, by the term "name," as used in the Word, not any thing else is signified but essence and its quality, as was shewn above, n. 144, 145, 340 ; and as may also appear from Isaiah, where it is said of the Lord, "*His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace,*" (ix. 5, 6 ;) where by his name is meant his quality, viz., that he is Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. So in Jeremiah, speaking also of the Lord : "*This is his name whereby he shall be called, Jehovah our righteousness,*" (xxiii. 5, 6 ;) where it is very plain that name is righteousness. So likewise in Moses, speaking also of the Lord : "He will not endure your transgressions, for *my name* is in him," (Exod. xxiii. 21 ;) where name also denotes essence, as being divine. Not to mention several other passages in the Word, where it is said that *they called on the name of Jehovah* ; that they should not take *the name of Jehovah* in vain : and, in the Lord's prayer, *Hallowed be thy name*. The case is similar in regard to the names of the angels ; and here, also, with regard to the names of Eshcol, Aner, and Mamre, who represent angels, as signifying the attributes appertaining to the angels.

1755. "Let these take their portion."—That hereby is signified that they were given up to their power, appears from what was said above at verses 21, 22, 23, viz., that the Lord would not receive any thing from them, because he derived no

strength thence. With respect to their being given up to the power of the angels, the case is this : the angels are they who rule over evil and infernal spirits, as has been made known to me by much experience ; but the Lord foresees and beholds all things even to the most minute particular, and provides and disposes all, yet some by permission, some by admission, some by leave, some by approbation, and some by will. The desire to bear rule is somewhat of the human *proprium* different from any thing that is received of the Lord ; nevertheless all the rule [exercised by angels] is of love and mercy, without a desire to bear rule. These things, however, being arcana of more than ordinary depth, would require many pages to explain them to common apprehensions ; suffice it to know, that evil and infernal spirits are put under the power of the angels, and that the Lord governs all things, both generally and particularly, even to the most minute of all. But, by the divine mercy of the Lord, more will be said on this subject elsewhere, when we come to treat of providence and permissions.

1756. The above are the things which in general are involved in this chapter in the internal sense : but the series of subjects, and the beauty of its order, cannot so appear, when they are all separately explained according to the signification of the words employed, as would be the case if they were apprehended under one idea ; for when they are all apprehended under one idea, then the things which before appeared scattered are seen in beautiful coherence and connexion. The case in this respect is like that of a person, who, in hearing another speak, fixes his attention on the words he uses ; when he does not so well collect and apprehend the idea of the speaker, as if he were less attentive to the expression and more to the sense : so the internal sense of the Word, in regard to the external, is like a discourse, of which the words are scarcely heard, much less is the attention fixed on them, when the mind is wholly intent on the things signified by the words uttered by the speaker. The most ancient manner of writing was representative of things, by the mention of persons and the use of words, by which were understood things altogether different from those expressed. Even profane writers in those early times used this method of framing historical relations, extending it even to things appertaining to civil and moral life, composing them in such a manner, that nothing contained in them was true exactly as it was written, but under the things literally mentioned something else was understood. This they carried so far as to represent certain affections of gods and goddesses, to whom the heathens afterwards paid divine worship. That this was the case may be

known to every person of literature, since such ancient books are still extant. This method of writing they derived from the most ancient people who lived before the flood, and who represented to themselves things celestial and divine by such as are visible on the earth and in the world, and thus filled their minds and souls with joyous and delightful perceptions when they beheld the objects of the universe, especially such as were beautiful by virtue of their form and order. Hence all books of the church, in those times, were thus written. Such is the book of Job, and, in imitation of those books, such as Solomon's Song: such, also, were the two books mentioned by Moses, (Numb. xxi. 14, 27;) besides several which are lost. This style of writing in succeeding times became venerable on account of its antiquity, both amongst the Gentiles and amongst the posterity of Jacob, insomuch that they regarded nothing as divine but what was written in this manner; wherefore when they were under the influence of the prophetic spirit, as in the case of Jacob, (Gen. xlix. 3—17;) of Moses, (Exod. xv. 1—21; Deut. xxxiii. 2 to the end;) of Balaam, who was of the sons of the east from Syria, where the ancient church then was, (Numb. xxiii. 7—10, 19—24; xxiv. 5—9, 17—24;) of Deborah and Barak, (Judges v. 2 to the end;) of Hannah, (1 Sam. ii. 2—10;) and several others, they spoke in the manner above-mentioned, and this for several secret reasons: and although very few understood, or knew, that the things spoken signified the celestial things of the Lord's kingdom and church, still they were touched and struck with a wonderful awe, under a sense of the divinity and sanctity contained in such compositions. But that the case is similar in respect to the historical parts of the Word, and that these are representative and significative of the celestial and spiritual things of the Lord's kingdom, as to every individual name and word, is not as yet known to the learned world; all that is known is, that the Word was written by inspiration, and that all its contents, both generally and particularly, involve heavenly arcana.

CONTINUATION CONCERNING THE SPEECH OF SPIRITS AND ITS DIVERSITIES.

1757. *THE speaking of spirits with man, as has been stated above, is effected by vocal expressions: but the speaking of spirits with each other is by ideas, wherein vocal expressions originate, such as are the ideas of thought. These, however, are not so obscure as are those of man during his life in the body, but are distinct after the manner of speech. Human thought, after the*

decease of the body, becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms of speech: for the obscurity which attached to it is dissipated with the body, and thus the thought, being freed as it were from the shackles with which it was incumbered, consequently, from the shadows in which it was involved, becomes more instantly perceived; and hence the intuition, perception, and utterance of every particular contained in it is rendered more immediate.

1758. *The speech of spirits is diverse: every particular society or family of spirits may be distinguished by their speech, yea, every particular spirit, just as amongst men; not only by the affections which constitute the life of speech, and which fill and carry forward the vocal expressions, and by the accent, but also by the sounds, and by other characters which it is difficult to express.*

1759. *The speech of the celestial spirits cannot flow so easily into the articulate sounds or vocal expressions known to man as that of other spirits; for it cannot be adapted to any word in which there is any harshness of sound, or in which there is a concurrence of consonants of difficult pronunciation, nor in which there is any idea that originates in scientific notions; wherefore they seldom flow into speech otherwise than by affections, which, like a flowing stream, or a tender aura, give a softness to the expressions. The speech of spirits who are intermediate between the celestial and spiritual is sweet, flowing like the most soft and gentle breezes, soothing the recipient organs, and softening the very expressions; it is also quick and determinate. The flowing and agreeable style of their speech arises from the circumstance, that the celestial good prevailing in their ideas is of such quality, and from the entire agreement between their speech and their thought; for every thing in the other life that is sweet and harmonious derives that character from goodness and charity. The speech of the spiritual is also fluent, but not so soft and tender; and it is these chiefly who speak.*

1760. *With wicked geni there is also a fluent speech; but it is fluent only to the outward hearing, being inwardly harsh and grating, as proceeding from a pretence of goodness, without any real affection for it. There is also amongst them a speech which is not fluent, wherein the dissent of the thoughts is perceived as something secretly creeping along within it.*

1761. *There are spirits who do not flow into the speech in a fluent way, but by vibrations and reciprocations as it were linear, more or less acute; these not only flow in with speech but also with a reply. They are such as, for various reasons, reject the interior things of the Word, regarding man as their organ, and as of no account, whilst they care only for themselves.*

1762. *There are spirits who do not speak, but expressed their meaning by changes induced on my face; and they represented*

their ideas in so lively a manner, that their thought thus appeared as it were in a form. This was affected by variations around the region of the lips, extending thence into the face; and also around the eyes, whilst they communicated the interior sentiments of their minds; around the left eye, whilst they communicated principles and affections of truth, but around the right eye whilst they communicated principles and affections of goodness.

1763. *I have also heard the simultaneous speech of several spirits together: it was undulatory like a volume [of smoke or vapor], flowing into the brain with various determinations. I have heard likewise the speech of certain spirits which has a quadruplicate termination, like the tone and sound of the threshing of corn: these spirits are separated from others, and cause a pain in the head like the drawing of a syringe. I have heard others, who spake with a sonorous voice, but yet as if inwardly in themselves; still, however, so as to strike the organ of hearing like speech. There were others who spake by an egurgitation of words as if from the belly; these are such as do not attend at all to the meaning of what is spoken, but are driven to speak by others. I have heard some who spoke in a hoarse, split kind of tone; they apply themselves to the left side under the elbow, and also to the left ear. There were others who could not speak in a sonorous manner, but like persons afflicted with a hoarseness; these were such as for bad ends draw out the secrets of others, by insinuating themselves into their good graces. There are spirits of small stature, who, though few in number, still speak as a great multitude, and in a tone like thunder: I heard them over my head, and supposed there was a multitude of them; but then one of them came to me, on the left side beneath the arm, and spoke in like manner with a voice like thunder: he went away also and did the same: but whence such spirits come, by the divine mercy of the Lord, will be shown elsewhere. These kinds of speech, however, are rare. What is wonderful, the things spoken by spirits are heard as plainly in respect to depth and clearness of sound, by those whose interior organs of hearing are open, and also by spirits themselves, as the things spoken by men on earth; but by those whose interior organs are not open, they are not heard in the least.*

1764. *Once, also, some spirits discoursed with me by mere visual representatives, such as flames of various colors, luminous appearances, clouds ascending and descending, different kinds of small houses and stages, articles of furniture, persons differently clothed, and several other things; which were all significative, from which alone their meaning might be collected.*

GENESIS.

CHAPTER THE FIFTEENTH.

OF THE SACRED SCRIPTURE, OR WORD, AS HAVING STORED WITHIN IT DIVINE THINGS, WHICH ARE MADE MANIFEST TO GOOD SPIRITS AND ANGELS.

1767. *THE Word of the Lord, when it is read by a man who loves it, and who lives in charity, and even by a man who in simplicity of heart believes what is written, having formed no principles contrary to the truth of faith contained in the internal sense, is displayed by the Lord to the angels with such beauty, and with such pleasantness, accompanied also with representatives, and this with an inexpressible variety according to the whole state of the angels at the time, that every particular is perceived as if it had life. This is the life that is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is of such a nature, that, although it appears rude in the letter, yet within it are stored things spiritual and celestial, which are made manifest to good spirits and angels, when it is read by man.*

1768. *That the Word of the Lord is thus displayed to the good spirits and angels, has been granted me both to hear and see; wherefore it is permitted to relate the experience with which I have been favored on such occasions.*

1769. *A certain spirit came to me not long after his decease, which I was able to conclude from this circumstance, that as yet he knew not that he was in the other life, imagining that he still lived in the world. It was perceivable that he had been devoted to the pursuits of study, concerning which I discoursed with him; but then suddenly he was taken up on high; which surprised me, and led me to suspect that he was of a high aspiring temper, for such are wont to be carried up aloft; or that he supposed heaven to be a great height above, for such also are wont to be taken up on high, in order to convince them, that heaven does not consist in what is high, but in what is internal. Presently, however, I perceived that he was taken up amongst the angelic spirits who are in front, a little to the right, in the first entrance into heaven. From this situation he afterwards discoursed with me, saying, that he saw things of such sublimity as no human comprehension could conceive. I was reading at the time the first chapter of Deuteronomy, concerning the Jewish people, and the spies that were sent to explore the land of Canaan, its products and inhabitants; and as I read, he said, that he perceived none of the*

things contained in the literal sense, but only those contained in the spiritual sense, and that these were wonderful beyond description. This was in the first entrance of the heaven of angelic spirits; what wonders then must have been perceived in that heaven itself? and what in the heaven of angels? Certain spirits who were with me at the time, and who before could not believe that the Word of the Lord was of such a nature, began now to repent of their incredulity, and said, in that state, that they believed, because they heard the other spirit say that he had heard, and seen, and perceived, that the Word was so full of wonders. But other spirits still persisted in their unbelief, and said that it was not so, but that all was mere fancy; wherefore these likewise were suddenly taken up, and from their elevated situation they discoursed with me, and confessed, that it was very far from fancy, for that they really perceived it to be so, and this with a more exquisite perception than that of any of the senses which we enjoy in the material body. Presently, others also were taken up into the same heaven, and amongst them one whom I was acquainted with during his life in the body; who bore the same testimony, saying, amongst other things, that he was too much astonished at the glory of the Word in its internal sense to be able to describe it. Being melted with tender compassion for men's unbelief, he added, that it was wonderful how they could remain so totally ignorant of the internal things of the Word. He said, moreover, that from his state of elevation he was able to penetrate thoroughly into my thoughts and my affections, in which he perceived more things than he could express; such as causes, influxes, the origins thereof, and how the ideas were mixed with earthly things; observing, that they were to be altogether separated; with many other particulars.

1770. Twice afterwards, I saw others taken up into another heaven amongst angelic spirits, who from that station discoursed with me, whilst I read the third chapter of Deuteronomy from beginning to the end. They said that they had a perception only of the interior sense of the Word; at the same time affirming, that there was not a single tittle but what contained a spiritual sense most beautifully cohering with the rest; and further, that names also signified things. Thus they, likewise, were confirmed in the truth; because they before had not believed that all things in the Word, to the minutest particulars, were inspired by the Lord. They were even desirous of confirming this to others by oath: but it was not permitted.

1771. Certain spirits also were in unbelief concerning the Word of the Lord, as containing within its bosom such wonderful things; for, in the other life, spirits retain the same unbelief as they had during their life in the body, and it is only dissipated by means provided of the Lord, and by lively experiences. Wherefore, whilst I was reading some Psalms of David, their interior

intuition or mind was opened, but, however, without their being themselves taken up amongst angelic spirits: they then perceived the interior things of the Word in those Psalms; and in their astonishment they said, that they never could have believed any thing like it. The same part of the Word was at the same time heard by several other spirits, who all apprehended it after a different manner: with some it filled the ideas of their thought with many pleasant and delightful perceptions, and thus with a kind of life, according to the capacity of each, and at the same time with an efficacy which penetrated even to the inmost recesses of their souls: which with some was so powerful, that they seemed to themselves to be elevated towards the interiors of heaven, and thus nearer and nearer to the Lord, in proportion as they were affected with truths and the goodnesses therewith conjoined. The Word was at the same time brought to some spirits, who had no comprehension of its internal sense, but only of its external or literal sense; to whom it appeared as a dead letter without life. Hence it was evidently shown what the nature and quality of the Word is when the Lord vivifies it, viz., that it is of such efficacy as to penetrate even to the inmost recesses of the soul; and what its nature and quality is when the Lord does not vivify it,—that in this case it is a mere letter, with scarcely any life to animate it.

1772. By the divine mercy of the Lord, it has also been granted me, in like manner, to see the Word of the Lord in its beauty in the internal sense, and this frequently, not as when the words are explained singly as to their internal sense, but so as to see the whole contents, generally and individually, in one connected series; which may be called seeing a celestial paradise out of an earthly one.

1773. Spirits, who, during the life of the body, had been delighted with the Word of the Lord, have in the other life a certain agreeable celestial warmth, which it was also given me to perceive sensibly. This warmth, on communication from those who had but enjoyed some degree of this delight, seemed to me as a vernal heat, beginning from the region of the lips, and diffusing itself about the cheeks, and hence even to the ears; ascending also to the eyes, and descending towards the middle region of the breast. With those who had been affected with more of this delight, and had entered into the interior things of the Word, which the Lord himself had taught, the warmth, on communication, was of an interior nature, beginning from the breast, and ascending thence towards the chin, and descending towards the loins. Where the delight and affection had been still greater, the warmth was still more inwardly delightful, and more vernal, ascending upwards from the loins towards the breast, and thence diffusing itself through the left arm to the hand. I was informed by the angels that this is really the case, and that the sensation of such warmth is occasioned by the approach of such spirits, although they them-

selves are insensible of it, by reason that they are in it; just as infants, children, and young people, are insensible of the bodily warmth which they enjoy above persons of mature and old age, because they are in it. I was also made sensible of the warmth communicated from those, who were delighted indeed with the Word, but were not solicitous about the understanding of it: this was perceived in the right arm only. In regard to warmth itself, evil spirits, by their artifices, can also produce it, and communicate it to others, and give it a semblance of that which is genuine and delightful; it is, however, only an external warmth without any origin in things internal: it is such as attends putrefaction, and turns substances into excrementitious refuse; as is the case with the warmth of adulterers, and of those who are immersed in unclean voluptuous pleasures.

1774. There are spirits who have no inclination to hear any thing concerning the interior things of the Word, even though they have a capacity to understand them. These are principally such as have placed merit in their works, and who, in consequence, have done good from motives of self-love or the love of the world, or with a view to obtain rank or wealth, and the reputation thence resulting, thus not with a view to the Lord's kingdom. Such, in the other life, desire more than others to enter into heaven, but still they remain out of heaven; for they are unwilling to be instructed in the knowledges of truth, and thereby to be principled in the affection of good, interpreting the sense of the Word, as derived from the letter, according to their fancy, and deducing thence such doctrines as favor their evil lusts. Spirits of this sort were represented by an aged woman, having an uncomely countenance of snowy paleness, with irregular features, so as to appear deformed: whereas they who admit and love the interior things of the Word, were represented by a young female in the first bloom of virgin beauty, or in the flower of youth, handsomely apparelled, and adorned with chaplets and celestial ornaments.

1775. I have frequently discoursed with spirits concerning the Word, and the necessity that, by the Divine Providence of the Lord, some revelation should exist: for a revelation, or Word, is the common vessel receptive of things spiritual and celestial, and thus effective of conjunction between heaven and earth, which otherwise would have been in a state of disjunction, to the utter ruin and destruction of the human race. Add to this the expediency of the manifestation of heavenly truths for the instruction of man, since he is born for the heavenly state, and is designed, after death, for the society of heavenly beings; for the truths of faith are the laws of order in that kingdom, in which man is destined to live for ever.

1776. It may seem a paradox, nevertheless it is most true, that the angels have a clearer and a fuller understanding of the internal sense of the Word, when it is read by little boys and

girls, than when it is read by grown up persons who are not principled in faith grounded in charity: the reason is, as I have been informed, because little children are in a state of mutual love and innocence, consequently their receptive vessels are extremely tender and almost of a celestial nature, so as to be pure faculties of reception, which therefore are capable of being disposed by the Lord for the purpose, although this does not come to their perception, except by a certain sensation of delight suitable to their state and genius. The angels say, that the Word of the Lord is a dead letter, but that it is vivified in the reader by the Lord, according to the faculty of each individual, and that it becometh alive according to his life of charity and state of innocence; which takes place with endless variety.

1777. This subject will be continued at the end of this chapter.

CHAPTER XV.

1. AFTER these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great recompence.

2. And Abram said, Lord Jehovah, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus.

3. And Abram said, Behold, to me thou hast not given seed, and, lo, a son of mine house is mine heir.

4. And, behold, the word of Jehovah came unto him, saying, He shall not be thine heir; but he that shall come forth out of thine own bowels, he shall be thine heir.

5. And he brought him forth abroad, and said, Look, I pray, towards heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in Jehovah: and he imputed it to him for righteousness.

7. And he said unto him, I am Jehovah, who brought thee out of Ur of the Chaldeans, to give thee this land to inherit it.

8. And he said, Lord Jehovah, whereby shall I know that I shall inherit it?

9. And he said unto him, Take thee a heifer of three years' old, and a she-goat of three years' old, and a ram of three years' old, and a turtle-dove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst, and laid each part one against the other: and the birds he did not divide.

11. And the fowls came down upon the bodies, and Abram drove them away.

12. And when the sun was about to go down, a deep sleep fell upon Abram, and, lo, a terror of great darkness fell upon him.

13. And he said unto Abram, In knowing do thou know, that thy seed shall be a stranger in a land not theirs, and shall serve them; and they shall afflict them four hundred years.

14. And also the nations whom they shall serve, I will judge: and afterwards shall they come out with great substance.

15. And thou shalt come to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall return hither: for the iniquity of the Amorites is not yet consummated.

17. And it came to pass that the sun went down, and there was thick darkness; and behold a furnace of smoke, and a torch of fire, which passed between those pieces.

18. In that day Jehovan made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates;

19. The Kenite, and the Kenizzite, and the Kadmonite,

20. And the Hittite, and the Perizzite, and the Rephaim,

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

THE CONTENTS.

1778. THE subject of the present chapter, in its internal sense, is a continuation of what relates to the Lord, after in his childhood he had endured the most grievous temptation-combats, which were excited against the love cherished by him towards the whole human race, and in particular towards the church: wherefore, being anxious about the future state of the church, a promise was made him; but it was shown at the same time what the state of the church would be towards its end, when it should begin to expire; still however that a new church should revive in place of the former, and should cause an immense increase to the heavenly kingdom.

1779. The Lord's consolation, after his temptation-combats spoken of in the preceding chapter, is described, verse 1.

1780. The Lord complains concerning the church, that it was merely external, verses 2, 3. A promise is made concerning an internal church, verse 4. And concerning its multiplication, verse 5. That the Lord is righteousness, verse 6. And that to him alone belongs the kingdom in heaven and earth, verse 7.

1781. And whereas he was desirous to have an assurance

that the human race would be saved, verse 1, therefore it was shown him how the church is circumstanced, both in a general, specific, and particular view, verses 9—17.

1782. The young heifer, the she-goat, and the ram, are representative of the celestial things of the church; and the turtle-dove and young pigeon of its spiritual things, verse 9. The church on one part, and the Lord on the other, verse 10. That the Lord would dissipate evils and falsities, verse 11. But that still falsities would infest the church, verses 12, 13; from which it would be delivered, verse 14. Thus the Lord is comforted, verse 15. But that evils would gain possession, verse 16. And, finally, falsities and lusts would have entire dominion, verse 17. That then would come the Lord's kingdom, and a new church, the extension of which is described, verse 18. The falsities and evils thence to be expelled are the nations mentioned, verses 19, 20, 21.

THE INTERNAL SENSE.

1783. THE things contained in this chapter are, as was before observed, true historical facts. Thus it is true that Jehovah thus discoursed with Abram, and that the land of Canaan was promised to him for an inheritance; that he was commanded to take a young heifer, a she goat, a ram, a turtle-dove, and a young pigeon, and do with them as is here described; that fowls descended upon the carcasses; that a deep sleep fell upon him, and in his sleep a terror of darkness; that when the sun was set, there appeared to him as it were a furnace of smoke, with a torch of fire between the pieces; together with the other circumstances recorded in the chapter. These are true historical facts: but still, both in general and in particular, even to the most minute circumstance, they are representative, and the words by which they are described, even to the smallest tittle, are significative; that is, in all the things recorded, both collectively and individually, there is an internal sense. For the whole contents of the Word, both in the whole and in each particular, are inspired, and consequently they must needs have a celestial ground or origin, that is, they must needs be the repositories of celestial and spiritual things; otherwise they could not be the Word of the Lord. These celestial and spiritual things are what are contained in the internal sense; and when this sense is manifest, the sense of the letter is obliterated, as if it did not exist; and so, on the other hand, when the attention is confined to the historical or literal sense alone, the internal sense is obliterated, as if there were no such thing.

The case herein is like that of heavenly light, and the light of this world, in their respective relation to each other : when heavenly light appears, the light of this world is as darkness ; as has been made known to me by experience ; and when any one is in the light of this world, the heavenly light, should it appear, would be as darkness. The like is true in regard to human minds : when a person regards human wisdom or sciences as everything, heavenly wisdom appears to him as something obscure, or even as nothing ; whereas, if he be principled in heavenly wisdom, human wisdom is to him as something of a common and obscure nature, which would be as darkness, unless it contained within it rays of heavenly light.

1784. Verse 1. *After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thine exceeding great recompence.* “After these words, the word of Jehovah came unto Abram in a vision,” signifies revelation made after the combats in childhood ; vision is the inmost kind of revelation, which is that of perception : “Fear not, Abram, I am thy shield,” signifies defence to be confided in against evils and falsities : “and thine exceeding great recompence,” signifies the end of victories.

1785. “After these words, the word of Jehovah came unto Abram in a vision.”—That hereby is signified revelation made after the combats in childhood, appears from the signification of words, also of the word of Jehovah unto Abram, and likewise from the signification of vision. By words, in the Hebrew tongue, are signified things, in the present case the things accomplished, namely, the Lord’s combats spoken of in the preceding chapter. The word of Jehovah unto Abram is nothing else than the Lord’s word with himself ; nevertheless, in his childhood, and in temptation-combats, when the two Essences were not as yet united in one, it could not appear otherwise than as revelation. When what is internal acts upon what is external, in states and moments when this is more remote, it cannot be otherwise presented. This is what is called the Lord’s state of humiliation.

1786. That vision is the inmost kind of revelation, which is that of perception, may appear from the nature of visions, which take place according to the state of those to whom they are exhibited. Visions presented to those whose interiors are closed, are altogether different from such as are manifested to those whose interiors are open. Thus, for example, when the Lord appeared to the whole congregation on Mount Sinai, that appearance was a vision which appeared differently to the people from what it did to Aaron, and differently to Aaron from what it did to Moses. So, again, the visions exhibited to the prophets were different from those which were shewn to Moses. There are several kinds of visions, of which, by the divine

mercy of the Lord, more will be said hereafter. Visions are the more perfect in proportion as they are more interior. In the Lord's case they were the most perfect of all; because he, on such occasions, had a perception of all things of the world of spirits and in the heavens, and enjoyed immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

1787. "Fear not, Abram, I am thy shield."—That by these words is signified defence to be confided in against evils and falsities, appears from the signification of a shield, of which we shall speak presently. These words, intimating that Jehovah is a shield and an exceeding great recompence, are words of consolation after temptations. All temptation is attended with some kind of despair, otherwise it is not a temptation; wherefore, also, consolation follows. Whosoever is tempted is brought into anxieties, which occasion a state of despair in regard to the end; and in this the combat of temptation essentially consists. He who is certain of victory is in no anxiety, and, of course, in no temptation. The Lord, who endured the most dreadful and cruel temptations of all, could not but be driven to states of despair, which he dispelled and overcame by his own power. This may appear plainly from his temptation in Gethsemane, of which it is thus written in Luke: "When he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (xxii. 40—44). And in Matthew: "He began to be sorrowful and very heavy; Then saith he unto them, My soul is exceeding sorrowful, even unto death. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou.—He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.—And he prayed the third time, saying the same words" (xxvi. 37—44). And in Mark: "He began to be sore amazed, and to be very heavy. And he said unto them, My soul is exceeding sorrowful, even unto death. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me! nevertheless, not what I will, but what thou wilt." And this he did a second and a third time (xiv. 33—41).

Hence may appear the nature and quality of the Lord's temptations, and that they were the most cruel and terrible that ever were endured, being attended with anguish from his inmost soul, operating even to the sweating of blood; as also, that he was then in a state of despair concerning the end and event; and that he was supported with consolations. These words, "I Jehovah am thy shield, and thy exceeding great recompence," involve, in like manner, consolation after the temptation-combats which were spoken of in the preceding chapter.

1788. That a shield signifies defence to be confided in against evils and falsities, appears without explication; for it is a customary form of speech, rendered familiar by use, to call Jehovah a shield and buckler. But what is specifically signified by a shield, may appear from the Word, viz., that, in respect to the Lord, it signifies defence, and, in respect to man, confidence in the Lord's protection. As war signifies temptations, (according to what was shewn above, n. 1664,) so all the arms used in war signify some particular belonging to temptation and to defence against evils and falsities, or against the diabolical crew who induce temptations, and act the part of the tempter; wherefore each kind of weapon or armour has a distinct signification peculiar to itself, whether it be a shield, a buckler, a helmet, a spear, a lance, a sword, a bow and arrows, or a breast-plate, concerning each of which, by the divine mercy of the Lord, more will be said hereafter. The reason why a shield, in respect to the Lord, signifies defence against evils and falsities, and, in respect to man, confidence in the Lord, is, because it was a piece of armour for the security of the breast, and by the breast is signified goodness and truth; goodness by reason of the heart being therein, and truth by reason of the lungs. That a shield has this signification appears in David: "Blessed be Jehovah my rock, who teacheth my hands to war, my fingers to fight; my goodness and my fortress, my high tower and my deliverer: *my shield, and he in whom I trust,*" (Psalm cxliv. 1, 2;) where to war and fight relate to temptations, and, in the internal sense, to the temptations of the Lord: a shield, in respect to Jehovah, is defence, and, in respect to man, is confidence, as evidently appears. So again: "O Israel, *trust thou in Jehovah*: he is their help and their *shield*. O house of Aaron, *trust in Jehovah*: he is their help and their *shield*. Ye that fear Jehovah, *trust in Jehovah*: he is their help and their *shield,*" (Psalm cxv. 9, 10, 11;) where the like is signified as above. So again: "Jehovah is my refuge and my fortress; my God, in him *will I trust*. He shall cover thee with his feathers, and under his wings *thou shalt trust*: his truth shall be thy *shield and buckler,*" (Psalm xci. 2, 4;) where a shield and buckler signify defence against falsities. Again: "Jehovah is my rock, and my fortress, and my deliverer; my God, my

rock, in whom I will trust ; my shield, and the horn of my salvation. He is a buckler to all them that trust in him," (Psalm xviii. 2, 30 ;) where the signification is the same as above. So again : "The righteous God trieth the hearts and reins. My shield is upon God who saveth the righteous in heart," (Psalm vii. 9, 10 ;) where a shield denotes confidence, Again : "Thou hast also given me the shield of thy salvation ; and thy right hand hath holden me up," (Psalm xviii. 35 ;) denoting confidence. Again : "The shields of the earth belong unto God : he is greatly exalted," (Psalm xlvi. 9 ;) in like manner denoting confidence. Again : "Jehovah God is a sun and a shield : Jehovah will give grace and glory : no good thing will he withhold from them that walk uprightly," (Psalm lxxxiv. 11 ;) denoting defence. So in Moses : "Happy art thou, O Israel : who is like unto thee, a people saved by Jehovah, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee," (Deut. xxxiii. 29 ;) where a shield denotes defence. As arms of war are mentioned in reference to those who are engaged in temptation-combats, so also are they spoken of in relation to those who assault and tempt. They then have a contrary signification, so that a shield thus applied denotes evils and falsities, by which the combat is waged, which are used as a defence, and in which confidence is placed ; as in Jeremiah : "Order ye the buckler and shield, and draw near to battle : harness the horses, and get up, ye horsemen, and stand forth with your helmets ; furbish the spears, put on the brigandines," (xli. 3, 4 ;) not to mention several other passages to the same purport.

1789. "And thine exceeding great recompence."—That by these words is signified the end of his victories, appears from the signification of recompence, as denoting the reward succeeding temptation-combats. This, in the present case, is the end for which he obtained his victories ; because the Lord never expected any reward of victory for himself. The reward of his victories was the salvation of the whole human race, out of love to whom he engaged in combat. Whosoever engages in combat from such a principle of love, does not require any reward for himself ; because that love is of such a nature, that it desires to give and transfer all its own to others, without wishing any thing for itself. Thus the salvation of the whole human race is here signified by the recompence.

1790. Verse 2. *And Abram said, Lord Jehovah, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus.* "Abram said, Lord Jehovah," signifies the Lord's perception : Abram is the interior man ; the Lord Jehovah is the internal in respect to the interior : "what wilt thou give me, seeing I go childless," signifies that there was no internal church : "and the steward of my house," sig-

nifies the external church : “ is this Eliezer of Damascus,” is the external church.

1791. “ Abram said, Lord Jehovih.”—That hereby is signified the Lord’s perception, may appear from this consideration, that the Lord had the inmost and most perfect perception of all. This perception, as has been stated above, was a sensation and perceptive knowledge of all things which were doing in heaven, and was a continual communication and internal conversation with Jehovah, which none ever had but the Lord alone. This is what is meant in the internal sense by Abram’s speaking to Jehovah, and thus it was represented by Abram when he discoursed with Jehovah. The like is signified wherever the expression occurs, that “ *Abram said to Jehovah.*”

1792. “ That Abram is the interior man, or that Abram represented the Lord’s interior or rational man, has been observed above. What the Lord’s interior man is, was shewn in the foregoing chapter.

1793. That the Lord Jehovih is the internal man in respect to the interior, appears from what has been already said concerning the Lord’s internal man, viz., that it was Jehovah himself, of whom he was conceived, and whose only Son he was ; to whom the humanity of the Lord became united, after he had purified, by temptation-combats, the maternal humanity, or that which he derived from the mother. In the Word, frequent mention is made of the Lord Jehovih, yea, wheresoever Jehovah the Lord is spoken of, he is called, not Lord *Jehovah*, but Lord *Jehovih*; and he is especially so called where the subject treated of is concerning temptations ; as in Isaiah : “ Behold, the *Lord Jehovih* will come with strong hand, and his arm shall rule for him ; behold his *recompence* is with him, and his work before him. He 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 give suck,” (xl. 10, 11 ;) where the Lord Jehovih coming with strong hand denotes victory in temptation-combats, and his arm ruling for him denotes it to be derived from his own power : what the recompence is, which was spoken of in the foregoing verse, is here declared, viz., that it is the salvation of the whole human race ; which is what is meant by his feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that give suck ; all which are operations of inmost or divine love. Again, in the same prophet : “ The *Lord Jehovih* hath opened mine ear ; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my face from shame and spitting ; for the *Lord Jehovih* will help me. Behold, the *Lord Jehovih* will help me,” (l. 5, 6, 7, 9 ;) where the subject

treated of is manifestly concerning temptations. Not to mention other passages to the same purport.

1794. "What wilt thou give me, seeing I go childless."—That by these words is signified that there was no internal church, may appear from the signification of going childless. To walk or go, in the internal sense, is to live, as was shewn above, n. 519: but to be childless is to be without seed or posterity; on which subject more is said in the following verses, 3, 4, 5; where it is explained what is meant by being childless, or without seed.

1795. "And the steward of my house."—That by these words is signified an external church, appears from the signification of the steward of a house in the internal sense, that is, in respect to the church. An external church is called the steward of the house, when the internal church itself is considered as the house, and the Lord as the father or master of the family. Just so is the external church circumstanced; for all stewardship appertains to the external of the church; as the administration of ceremonies, and of many things relating to the service of the sacred edifice and of the church itself, that is, of the house of Jehovah, or of the Lord. The external things of the church, without the internal, are of no account, but from the internal they derive their value and their quality. The case herein is like that of man, whose external or corporeal part is in itself a sort of mere nullity, unless it be animated and vivified by an internal principle. Such therefore as is his internal, such is the external; or such as the intention and mind are, such is the estimation of all the words and actions which exist by the external or corporeal part: it is the heart and its qualities, not mere words and gestures, which constitute the man. The same is true in respect to the church. Nevertheless, the externals of the church, like the externals of a man, are of use to provide subordinately, and to administer, so that, like the external or corporeal man, in regard to the internal, which is the house, they may be called a steward or administrator. Hence it is evident what is meant by being childless, viz., that there was no internal of the church, but only an external; as was the case at that time whereof the Lord complained.

1796. "Is this Eliezer of Damascus."—That hereby is signified an external church, appears from what has been just observed, and also from the signification of Damascus. Damascus was the capital of Syria, where were remains of worship as practised in the ancient church, and whence came Eber, or the Hebrew nation, amongst whom there existed only the external of the church, as was said above, n. 1238, 1241; consequently there existed in that country only the stewardship of the house. That in what is here related there is somewhat of the despair,

consequently of the temptation, experienced by the Lord, appears from the words themselves; and also from the consolation which follows concerning an internal church.

1797. Verse 3. *And Abram said, Behold, to me thou hast not given seed: and lo, a son of my house is my heir.* “And Abram said, Behold, to me thou hast not given seed,” signifies that there was no internal of the church, which is love and faith: “and lo, a son of my house is my heir,” signifies that there would only be an external in the Lord’s kingdom.

1798. “And Abram said, Behold, to me thou hast not given seed.”—That by these words is signified that there was no internal of the church, appears from the signification of seed, as denoting love and faith, concerning which see above, n. 255, 256, 1025; and from the signification of an heir in what follows. That love, and faith originating therein, form the internal of the church, has been stated and shewn above. By the faith which constitutes the internal of the church, is meant no other than such as belongs to love or charity, that is, such as is derived from love or charity. Faith, in a general sense, is every doctrinal principle of the church; but doctrinals, separate from love or charity, do by no means constitute the internal of the church, since as they are mere matters of science appertaining to the memory, and have place with the worst of men, yea, even with infernals; whereas doctrinals which are derived from charity, or which belong to charity, are constituent of the internal of the church, since such doctrinals belong to the life. It is life that is the internal of all worship, and consequently every doctrinal which flows from the life of charity. Such are the doctrinals which belong to that faith which is here understood. That this is the faith which is the internal of the church, may appear from this single consideration; that whosoever has the life of charity, knows all things appertaining to faith. Only examine all doctrinals as to their real nature and quality; are they not all precepts of charity, consequently of a faith derived from charity? To instance only the commandments of the decalogue, the first of which enjoins the worship of the Lord God: whosoever has the life of love or charity, he worships the Lord God, because this is his life. So in the commandment which enjoins the observation of the sabbath: whosoever is in the life of love, or in charity, sacredly observes the sabbath; for nothing is more delightful to him than to worship the Lord, and to glorify him every day. So again in regard to the commandment: “Thou shalt not commit murder:” this is altogether a precept of charity, since he who loves his neighbor as himself, shudders at the thought of doing him any injury, and much more of murdering him. In like manner as to the commandment, “Thou shalt not steal:” whosoever has the life of charity, is more ready to give to his neighbor than to take any thing

from him. So with the commandment, "Thou shalt not commit adultery:" he who is in the life of charity, would rather act as a guardian of his neighbor's wife against the evil designs of others, than be a violator of her innocence himself; regarding adultery as a crime against conscience, and such as destroys conjugal love and its obligations. To covet also what belongs to another, as finally forbidden in the decalogue, is directly opposite to the temper and disposition of those who are principled in the life of charity; for it is the nature of charity to wish to impart good to others from itself, and out of what is its own, thus on no account, to covet what belongs to them. These are the commandments of the decalogue, which are exterior doctrinals of faith, and which, with those who are in charity and in the life thereof, are not retained only as matters of science in the memory, but are laid up in the heart, and are inscribed on the inner man, since all such are in charity, and in its essential life. Not to mention other things composing points of doctrine; which they are in like manner acquainted with from charity alone, because they live according to a conscience of what is right. Such, also, in cases where they do not so well understand, and are not able to determine what is right and true, yet believe in simplicity, or out of a simple heart, that it is so, because the Lord has said it; and whosoever thus believes does not incur guilt, although what he believes be not true in itself, but only an apparent truth. As for example: if he believes that the Lord is angry, that he punishes, that he leads into temptation, and the like; or if he believes that the bread and wine in the holy supper are somewhat significative; or that the flesh and blood of the Lord are somehow present therein in the way that they explain it; it is of no consequence whether they affirm the one or the other: although there are few who think of the latter; and if they do, provided it be in simplicity of heart, because they have been so instructed, and they still live in charity, it does them no injury. Such persons, when they hear that the bread and wine in the holy supper, in the internal sense, signify the Lord's love towards the whole human race, and the things appertaining to love, with the reciprocal love of man towards the Lord and his neighbor, they instantly believe it, and rejoice that it is so. But the case is otherwise with those who are principled in mere doctrinals, and not in charity: these dispute on every subject, and condemn all, without distinction, whose sentiments, or, as they term it, *belief*, do not accord with their own. Hence it may appear to every one, that love to the Lord and charity towards our neighbor, constitute the internal of the church.

1799. "And lo, a son of my house is my heir."—That by these words is signified, that there would only be an external in the Lord's kingdom, appears from the signification of an

heir, and of inheriting, in the internal sense. To become an heir or to inherit, signifies life eternal in the Lord's kingdom. All who are in the Lord's kingdom are heirs, for they live by virtue of the life of the Lord, which is a life of mutual love; and hence they are called sons. The Lord's sons or heirs are all who are in his life, because their life is from him, and they are born of him, that is, are regenerate. They who are born of any one are his heirs; consequently, all who are born again of the Lord are his heirs; for then they receive the life of the Lord. There are in the Lord's kingdom such as are external, such as are interior, and such as are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third heaven, are internal. Those who are external are not so near of kin, or so nigh, to the Lord, as those who are interior; nor are the interior so near of kin, or so nigh, to the Lord, as those who are internal. The Lord, out of his divine love, or mercy, is desirous to have all near to himself, and that they should not stand without, that is, in the first heaven, but he is desirous that they should be in the third heaven, and, if it were possible, not only with himself, but in himself. Such is the nature of divine love, that is, of the love of the Lord. Since, therefore, the church at that time was only in externals, he here complains, saying, "Lo, a son of my house is my heir," by which is signified, that thus there would only be an external in his kingdom. But consolation follows, and a promise concerning internals, in the succeeding verses. What is meant by the external of the church has been explained before, n. 1083, 1098, 1100, 1151, 1153. Doctrinals alone do not constitute the external, much less the internal of the church, as was shewn above; nor do they serve to distinguish churches before the Lord: but this is effected by a life according to doctrinals, all which, if they are true, regard charity as their fundamental; for what is the end and design of doctrinals but to teach how man should live? The several churches in the christian world are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants;* with many others. This distinction of names arises solely from doctrinals, and would never have had place, if the members of the church had made love to the Lord, and charity towards their neighbor, the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience, whilst it would be the language of their hearts, that he is a true Chris-

* On the continent, the *Reformed* is a title of the Calvinists: the Lutherans take that of *Evangelicals*.—*Edit.*

tian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The ancient church which existed immediately after the flood, although dispersed over several kingdoms, was of such a character; so that, notwithstanding they differed much from each other in respect to doctrinals, they still made charity the principal thing, and regarded each other's worship, not from the doctrinals of faith, but from the charity of life which entered into it. This is meant by what is said of that church, Gen. xi. 1; that "they had all one language, and their words were one," concerning which, see n. 1285.

1800. Verse 4. *And beho'd, the word of Jehovah came unto him, saying, He shall not be thine heir, but he that shall come forth out of thine own bowels, he shall be thine heir.* "Behold, the word of Jehovah came unto him," signifies, an answer: "saying, He shall not be thine heir," signifies, that what is external shall not be the heir of his kingdom: "but he that shall come forth out of thine own bowels," signifies, those who are principled in love to him, and towards their neighbor: "he shall be thine heir," signifies, that they shall be made heirs.

1801. "Behold, the word of Jehovah came unto him."—That hereby is signified an answer, implying, that there should not be a mere external of the church, but that there should be an internal, appears from what follows. This word of Jehovah, or answer, is the consolation.

1802. "Saying, He shall not be thine heir."—That hereby is signified that what is external should not be heir of his kingdom, appears from the signification of being heir, or of inheriting, spoken of above. It is not the external, but the internal, which is heir of the Lord's kingdom: the external is indeed so likewise, but then it is by the internal. for then they act as one. For the better conceiving of this it is to be observed, that all who are in the heavens, they who are in the first heaven, as well as they who are in the second, or in the third,—that is, they who are external, as well as they who are interior, and they who are internal, are heirs of the Lord's kingdom, since they all constitute one heaven. Things internal and things external have the same relation to each other, and are alike circumstanced, in the heavens as with man. The angels who are in the first heavens are subordinate to the angels who are in the second, and these to the angels in the third; but this subordination is not as of rule or authority, but it is, as in man, an influx of things internal into things external. For there is an influx of life from the Lord, through the third heaven into the second, and through the second into the first, and this by order of succession, beside

the Lord's immediate influx into all the heavens. The inferior or subordinate angels do not know that this is the case, unless it is given them by the Lord to reflect upon it; consequently their subordination is not like that of rule or authority. In proportion as an angel of the third heaven possesses the internal principle, he is an heir of the Lord's kingdom; and the case is the same with an angel of the second heaven, and likewise with an angel of the first heaven. It is the internal principle which constitutes an heir. The interior angels have more of this internal principle than the exterior angels; wherefore they are nearer to the Lord, and are heirs in a higher degree. This internal principle is love to the Lord and charity towards the neighbor: according therefore to the measure they possess of love and charity, they are sons, or heirs; for according to this they are partakers of the Lord's life. But it is not possible for any one to be raised up from the first, or external heaven, into the second, or interior heaven, before he is instructed in the good things of love and the truths of faith, his capacity of being so raised up, and admitted amongst angelic spirits, being in proportion to such instruction; and the same observation applies to angelic spirits, before they can be raised up or admitted to the third heaven amongst angels. By instruction the interiors are formed, and by them the internals, and are adapted to the reception of the good things of love and the truths of faith, and thus to the perception of goodness and truth. No one can apprehend by perception what he does not know and believe; consequently, no one can be gifted with the faculty of perceiving the good of love and the truth of faith, except by knowledges, by which he may become acquainted with the nature and quality of such good and truth. All, therefore, even infants, must of necessity be instructed, before they can be admitted into the Lord's kingdom. But infants receive instruction readily, being tainted with no principles of falsity; nevertheless, they are only instructed in general truths, the reception of which is attended with the perception of things innumerable. The case in this respect is like that of a person, who is persuaded of any truth in the general: in consequence of such persuasions, he easily, and as it were of himself, or spontaneously, imbibes the particulars of that general truth, and the singulars of each particular; for, being affected with the general truth, he is thence affected also with the particulars and singulars of the same truth, which tend to its confirmation: for these enter with delight and satisfaction into the general affection, and thus continually perfect it. These are the internal things, on account of which they who possess them are called heirs, or through which they are capable of inheriting the Lord's kingdom: and they first commence to be heirs, or to enter on this inheritance, when they are principled in the affection of good, that is, in mutual love,

to which they are introduced by the knowledges of goodness and truth, and the affections thereof. According to the degree in which they are principled in the affection of good, or in mutual love, they are heirs, or inherit; for mutual love is the veriest vital principle itself, which they receive from the Lord's essence, as from their father. This may appear further from what follows presently at verse 5.

1803. "But he that shall come forth out of thine own bowels."—That by these words are signified those who are principled in love to the Lord, and in charity towards their neighbor, may appear from the signification of the bowels, and of coming forth out of the bowels, as denoting to be born, and in the present case as denoting those who are born of the Lord. They who are born of the Lord, that is, who are regenerated, receive the Lord's life. The Lord's life, as already observed, is divine love, that is, love towards the whole human race, consisting in the will, if possible, to save all eternally. They who have not the Lord's love, that is, who do not love their neighbor as themselves, have not in any respect the Lord's life; consequently they are in no respect born of him, or come forth out of his bowels, wherefore they cannot be heirs of his kingdom. Hence it is evident, that by coming forth out of the bowels, in the internal sense, are hereby signified those who are principled in love to the Lord, and in love towards their neighbor; as in Isaiah: "Thus saith Jehovah thy Redeemer, the Holy One of Israel; I am Jehovah thy God, that teacheth thee to profit, that leadeth thee by the way that thou shouldst go. O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and *they that came forth of thy bowels* as the gravel thereof," (xlvi. 17, 18, 19;) where seed as the sand denotes good, and *they that come forth of the bowels* as gravel denotes truth; consequently, by these expressions are signified those who are principled in love, for such alone are in the love of goodness and truth. Moreover, bowels, in the Word, signify love, or mercy, by reason that the bowels or inward parts, belonging to generation, especially the mother's womb, represent and thence signify chaste conjugal love, and love towards infants thence derived; as in Isaiah: "The sounding of *thy bowels* and of *thy mercies* towards me, are they restrained?" (lxiii. 15.) And in Jeremiah: "Is not Ephraim my dear son? Is not he a pleasant child? Therefore *my bowels* are troubled for him; *I will surely have mercy* on him," (xxxii. 20.) Hence it appears, that love itself, or mercy itself, and the Lord's compassion towards mankind, are the things which, in the internal sense, are signified by bowels, and by coming forth of the bowels: consequently, by those that come forth of the bowels, are signified those who are principled in love

That the Lord's kingdom consists in mutual love, may be seen above, n. 548, 549, 684, 693, 694.

1804. "He shall be thine heir."—That hereby is signified that they shall be heirs who are principled in love, appears from the signification of an heir, spoken of above.

1805. Verse 5. *And he brought him forth abroad, and said, Look, I pray, towards heaven, and number the stars, if thou be able to number them : and he said unto him, So shall thy seed be.* "He brought him forth abroad," signifies the vision of the interior man, which from things external sees things internal : "and said, Look, I pray, towards heaven," signifies a representation of the Lord's kingdom in a view of the universe : "and number the stars," signifies a representation of the principles of goodness and of truth in a view of the stars : "if thou art able to number them," signifies the fructification of love, and the multiplication of faith : "and he said unto him, So shall thy seed be," signifies the heirs of the Lord's kingdom.

1806. "He brought him forth abroad."—That by these words is signified the vision of the interior man, which from things external sees things internal, may appear from the signification of bringing forth abroad, and at the same time from what follows. Things internal are brought forth, when any one with his bodily eyes surveys the starry heaven, and thence is led to think of the Lord's kingdom. Whensoever man beholds any objects with his eyes, and, while he sees them, in a manner does not see them, being led thereby to see or think of things appertaining to the church, or to heaven, then the interior sight, that is, the sight of his spirit or soul, is brought forth abroad. The eye itself, properly speaking, is nothing else but the sight of man's spirit brought forth abroad, and this principally with a view, that from things external he may see things internal, that is, that from objects in the world he may be led continually to reflect on the things that are in the other life ; since it is for the sake of that life that he lives for a time in the world. Such was the sight of the members of the most ancient church ; such is the sight of the angels attendant on man ; and such also was the sight of the Lord.

1807. "And he said, Look, I pray, towards heaven."—That these words signify a representation of the Lord's kingdom in a view of the universe, appears from the signification of heaven. Heaven, in the Word, in the internal sense, does not signify the heaven or sky which is apparent to the eyes of the body, but the kingdom of the Lord universally and particularly. He who looks at things internal from those that are external, when he views the heavens or sky, does not think at all of the starry heaven, but of the angelic heaven : when he beholds the sun, he does not think of the sun, but of the Lord, as being the sun of heaven ; and so when he sees the moon, and the stars

also ; yea, when he beholds the immensity of the heavens, he does not think of material immensity, but of the immense and infinite power of the Lord : so also in other instances, since there is nothing but what is representative. He likewise regards earthly objects in the same view : thus, when he beholds the first dawn of the morning light, he does not think of the day-dawn, but of the rise of all things from the Lord, and their progression to the full day of wisdom ; in like manner, when he looks on gardens, shrubberies, and beds of flowers, his eye is not confined to any particular tree, its blossom, leaf, or fruit, but he is led to a contemplation of the celestial things represented by them, neither does he behold only the flowers, their beauties and elegancies, but is led to regard also the things which they represent in the other life ; for there is not a single object existing in the sky or in the earth, which is beautiful and agreeable, but what is in some way representative of the Lord's kingdom ; concerning which subject see what was said above, n. 1632. This is looking towards heaven ; by which is signified a representation of the Lord's kingdom in a view of the universe. The ground and reason why all things in the heavens or sky, and on the earth, both collectively and individually, are representative, is, because they originally existed, and do continually exist, that is, subsist, from an influx of the Lord through heaven. The case in this respect is like that of the human body, which exists and subsists by its soul ; wherefore all things in the body, both collectively and individually, are representatives of its soul : the soul is in the uses and ends regarded, but the body is in the execution of such uses and ends. In like manner, all effects whatsoever are representative of the uses which are their causes : and the uses are representative of the ends which are their first principles. They who are in divine ideas never confine their sight to mere external objects, but continually, from them and in them, behold things internal ; and internal things are, most essentially, those of the Lord's kingdom : consequently, these are in the veriest end of all. The case is similar in regard to the Word of the Lord : they who are in divine ideas never regard the Word of the Lord from the letter, but consider the letter, and the literal sense, as representative and significative of the celestial and spiritual things appertaining to the church and to the Lord's kingdom. With them the literal sense is only an instrumental medium of leading the thoughts to such subjects. Such was the sight of the Lord.

1808. "And number the stars."—That these words signify a representation of the principles of goodness and of truth in a view of the stars, appears from what has been already said ; and also from the representation and signification of stars as denoting principles of goodness and truth. Stars are frequently mentioned in the Word, and constantly signify principles of goodness

and truth, and, in a contrary sense, evil and falsity ; or, what is the same thing, they signify angels, or societies of angels, and also, in a contrary sense, evil spirits and their fellowships : when they signify angels, or societies of angels, then they are fixed stars, but when they signify evil spirits and their fellowships, then they are wandering stars, which have frequently been seen. That all things, both in heaven and on earth, are representative of celestial and spiritual things, may appear plain from this circumstance : that similar things to what appear in the visible heavens and earth, are also manifested visibly in the world of spirits, and this as distinctly and evidently as in open day, and yet they are nothing but representatives. Thus, when the starry heaven appears, and fixed stars in it, it is instantly known that they signify principles of goodness and truth ; and when wandering stars appear, it is instantly known that they signify evils and falsities : from the very twinkling and sparkling of the stars it appears also what is their nature and quality : not to mention numberless other similar cases. Hence whosoever is disposed to think wisely, may know whence is the origin or source of all things which exist on earth, viz. that it is from the Lord ; and the reason why on earth they do not exist ideally, but actually, is, because all things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are termed, substantial ; wherefore in ultimate nature they exist actually, as may be seen above, n. 1632. That stars represent and signify principles of goodness and truth, may appear from the following passages in the Word : “ The *stars* of heaven, and the *constellations* thereof, shall not shine with their light : the *sun* shall be darkened in his going forth, and the *moon* shall not cause her light to shine. And I will visit the world for their evil, and the wicked for their iniquity” (Isaiah xiii. 10) ; speaking of the day of visitation ; where it is plain to see, that by stars and constellations are not meant literal stars and constellations, but principles of truth and goodness ; and by the sun love, and by the moon faith ; for the subject treated of is concerning the falsities and evils which cause darkness. So 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 cause her light to shine ; all the *bright lights* of heaven will I make dark over thee, and set darkness upon thy land” (xxxii. 7, 8) ; where like things are signified. So in Joel : “ The earth shall quake before them, the *heavens* shall tremble : the *sun* and the *moon* shall be dark, and the *stars* shall withdraw their shining” (ii. 10 ; iii. 15). So in David : “ Praise ye him, *sun* and *moon*, praise him, all ye *stars of light*. Praise him, ye heavens of heavens” (cxlviii. 3, 4) ; where like things are signified. That by stars are not meant stars, but things relating to goodness and truth, or, what is the same thing, they who are principled in

goodness and truth, as the angels are, is plainly declared in the Revelation : " I saw the Son of Man, and he had in his right hand *seven stars*.—The mystery of the *seven stars* which thou sawest in my right hand, and the seven golden candlesticks : the *seven stars are the angels of the seven churches* ; and the seven candlesticks which thou sawest are the seven churches" (Rev. i. 20). Again : " The fourth angel sounded, and the third part of the *sun* was smitten, and the third part of the *moon*, and the third part of the *stars*, so as the third part of them was darkened ; and the day shone not for a third part of it, and the night likewise" (Rev. viii. 12) ; where it is very evident that goodness and truth are the things which were darkened. So in Daniel : " There came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. And it waxed great, even to the *host of heaven*, and it cast down some of the *host*, and of the *stars*, to the ground, and stamped upon them" (viii. 9, 10) ; where it is very plain that by the host of heaven and the stars, are meant things relating to goodness and truth, which were trampled upon. Hence it may appear what is meant by these words of the Lord in Matthew : " Immediately after the tribulation of those days, 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" (xxiv. 29) ; and in Luke : " There shall be signs in the *sun*, and in the *moon*, and in the *stars* ; and upon earth distress of nations with perplexity : the sea and the waves roaring" (xxi. 25) ; in which passages by the sun is not signified the sun, nor by the moon the moon, nor by the stars the stars, nor by the sea the sea, but the things represented by those objects ; viz., by the sun the celestial things of love, by the moon spiritual things, by the stars principles of goodness and truth, or the knowledges of goodness and truth which, about the consummation of the age, when there is no faith, that is, no charity, are thus darkened.

1809. " If thou art able to number them."—That these words signify the fructification of love and the multiplication of faith, or, what is the same thing, the fructification of good and the multiplication of truth, may appear without explication ; the words plainly denoting that they cannot be numbered.

1810. " So shall thy seed be."—That by these words are signified the heirs of the Lord's kingdom, appears from the signification of seed, as denoting love, and faith originating in love, or, what is the same thing, those who are principled in love and faith, whether they be angels or men ; that seed has this signification, has been abundantly shewn above. What is here said has a general reference to the Lord's kingdom, as being so vast and numerous, that it exceeds all belief, insomuch that it can only be expressed by the term "IMMENSE," concerning the im-

mentality whereof, by the Divine mercy of the Lord, we shall speak elsewhere. This immensity is here signified by the words of this verse, "Look, I pray, towards heaven, and number the stars, if thou art able to number them: and he said unto him, So shall thy seed be." Moreover, by the same words are signified those innumerable principles of goodness and truth which have relation to wisdom and intelligence, with the blessedness thereof, in every angel.

1811. Verse 5. *And he believed in Jehovah, and he imputed it to him for righteousness.* "He believed in Jehovah," signifies the Lord's faith at that time: "and he imputed it to him for righteousness," signifies that the Lord herein was first made righteousness.

1812. "He believed in Jehovah."—That by these words is signified the Lord's faith at that time, appears from the words themselves, and also from the series of the things treated of in the internal sense, viz., that the Lord during his life in the world, was engaged in continual temptation-combats, and in continual victories accomplished by virtue of an inmost confidence and faith continually operating, that he could not but conquer, because he was engaged in combat for the salvation of the whole human race out of pure love: and this is what is here meant by believing in Jehovah. Every one's faith is known and distinguished by the love, from and by which he supports spiritual combats. If this principle be any other than love towards his neighbor, and towards the Lord's kingdom, he does not combat from a principle of faith, that is he does not believe in Jehovah, but in that which he loves; for the very love itself for which he combats is his faith. For example: he who combats from a love that prompts him to wish to be greatest in heaven, does not believe in Jehovah, but rather in himself: for to wish to become greatest is to wish for rule and authority over others; consequently, such a person combats for dominion: and so in other instances. Thus the nature and quality of any one's faith may be known from the love from which he combats. But the Lord, in all his temptation-combats, never engaged from a principle of self-love, or for himself, but for all in the universe, consequently, not with any view of being greatest in heaven, for this would be contrary to divine love, scarce with any view of being least, but only that all might have some station there, and be saved; as he himself declares in these words: "The sons of Zebedee came unto him, saying,—Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory. But Jesus said unto them,—Whosoever will be great amongst you shall be your minister, and whosoever of you will be chief, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

(Mark x. 35, 37, 38, 42—45). This is the love, or this the faith, from which the Lord engaged in spiritual combats; and this is what is here meant by believing in Jehovah.

1813. "And he imputed it to him for righteousness."—That hereby is signified that the Lord was herein first made righteousness, may also appear from the series of the things treated of in the internal sense, which has relation to the Lord. That the Lord alone was made righteousness for the whole human race, may appear from this circumstance, that he alone engaged in spiritual combats from a principle of divine love, that is, of love towards the whole human race, whose salvation was the single object which he desired in his combats, and with ardor for which he was inflamed. The Lord was not born righteousness as to his Human Essence, but was made righteousness by temptation-combats and victories, and this by his own proper power. As often as he fought and conquered, it was imputed to him for righteousness; that is, what he thus acquired was added to the righteousness which he was being made, as a continual increase, until he became pure righteousness. A man who derives his birth from a human father, when he engages in spiritual conflict from himself, cannot possibly combat from any other love than that of self and the world, consequently not from heavenly but infernal love; such being the nature and quality of his *proprium* derived from his father, together with the *proprium* required by acts of his own: wherefore whosoever thinks to fight against the devil from himself, or from any power of his own, is greatly deceived; in like manner, whosoever would make himself righteous by his own powers, that is, who should believe that the good things of charity and the truths of faith are from himself, consequently who should think to merit heaven thereby, in so doing acts and thinks contrary to the good and truth of faith; for the truth of faith, that is, the truth itself, is, that it is the Lord who fights for man: as, therefore, in such case he acts and thinks contrary to the truth of faith, he robs the Lord of what is his, and takes to himself what is the Lord's, or, what is the same thing, he substitutes himself in the Lord's place, consequently he establishes in himself that which is infernal. Hence it is that such wish to be great or greatest in the kingdom of heaven: they also falsely believe that the Lord fought against the hells with a view to become greatest. Such are the phantasies which attend man's *proprium*, and which appear as if they were truths, when nevertheless they are directly the contrary. That the Lord came into the world that he might become righteousness, and that he alone is righteousness, was foretold by the prophets, consequently this might have been known before his coming: it was also foretold that he could not become righteousness otherwise than by temptations, and victories over all evils, and over all

the hells ; as in Jeremiah : “ In his days Judah shall be saved, and Israel shall dwell safely : *this is his name whereby he shall be called, Jehovah our righteousness,*” (xxiii. 6.) Again, in the same prophet, “ In those days, and at that time, I will cause the *branch of righteousness* to grow up unto David ; and he shall execute judgment and *righteousness* in the land. In those days Judah shall be saved, and Jerusalem shall dwell safely : and *this is the name wherewith he shall be called, Jehovah our righteousness,*” (xxxiii. 15, 16.) So in Isaiah, “ He saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and *his righteousness* sustained him. For he put on *righteousness* as a breast-plate, and a helmet of salvation upon his head,” (lix. 16 ; see also Isaiah lxiii. 3, 5 ;) his arm signifies his own proper power. Since the Lord alone is righteousness, he is also called the *habitation of righteousness*, (Jerem. xxxi. 23 ; i. 7.)

1814. Verse 7. *And he said unto him, I am Jehovah, who brought thee forth out of Ur of the Chaldeans, to give thee this land to inherit it.* “ He said unto him, I am Jehovah,” signifies the Lord’s internal man, which is Jehovah, whence he had perception : “ who brought thee forth out of Ur of the Chaldeans,” signifies the first state of the external man : “ to give thee this land to inherit it,” signifies the Lord’s kingdom, of which he alone is the possessor.

1815. “ He said unto him, I am Jehovah.”—That hereby is signified the Lord’s internal man, which is Jehovah, whence he had perception, appears from what has been already said above, viz., that the internal of the Lord, that is, whatsoever the Lord received from the Father, was Jehovah in him, because he was conceived of Jehovah. There is a difference between what man receives from his father, and what he receives from his mother. Man receives from his father all that is internal, that is, his very soul or life ; but he receives from his mother all that is external : in a word, the interior man, or the spirit, is from the father, but the exterior man, or the body, is from the mother. This may be conceivable to every one merely from this consideration ; that the soul itself is implanted from the father, which begins to clothe itself with a bodily form in the ovary, and whatsoever is afterwards added, whether in the ovary or in the womb, is of the mother, for it receives no addition from elsewhere. Hence it may appear, that the Lord, as to his internals, was Jehovah ; but as the external, which he received from the mother, was to be united to the Divinity or Jehovah, and this by temptations and victories, as was said above, it must needs appear to him in those states, whilst he was speaking with Jehovah, as if he was speaking with another, when nevertheless he was speaking with himself ; so far, that is, as conjunction with Jehovah was effected. The perception, which the Lord

enjoyed in a degree most perfect, and infinitely exceeding that which others enjoy, was from his internal, that is, from Jehovah himself; which is here understood, in the internal sense, by this expression, that "Jehovah said unto him."

1816. "Who brought thee forth out of Ur of the Chaldeans."—That hereby is signified the first state of the external man, may appear from the signification of Ur of the Chaldeans. The maternal part or principle which the Lord received by nativity, or the hereditary part or principle derived from the mother, is what is here signified by Ur of the Chaldeans; the nature and quality of which have been described above. From this maternal part or principle, or what he derived hereditarily from the mother, he was brought forth, as often as he overcame evils and falsities, that is, the hells.

1817. "To give thee this land to inherit it."—That hereby is signified the Lord's kingdom, of which he alone is possessor, appears from the signification of land, which is here the holy land, or the land of Canaan, as denoting the Lord's kingdom; and also from the signification of inheriting, of which we have spoken above. To inherit the land, by which is signified to possess the heavenly kingdom, is here predicated of the Lord's Human Essence; for, as to his Divine Essence, he was possessor of the universe, consequently of the heavenly kingdom, from eternity.

1818. Verse 8. *And he said, Lord Jehovah, whereby may I know that I shall inherit it?* "He said, Lord Jehovah," signifies as it were a conference of the interior man with the internal: "whereby may I know that I shall inherit it?" signifies a temptation in opposition to the Lord's love, which desired to be fully assured.

1819. "He said, Lord Jehovah."—That these words signify, as it were a conference of the interior man with the internal, appears from what has been said in the preceding verse, on these words, "Jehovah said unto him;" and also from what was said, in the second verse of this chapter, concerning the Lord Jehovah: as denoting the conference or conversation of the interior man with the internal, or Jehovah, particularly during temptation.

1820. "Whereby may I know that I shall inherit it?"—That hereby is signified a temptation in opposition to the Lord's love, which desired to be fully assured, may appear from the doubt which is expressed in the words themselves. He who is in temptation is in doubt concerning the end, which is the love; against which evil spirits and evil genii make their assaults, by which they place the end in doubt, and the more in doubt the greater is the love: unless the end which is loved were placed in doubt, and even in despair, there would be no temptation: assurance concerning the event precedes victory, and is a proof

and fruit of victory. As few are acquainted with the nature and circumstances of temptations, it may be expedient in this place to say a few words on the subject. Evil spirits never make assault against anything but what a man loves, and their assault is violent in proportion to the intensity of the love. Evil genii are those who assault what has relation to the affection of good, and evil spirits are those who assault what has relation to the affection of truth. As soon as ever they observe even the smallest thing which a man loves, or perceive, as it were by the smell, what is delightful and dear to him, they assault and endeavor to destroy it; consequently, they assault and endeavor to destroy the whole man, since his life consists in his loves. Nothing is more pleasant to them than thus to destroy man: nor do they ever desist from their attempts, even to eternity, unless they are repelled by the Lord. Such of them as are more particularly principled in malignity and cunning, insinuate themselves into man's very loves, by soothing and flattering them; thus, they introduce themselves to man, and presently after such introduction they endeavor to destroy his loves, and by so doing to kill the man; and this in a thousand ways and methods altogether incomprehensible. Nor do they carry on their assaults only by reasonings against principles of goodness and truth, such assaults being of small account (for if they be baffled a thousand times, still they persist in their attempts, since reasonings against principles of goodness and truth can never be wanting); but they pervert the principles of goodness and truth, and enkindle a sort of fire of lust and persuasion, so that the man does not know but that he is immersed in such lust and persuasion; and these they inflame at the same time with a delight, which they fraudulently steal from man's delights derived from other sources: thus with the utmost cunning they infect and infest the man, and this so artfully, by leading from one thing to another, that unless the Lord were ready to administer help, the man would never know but that he is really such as their suggestions represent him. In like manner they assault the affections of truth, which form man's conscience. As soon as they perceive any principle of conscience whatsoever, they frame to themselves an affection out of the falsities and infirmities appertaining to man, and by this affection they overshadow the light of truth, and thereby pervert it, or cause anxiety, and thus occasion pain and torment. They have, moreover, the art of keeping the thought fixed intently on one object, by which they fill it with phantasies, and then at the same instant they clandestinely infuse lusts into those phantasies. Not to mention innumerable other artifices, which it is impossible to describe so as to give any just conception of them; what falls under the immediate notice of man's conscience, which the evil spirits take particular delight in destroying, will afford but a partial and most general idea of

those artifices. From this brief account of temptations, which yet from its brevity can scarcely be called an account, may in some measure appear what is their nature and quality, and that in general they are such as are the kinds and degrees of man's love. Hence also it may appear, that the Lord's temptations were the most grievous of all, since the violence of the temptation is proportioned to the intensity of the love. The Lord's love was a most ardent desire for the salvation of the whole human race, consequently it was every affection of goodness, and every affection of truth, in the supreme degree. Against this love and affection all the hells fought with the most malignant cunning and envenomed malice; but still the Lord overcame them all by his own proper power. Victory is ever attended with this effect, that the malignant genii and spirits dare make no assault afterwards; for their life consists in this, that they hope to be able to destroy man, but when they perceive him to be capable of resisting, they then flee at the first assault, as is the case when they approach to the confines of heaven, when they are instantly seized with horror and affright, the consequence of which is that they rush headlong back.

1821. Verse 9. *And he said unto him, Take thee a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.* "He said unto him," signifies perception: "Take a heifer of three years old, and a she-goat of three years old, and a ram of three years old," signifies those things which are representative of the celestial things of the church: a heifer, of celestial things exterior; a she-goat, of celestial things interior; a ram, of celestial things spiritual; their being three years old was to imply all things appertaining to the church as to times and states: and a turtle-dove, and a young pigeon, signifies those things which are representative of the spiritual things of the church; a turtle-dove, of things exterior; a young pigeon, of things interior.

1822. "He said unto him."—That by these words is signified perception, appears from what was said above at verses 2 and 7. Perception in itself is nothing else but a sort of internal speech, which so manifests itself, that it may be perceived what is said. Every interior impression, or dictate, and even conscience itself, is nothing but such internal speech: but perception is a superior or interior degree of it.

1823. "Take a heifer of three years old, and a she-goat of three years old, and a ram of three years old."—That hereby are signified those things which are representative of the celestial things of the church, appears from the signification of the same in sacrifices. No person of a sound understanding can suppose that the different animals which were offered in sacrifice had no other signification than that of a sacrifice; or that an ox, a bullock, or calf, signified the same as a sheep, a kid, and a

goat, and these the same as a lamb, and that the like was signified by turtle-doves and young pigeons. Each of these animals had its particular signification, as may appear plain from this consideration; that one was never on any account offered in the place of another: thus the names were expressly mentioned of those which should be offered in the burnt-offerings and daily sacrifices, in those of the sabbaths and feasts, in the freewill-offerings, in the offerings of vows and of thanksgiving, in the trespass and sin-offerings, and also in the offerings of purification; which would never have been done, unless somewhat particular had been represented and signified by each animal. But what such particular representation and signification was, it would take too much space here to explain; suffice it to know that celestial things are what are signified by the cattle, and that spiritual things are what are signified by the birds, and that by each sort of cattle and birds is signified some particular celestial and spiritual thing. The Jewish church itself, and all things appertaining to it, were representative of such things as respect the Lord's kingdom, to which nothing belongs but what is celestial and spiritual, that is, nothing but what has relation to love and faith. This may plainly enough appear from the signification of clean and useful beasts spoken of above, n. 45, 46, 142, 143, 246, 714, 715, 776; which, inasmuch as in the most ancient churches they signified celestial goods, were afterwards made representative in the church, when a worship merely external, and that representative, was held in esteem and acknowledged. The subject here treated of being concerning the state of the church, and it being foretold what it would be in time to come, this was shewn to Abram by representatives, exactly as here recorded: but still, in the internal sense, they had a spiritual signification and reference, as must be plain to every one who considers the circumstances. For what need would there have been to take a heifer of three years old, a she-goat of three years old, a ram of three years old, a turtle-dove and young pigeon, and to divide them into two parts, and to place them in such and such a manner, unless they all, collectively and individually, had been significative? What they signified will appear from what follows.

1824. That a heifer signifies those things which are representative of celestial things exterior, a she-goat those which are representative of celestial things interior, and a ram those things which are representative of celestial things spiritual, may appear from the sacrifices, concerning which, by the divine mercy of the Lord, we shall speak, when we come, in the following pages, to treat on the subject of sacrifices. There are celestial things exterior, and celestial things interior, and also celestial things spiritual: celestial things exterior are what appertain to the external man, celestial things interior are what appertain to the

internal man, celestial things spiritual are what are thence derived. The essential celestial principle is love to the Lord, and neighborly love. This enters by influx from the Lord, and passes through the internal man into the external: in the interior man it is called the celestial interior principle, in the exterior man it is called the celestial exterior principle. The celestial exterior principle is every affection of good, nay, it is also every pleasure which is derived from the affection of good: so far as the good of love and charity is in the affection of good and the pleasure thence derived, so far such affection and pleasure are celestial, and so far also they are happy. But the celestial spiritual principle is every affection of truth in which is the affection of good, or the affection of truth which is generated from the affection of good; consequently it is faith in which there is charity, or faith which is generated from charity.

1825. That three years old implies all things appertaining to the church as to times and states, appears from the signification of three, in the Word, as denoting a full or plenary time of the church, from its origin to its end, consequently, every state thereof. The last state of the church is therefore signified by the third day, by the third week, by the third month, by the third year, and by the third age, which are the same thing. As the state of the church in general is signified by the number three, so also is the state of every individual who is a church in particular: nay, so also is the state of every thing which appertains to the church; as may also appear from the signification of that number according to the passages quoted from the Word, n. 720, 901. That a heifer of three years old signifies thus the time or state of the church, even to the last, viz., when it is devastated, or desolated, may also appear from the following passages: "My heart shall cry out for Moab; his fugitives shall flee unto Zoar, a heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim, they shall raise up a cry of destruction," (Isaiah xv. 5.) And in Jeremiah: "Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice; from Zoar even unto Horonaim, a heifer of three years old: for the waters also of Nimrim shall be desolate," (xlviii. 33, 34.) It is impossible that any one should perceive what is here meant, unless it be known what is signified by Moab, what by Zoar, what by the mounting up of Luhith, what by the cry of Heshbon even unto Elealeh, what by Jahaz, by Horonaim, by the waters of Nimrim, and by a heifer of three years old. That a final or ultimate devastation is here signified, is evident.

1826. That by his taking a turtle-dove and a young pigeon are signified those things which are representative of the spiritual things of the church, appears from the signification of birds in general, and of turtle-doves and young pigeons in particular. That birds signify things spiritual, which relate to faith or truth, consequently things intellectual and rational, has been shewn above, n. 40, 745, 776, 991; and that doves signify the goods and truths of faith, n. 870; what their signification was in sacrifices, will be shewn, by the divine mercy of the Lord, when we come to speak hereafter on that subject. In the Word, especially in the prophetic part of it, when celestial things are treated of, spiritual things are also treated of, and thus they are joined together, one being derived from the other, so as to be mutually connected with each other; as was said above, n. 639, 680, 683, 707, 793, 801.

1827. That a turtle-dove signifies those things which are representative of spiritual things exterior, and a young pigeon those things which are representative of spiritual things interior, may appear from what has been said concerning things celestial, the exteriors whereof were signified by a young heifer, and the interiors by a she-goat, and the things which are intermediate by a ram.

1828. Verse 10. *And he took unto him all these, and divided them in the midst, and laid each part one against the other: and the birds he did not divide.* "He took unto him all these," signifies that it was so done: "and he divided them in the midst," signifies the church and the Lord: "and he placed each part one against the other," signifies parallelism and correspondence as to things celestial: "and the birds he did not divide," signifies that there was not such parallelism and correspondence as to things spiritual.

1829. "He took unto him all these."—That hereby is signified that it was so done, appears without explication.

1830. "And divided them in the midst."—That these words signify the church and the Lord, appears from what follows: for they were celestial things which were signified by the young heifer, the she-goat, and the ram, and spiritual things which were signified by the turtle-dove and young pigeon; which, when divided, and placed opposite to each other, can have no other signification.

1831. "And he laid each part one against the other."—That hereby is signified parallelism and correspondence as to things celestial, may appear from this consideration; that the parts on one side signify the church, and the parts on the other side the Lord, which, when placed mutually opposite to each other, can signify nothing else but parallelism and correspondence; and as the young heifer, the she-goat, and the ram, were so divided and placed, by which are signified things cele-

tial (as was said above at verse 9), it appears that the parallelism and correspondence were in relation to those things : but it is otherwise as to things spiritual, of which we shall speak presently. Celestial things, as has been often shewn, are all those which respect love to the Lord and neighborly love. It is the Lord, who give love and charity, and it is the church that receives them. The uniting medium is conscience, in which love and charity are implanted ; wherefore the middle space between the parts signifies that part or principle appertaining to man which is called perception, internal dictate, and conscience. The things above perception, internal dictate, and conscience, belong to the Lord : the things beneath are with man : thus by reason of their mutual respect to each other, their relation is called parallelism, and by reason of their mutual correspondence, as active and passive, it is called correspondence.

1832. " And the birds he did not divide."—That hereby is signified, that there is not such parallelism and correspondence as to spiritual things, appears from the signification of birds, as denoting spiritual things, concerning which, see above at verse 9 : and from this circumstance, that he did not divide the birds in the midst, consequently that there is no such parallelism and correspondence. By spiritual things are signified, as has been often observed above, all things respecting faith, consequently all matters of doctrine, these being called things of faith, although they are not of faith before they are joined to charity. Between these and the Lord there is not any parallelism and correspondence, they being things which do not flow in by an internal dictate and conscience, like those of love and charity, but which flow in by instruction, and thus by hearing ; consequently, not from the interior but the exterior, and so form in man their vessels or recipients. The greatest part of these appear as truths, and yet are not such ; as is the case with the things contained in the literal sense of the Word, which are representatives and significatives of truth, consequently in themselves are not truths ; some also are falsities, which still may serve as vessels and recipients : but with the Lord there are none but essential truths : wherefore in this case there is no parallelism and correspondence. Still, however, these spiritual things may be so adapted, as to serve things celestial, which respect love and charity, as vessels for receiving them, being those things which constitute the cloud of the intellectual part, spoken of above, wherein the Lord insinuates charity, and thus forms conscience. As for example ; with those who abide in the literal sense of the Word, and imagine that it is the Lord who leads into temptation, and who then troubles man's conscience ; and, because he permits evil, that he is the cause of evil, and that he casts the wicked down into

hell, with other things of a like nature. These are appearances of truth, but not real truths, and because they are not truths in themselves, there is no parallelism and correspondence: nevertheless, the Lord leaves these things entire in man, and adapts them in a miraculous manner by charity, so that they may serve as vessels for the reception of things celestial. The case is the same also in respect to the worship, doctrinals, morals, yea, and even the idols, of the Gentiles, who are of upright and sincere lives: these persuasions, in like manner, the Lord leaves entire, and still by charity so adapts them, that they may serve as recipient vessels. The case was the same also in respect to several rites in the ancient church, and afterwards in the Jewish church, which in themselves were nothing else but ceremonial observances, void of any essential principle of truth, but which were tolerated and permitted, yea, even enjoined, because they were esteemed holy by the fathers of that people, and were thus from infancy implanted and impressed on their minds as truths. These, and the like, are what are here signified by the birds which are not to be divided. For the things which are once implanted in man's opinion, and are esteemed holy, provided they are not contrary to divine order, are left by the Lord entire, and although there is not any parallelism and correspondence, still he adapts them to the reception of charity. This is also what was signified in the Jewish church by the injunction requiring, that, in the sacrifices, the birds should not be divided; for to divide things is to place them opposite to each other, so that they may exactly correspond; and as the things above spoken of do not exactly correspond, they are obliterated, in the other life, with those who suffer themselves to be instructed, and real truths are implanted in the affections of good. That, in the Jewish church, birds were not divided, by reason of this representation and signification, appears in Moses: "If the burnt sacrifice for his offering to Jehovah be of *fowls*, he shall bring his offering of turtle-doves, or of young pigeons. And he shall cleave it with the wings thereof, he shall not *divide* it," (Levit. i. 14, 17.) So also in the sacrifices for sin, (Levit. v. 7, 8.)

1833. Verse 11. *And the fowls came down upon the bodies, and Abram drove them away.* "The fowls came down upon the bodies," signifies evils and the falsities thence derived, which were desirous to destroy: "and Abram drove them away," signifies that the Lord put them to flight.

1834. "And the fowls came down upon the bodies."—That hereby are signified evils and the falsities thence derived, which were desirous to destroy, appears from the signification of a fowl as denoting what is false. A fowl, or winged thing, in the Word, signifies truth, as has been shewn above; and also, in an opposite sense, falsity; according to the common appli-

cation of such expressions in the Word, which are used in either sense agreeably to the subject treated of. That a fowl is significative of falsity, was shewn above, n. 778, 866, 988. It must be obvious to every one, that some *arcanum* is hereby signified, otherwise this circumstance would scarcely have been worthy to be recorded; what this *arcanum* is, has also been shown above, and appears from the series of the things treated of in the internal sense, viz., that it has relation to the state of the church. When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity, and the members then love each other as brethren; as is known from what is recorded of the primitive Christian church after the Lord's coming. All the members of the church at that time lived one amongst another as brethren, and also called each other brethren, and mutually loved each other: but in process of time charity diminished, and at length vanished away; and as charity vanished, evils succeeded, and with evils falsities also insinuated themselves, whence arose schisms and heresies. These would never have existed, if charity had continued to live and rule; for in such cases they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion, or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the decalogue. The evils and falsities thence derived, which succeeded in the church on the extinction of charity, are what are here meant by the fowls which Abram drove away, that is, which the Lord (who is here represented by Abram) put to flight. Abram only drove away the fowls, but not the evils and falsities; nor is Abram known in heaven but as any other man, who has no power of himself; whereas it is the Lord alone that has power; according to what is said also in Isaiah: "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting," (lxiii. 16.)

1835. "And Abram drove them away."—That by these words is signified, that the Lord put them to flight, appears from what has been said above. The case is thus with respect to the church when it begins to recede from charity: evils and falsities thence derived are at this time more easily dispersed, the church being as yet in a certain state not so remote from charity, in consequence of which the minds of its members are more yielding and flexible; but, in process of time, evils and the falsities thence derived increase and multiply, and are thus

confirmed and established ; which subject is treated of presently. The Lord, so far as is possible, is continually dispersing evils and falsities : this, however, he accomplishes by means of the conscience : but when the restraints of conscience are relaxed, there is no medium by which the Lord may enter and operate ; for the Lord's influx in man is by means of charity into his conscience. A new medium, therefore, then succeeds and is formed, which is one merely external, viz., the fear of the law, the fear of death, of the loss of honor, of wealth, and of reputation. These restraints, however, are not those of conscience, but are merely external bonds, which have the effect of rendering man capable of living in society with others, and of appearing to others as a friend, whatever he may be inwardly. But this medium, or these restraints, are of no avail in the other life ; for there external things are removed, and every one remains such as he is within. There are many who have lived a moral and civil life, have injured no one, have performed offices of friendship and courtesy, nay, have done good to many others, but solely with a view to themselves, for the sake of honor, gain, and other similar objects. These, in the other life, have their lot amongst the infernals, because they were not influenced inwardly by any principle of goodness and truth, but only by such as was evil and false, as hatred, revenge, cruelty, and adultery ; which evils did not appear before men, being covered and concealed in proportion to the prevalence of the fears above mentioned, acting as external restraints.

1836. Verse 12. *And when the sun was about to go down, a deep sleep fell upon Abram, and lo ! a terror of great darkness fell upon him.* “And when the sun was about to go down,” signifies the time and state before consummation : “a deep sleep fell upon Abram,” signifies that the church was then in darkness : “and lo, a terror of great darkness fell upon him,” signifies that the darkness was terrible ; by which are denoted falsities.

1837. “And when the sun was about to go down.”—That these words signify the time and state before consummation, appears from the signification of the sun. The sun, in the internal sense, signifies the Lord, and hence the celestial things relating to love and charity, consequently love and charity itself ; concerning which signification see above, n. 30—38, and n. 1053. Hence it is evident, that the going down of the sun is the last time of the church, which is called its consummation, when there is no longer any charity. The church of the Lord is compared also with the times of the day ; its first age with the dawn or sun-rise, and the morning ; its last age with the sun-set or evening, and the shades which then take place : for the cases are exactly similar. It is likewise compared with the seasons of the year ; its first age with the spring, when all

things smile and flourish, and the age preceding its last with the autumn, when things begin to wither and decay. Nay, it is even compared with the metals, its first age being said to be of gold, and its last of iron and clay; as in Daniel (chap. ii. 31, 32, 33). Hence it is plain what is signified by the sun's being about to go down, and that it denotes the time and state before consummation, because the sun was not yet gone down. The following verses treat of the state of the church when the sun was gone down, when there ensued thick darkness, and the smoke of a furnace, and a torch of fire passed between the pieces.

1838. "And a deep sleep fell upon Abram."—That these words signify that the church was then in darkness, appears from the signification of a deep sleep. A deep sleep is a dark state in respect to that of being awake; and it is here predicated of the Lord, who is represented by Abram; not that a deep sleep or a dark state ever has place with him, but with the church. The case herein is like that in the other life, where the Lord is always the sun and essential light, but before the wicked he appears as darkness; for the Lord appears to every one according to his state: and so it is in respect to the church when it is in a dark state. Let us take, as another example, the circumstances of devastation, of punishment, and of condemnation, which in the Word are frequently mentioned as inflicted by the Lord, when nevertheless they are produced only by the members of the church, who devastate, punish, and condemn themselves. It appears indeed to the man who is the subject of those evils, as if the Lord devastated, punished, and condemned him, and by reason of its appearing so, it is said to be so, agreeably to such appearance; for unless man were instructed by appearances, he would never suffer himself to be instructed at all; since what is contrary to appearance he does not believe or comprehend, except at a late period of life, when his judgment is ripened, and he is endowed with the faith of charity. This is the case with the church: when it is in darkness, then the Lord is obscured in the apprehension of its members, so as not to appear, that is, not to be acknowledged; although the Lord is never obscured, but man, in whom and with whom the Lord would abide; nevertheless, the obscuration is spoken of as if produced by the Lord. In like manner a deep sleep is here predicated of him, by which is signified a dark state of the church.

1839. "And lo, a terror of great darkness fell upon him."—That by these words is signified that the darkness was terrible, and that darkness denotes falsities, appears from the signification of darkness as denoting falsities, concerning which we shall speak presently. The state of the church before consummation, or when the sun was about to go down, is described

by a terror of great darkness ; but the state when the sun is gone down is described by thick darkness and several other circumstances. (verse 17 ;) and by the Lord in Matthew thus : " 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," (xxiv. 29 ;) not that the sun of this world shall be darkened, but the celestial principle of love and charity ; nor that the moon shall not give her light, but the spiritual principle of faith ; nor that the stars shall fall from heaven, but the knowledges of goodness and truth, as appertaining to the members of the church, which knowledges are the powers of the heavens ; nor are these things to be fulfilled in heaven, but on earth, for heaven is never darkened. A terror of great darkness falling upon him denotes the horror with which he beheld such great devastation : for in proportion as any one is principled in the celestial things of love, is he seized with horror when he perceives such consummation : this was especially the case with the Lord, who was principled in celestial and divine love itself. That darkness denotes falsities, appears from several passages in the Word ; as in Isaiah : " Woe unto them that put *darkness* for light, and light for *darkness*," (v. 20 ;) where darkness denotes falsities, and light truths. Again, in the same prophet : " If one look unto the land, and behold *darkness* and sorrow, and the light is *darkened*," (v. 30 :) darkness denotes falsities, and the light being darkened, denotes truth not appearing. Again, in the same prophet : " Behold, *darkness* shall cover the earth, and gross *darkness* the people," (lx. 2.) So in Amos : " The day of Jehovah is *darkness* and not light : shall not the day of Jehovah be *darkness* and not light, even *thick darkness*, and no brightness in it," (v. 18, 20.) So in Zephaniah : " The great day of Jehovah is near. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of *darkness* and *gloominess*, a day of *clouds* and *thick darkness*," (i. 14, 15 ;) where the day of Jehovah denotes the last time and state of the church ; darkness, gloominess, and thick darkness, denote falsities and evils. The Lord also calls falsities darkness in Matthew : " If thine eye be evil, thy whole body shall be full of *darkness* : if therefore the light that is in thee be *darkness*, how great is that *darkness* !" (vi. 23 ;) where darkness denotes the falsities wherein those are immersed who are principled in knowledges, signifying that the darkness of such is greater than that of those who have no knowledges, that is, of the Gentiles. In like manner, in the same evangelist ; " The children of the kingdom shall be cast out into outer *darkness*," (viii. 12 ; xxii. 13 :) outer darkness denotes the more dreadful falsities, in which they are immersed who are in the church ; for such persons darken the light, and cause an opposition of falsities against truths, which

the Gentiles cannot do. So in John : "In him was life, and the life was the light of men : and the light shineth in *darkness* ; and the *darkness* comprehended it not," (i. 4, 5 :) where darkness denotes the falsities prevailing within the church. Falsities prevailing without the church are also called darkness, but such as is capable of being illuminated ; concerning which it is written, "The people which sat in *darkness* saw great light, and to them which sat in the region and shadow of death, light is sprung up," (Matt. iv. 16 ;) where darkness denotes the falsities of ignorance, such as prevail with the Gentiles. So in John : "This is the condemnation, that light is come into the world, and men loved *darkness* rather than light, because their deeds were evil," (iii. 19 ;) where light denotes truths, and darkness falsities. Light also denotes the Lord, because all truth is from him ; and darkness denotes the hells, because thence proceeds all that is false. Thus, in the same evangelist : "Jesus said, I am the light of the world ; he that followeth me shall not walk in *darkness*," (viii. 12.) Again : "Walk while ye have the light, lest *darkness* come upon you : for he that walketh in *darkness* knoweth not whither he goeth.—I am come a light into the world, that whosoever believeth on me should not abide in *darkness*," (xii. 35, 46 ;) where light denotes the Lord from whom is all good and truth ; and darkness denotes falsities, which are dispersed by the Lord alone. The falsities of the last times, which are here called darkness, or of which is predicated a terror of great darkness, were represented and signified by the *darkness* over all the land, from the sixth hour to the ninth hour, at the Lord's crucifixion ; and also by this circumstance, that *the sun was darkened* on the same occasion ; whereby was represented and signified, that then there was no longer any love or faith, (Matt. xxvii. 45 ; Mark xv. 33 ; Luke xxiii. 44, 45.)

1840. Verse 13. *And he said unto Abram, In knowing do thou know that thy seed shall be a stranger in a land not theirs : and shall serve them, and they shall afflict them four hundred years.* "He said unto Abram," signifies perception : "In knowing do thou know," signifies what is certain : "thy seed shall be a stranger," signifies that charity and faith should be rare : "in a land not theirs," signifies where the church is, as if it was not theirs who are principled in charity and faith : "and shall serve them," signifies oppression : "and they shall afflict them," signifies their grievous temptations : "four hundred years," signifies duration and state.

1841. "He said unto Abram."—That hereby is signified perception, appears from what was said above at verse 9, and in other places, where the same words have the same signification.

1842. "In knowing do thou know."—That by these words is signified what is certain, appears without explication.

1843. "Thy seed shall be a stranger."—That these words signify that charity and faith would be rare, appears from the signification of a stranger, and from the signification of seed. The term stranger signifies not born in the land, and thus not acknowledged as native, but, consequently, regarded as foreign : but seed signifies charity and faith grounded therein ; as was shewn above, n. 255, 1025, and at verse 3 of this chapter. As then the term stranger is applied to that which is regarded as foreign, and that is foreign which is not in the land, or of the land, it follows, that it denotes what is rare or scarce : the meaning consequently is, that charity, and faith grounded in charity, which is signified by seed, would be rare. The subject treated of is concerning the time before the consummation, when the darkness is great, that is, falsities, shewing that at such time the seed would be a stranger, or that charity and faith would be rare. That in the last times faith would be rare, was foretold by the Lord, where he is speaking of the consummation of the age, (Matt. xxiv. 4 to the end ; Mark xiii. 3 to the end ; Luke xxi. 7 to the end ;) on which occasion every thing that is said by him implies, that in those times charity and faith would be rare, and at length that there would be no charity and faith. The like is said by John in the Revelation, and also by the prophets in many places ; not to mention the historical parts of the Word, in which the same thing is declared. But by the faith which would perish in the last times, nothing else is meant but charity, since there is no other faith but what is grounded in charity. Whosoever hath not charity cannot have the smallest portion of faith. Charity is the very ground in which faith is implanted : it is the heart whence faith derives existence and life : wherefore the ancients compared love and charity to the heart, and faith to the lungs, both of which have their seat in the breast. The comparison is most just, since for any one to endeavor to form to himself the life of faith without charity, is like endeavoring to continue bodily life by the lungs alone without the heart, the impossibility of which is obvious to every one. Hence all things appertaining to charity were spoken of by the ancients as appertaining to the heart, and all things appertaining to faith without charity were spoken of as appertaining to the mouth alone, or to the lungs as connected with the mouth by an influx of respiration into the organs of speech. It is from hence that are derived the ancient forms of speech, according to which it is customary to say, when speaking of matters relating to goodness and truth, that they ought to proceed from the heart.

1844. "In a land not theirs."—That these words signify where the church is, as if it was not theirs who are principled in charity and faith, appears from the signification of land, as denoting the church ; concerning which, see n. 566, 662, 1066,

1067. At this day the doctrinals of faith are generally considered as the sole constituents of the church, and as the characteristic marks whereby the several churches are distinguished, without any regard to the life which their members lead, even though they cherish intestine hatred, tear each other to pieces like wild beasts, rob and plunder each other of reputation, of honor, and wealth, and deny in heart whatsoever is sacred and holy; when nevertheless the church cannot possibly exist amongst such, but only amongst those who love the Lord, and their neighbor as themselves, who have conscience, and who hold in aversion the life of hatred above-mentioned. The latter, however, are, amongst the former, like strangers, being abused and persecuted by them to the utmost of their power, and being regarded as simple, vile, and contemptible people. This, then, is what is meant by these words, "Thy seed shall be a stranger in a land not theirs."

1845. "And shall serve them."—That hereby is signified oppression, appears from what has been already said.

1846. "And they shall afflict them."—That these words signify their grievous temptations, may appear from the signification of afflicting or affliction, as denoting persecution, and consequently temptation. This alone is signified by affliction in the Word of the Lord; as in Isaiah: "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction," (xlvi. 10;) where affliction denotes temptation. So in Moses: "Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to afflict thee and to tempt thee.—Who fed thee in the wilderness with manna, which thy fathers knew not, that he might afflict thee, and tempt thee, to do thee good at the last," (Deut. viii. 2, 16;) where to inflict plainly denotes to tempt. So again: "When the Egyptian evil intreated us, and afflicted us, and laid upon us hard service; and when we cried to Jehovah the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our labor, and our oppression," (Deut. xxvi. 6, 7;) in this passage the same things are described as in the verse before us, viz., that they served and were afflicted; by which expressions are signified in like manner the temptations of the faithful; as was signified also by their afflictions in the wilderness, by which likewise the Lord's temptations were represented; as in Isaiah: "He is despised and rejected of men, a man of sorrows,—and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, afflicted," (liii. 3, 4;) by which words are signified the Lord's temptations: by bearing our griefs, and carrying our sorrows, is not meant that the faithful are to undergo no temptation, or that he took their sin upon himself, and thereby removed it,

but that by temptation-combats and victories he conquered the hells, and thus alone, even as to his Human Essence, endured the temptations incident to the faithful. Temptations are also by the Lord called *afflictions*; as in Mark: "They which are sown on stony ground, when they have heard the word,—have no root in themselves, and so endure but for a time; afterward, when *affliction* and persecution ariseth for the word's sake, immediately they are offended," (iv. 16, 17;) where affliction manifestly denotes temptation: to have no root in themselves is not to have charity, for in charity faith is rooted, and they who have not this root fall away in temptations. So in John: "In the world ye have *affliction*: but be of good cheer, I have overcome the world," (xvi. 33;) where affliction denotes temptation. So in Matthew: "Nation shall rise up against nation, and kingdom against kingdom.—All these things are the beginning of sorrows. Then shall they deliver you to be *afflicted*.—Then shall be great *affliction*, such as was not from the beginning of the world.—Immediately after the *affliction* of those days, the sun shall be darkened," (xxiv. 7, 8, 9, 21, 29:) speaking of the consummation of the age, or the last times of the church; affliction denotes temptations both external and internal; external are persecutions from the world, internal from the devil: that there would be no charity, is signified by nation rising up against nation, and kingdom against kingdom; and by the sun, that is the Lord, love and charity, being darkened.

1847. That four hundred years signify duration and state, viz., of temptations, appears from the signification of four hundred, which number signifies the same as forty, viz., durations and states of temptations; concerning which, see n. 730, 862. Shorter and longer durations of temptations are described in the Word by the number forty. In the literal sense, these words have respect to the sojourning of the sons of Jacob in Egypt, which appears to have been four hundred and thirty years (Exod. xii. 40): although it was not so long from the coming of Jacob into Egypt, but from Abram's sojourning there, as was above observed. It is reckoned from this period, four hundred and thirty years, because this number implies temptations; which were represented by the bondage of the children of Israel in Egypt, and afterwards by their afflictions of forty years in the wilderness.

1848. Verse 14. *And also the nation whom they shall serve will I judge; and afterwards shall they come out with great substance.* "Also the nation whom they shall serve," signifies the wicked who oppress: "will I judge," signifies visitation and judgment: "afterwards shall they come out with great substance," signifies deliverance, and that they would be gifted with celestial and spiritual good things.

1849. "Also the nation whom they shall serve."—That these words signify the wicked who oppress, appears from the signification of the word nation, and of serving. The word nation, in its genuine sense, signifies principles of goodness, or, what is the same thing, those who are good; for principles of goodness, or good things, though spoken of in the abstract, still appertain to the subject* of them, which is man, spirit, or angel. But the word nation, in an opposite sense, signifies evils, or, what is the same thing, those who are evil; concerning which, see n. 1159, 1258, 1259, 1260. To serve or servitude, signifies oppression, as in the preceding verse.

1850. "Will I judge."—That these words signify visitation and judgment, may appear without explication. By judging, or judgment, is not signified any last judgment, according to the common idea, when heaven and earth are to be destroyed, and a new heaven and a new earth to be created, according to the phraseology used in the prophets and in the Revelation, and when, consequently, all things are to perish. This idea has prevailed so generally, that it has found a place even in the best informed minds, insomuch that they have been led to believe that the dead are not to rise again until that time: the consequence of which is, that as this time was predicted, and still, after a lapse of so many ages, it has not arrived, nor appears to be at hand, the careless confirm themselves in their security, concluding that it is a groundless expectation, and, consequently, that they are not to experience any resurrection. But it is to be observed, that by the prediction of the last judgment, or of the destruction of heaven and earth, no such thing is meant: according to the literal sense it is so, but not according to the internal sense. According to the internal sense, by the last judgment is meant the last time of the church; by the heaven and earth which are to perish, is meant the church, as to its internal and external worship; for the church ceases to be such when there is no charity. The last judgment of the most ancient church took place when all charity and faith ceased, and when there was no perception; which came to pass immediately before the flood: the flood itself, which has been treated of above, was the last judgment of that church, when heaven and earth, that is, the church, perished, and a new heaven and a new earth, that is, a new church, were created. This is called the ancient church; which also has been treated of above. This church likewise had its last time, viz., when all charity grew cold, and all faith was darkened; which was about the time of Eber: this time was the last judgment of that church, which was the heaven and earth that perished. The new heaven and new earth that succeeded was the Hebrew church. This also had its last

* The word *subject* is here used in the sense of the schoolmen, to denote *that* to which any property or quality is annexed, or in which it is inherent.

time, or last judgment, when it became idolatrous; wherefore a new church was raised up, which was accomplished amongst the posterity of Jacob. This is called the Jewish church, and was one which was only representative of charity and faith: for in that church, or amongst the posterity of Jacob, there was no charity and faith, consequently there was not any church, but only the representative of a church: the reason was, that there could not be opened at that time an immediate communication of the Lord's kingdom in the heavens with any true church on earth, wherefore a mediate communication was opened by representatives. The last time, or last judgment, of this church, so called, was when the Lord came into the world: for then representatives ceased, viz., sacrifices and similar rites: to accomplish which cessation, the Jews were cast out of the land of Canaan. After this, a new heaven and a new earth, that is, a new church, were created, which may be called the primitive church, established by the Lord, and afterwards successively confirmed, which at first was principled in charity and faith. The destruction of this church is foretold by the Lord in the evangelists, and by John in the Revelation, and is what is called the last judgment; not that heaven and earth were then to perish, but that a new church will be raised up in some region of the earth, though the former still continues in its external worship, as the Jews do in theirs, in whose worship it is well enough known there is nothing of charity and faith, that is, nothing of a church. Thus far concerning the last judgment in general. In particular, it is the last judgment to every one immediately on his death; for he then passes into the other life, in which, on his coming again into the life which he had in the body, he is judged either to death, or to life. There is also a last judgment in singular.* Thus, with the man who is judged to death, all and singular things condemn him, for there is nothing in his thought and will, however minute, which does not resemble his last judgment, and draw him to death; so also with the man who is judged to life, all and singular things appertaining to his thought and will have an image of his last judgment, and convey him to life: for such as man is in general, such he is also in the particulars and singulars of his thought and affection. These are the things signified by the last judgment.

1851. "And afterwards shall they come out with great substance."—That these words signify deliverance, and that they were gifted with celestial and spiritual good things, appears from the signification of coming out, as denoting to be delivered, and

* For the better understanding of what is here meant by *judgment in singular*, the reader is desired to attend to what is said in the note at n. 848, Vol. I., concerning the distinction made by the author between *generals*, *particulars*, and *singulars*.

from the signification of substance, as denoting celestial and spiritual good ; for this is the substance of those who suffer persecutions, and undergo temptations, oppressions, afflictions, or servitude, treated of in this and the preceding verse. These good things were also represented and signified by the substance of the sons of Jacob when they went forth out of Egypt (Exod. xi. 2 ; xii. 36 ;) and also by their substance in the land of Canaan when the nations were driven out ; and in all passages of the prophets which speak of spoils taken from their enemies, with which they should be enriched.

1852. Verse 15. *And thou shalt come to thy fathers in peace ; thou shalt be buried in a good old age.* "Thou shalt come to thy fathers in peace," signifies that nothing of the principles of goodness and truth shall suffer hurt : "thou shalt be buried in a good old age," signifies the enjoyment of all good things by those who are the Lord's.

1853. "Thou shalt come to thy fathers in peace."—That hereby is signified that nothing of the principles of goodness and truth shall suffer hurt, may appear from the signification of fathers, and of coming to one's fathers ; and also of peace. Fathers, in the internal sense, signify here the same thing as daughters and sons jointly ; and that daughters signify principles of goodness, and sons truths, has been shewn above, n. 489, 490, 491, 534, 1147. To come to one's fathers is to pass from the life of the body into the life of the spirit, or from the world into the other life ; and to do so in peace signifies that he shall lose nothing, consequently that he shall suffer no hurt ; for he who passes into the other life loses nothing of those things which appertain to him as a man, but retains and carries with him every thing, even to the most minute particular, except the body, which impeded the interior exercise of his faculties. That nothing of death, or passage to his fathers by death, is here signified, will appear from what follows.

1854. "Thou shalt be buried in a good old age."—That hereby is signified the enjoyment of all good things by those who are the Lord's, appears from this consideration, that they who die, and are buried, do not die, but pass from an obscure life into a clear one ; for the death of the body is only the continuation, and also the perfection, of the life ; and then, they who are the Lord's first come into the enjoyment of all good things, which enjoyment is signified by a good old age. Mention is frequently made in the Word of persons dying, being buried, and gathered to their fathers ; but these phrases do not signify in the internal sense what they do in the sense of the letter. In the internal sense they relate to the life after death, and to such things as are eternal, but in the sense of the letter they relate to the life in the world, and to such things as are temporal : consequently, they who are in the internal sense, as the angels,

when such phrases occur, do not confine their ideas to things appertaining to death and burial, but extend them to things respecting the continuation of life: for they consider death as nothing but the putting off of those things which appertain to gross nature and to time, and as a continuation of real life; nay, they are ignorant of death, and think nothing at all about it. The case is similar in regard to the ages of man; as, in the present instance, where mention is made of a good old age, the angels have no perception of old age, nay, they are ignorant what old age is, for they are continually advancing to a life of youth: such life, therefore, consequently the celestial and spiritual things belonging to it, are what are meant when old age, and similar expressions, occur in the Word.

1855. Verse 16. *And in the fourth generation they shall return hither, because the iniquity of the Amorites is not yet consummated.* "In the fourth generation they shall return hither," signifies the time and state of restitution: "because the iniquity of the Amorites is not yet consummated," signifies the last time, when there is no longer any good.

1856. "In the fourth generation they shall return hither."—That by these words is signified the time and state of restitution, appears from the signification of the fourth generation. The fourth generation signifies the same thing as forty and four hundred, viz., the duration and state of temptation, concerning which see above, at verse 13; it is a sort of diminutive thence derived: and whether a number be greater or less, provided it is of the same class, it implies the same thing; as was shewn above. That the fourth generation does not signify any generation derived from Abram, or from Isaac, or from Jacob, appears from the historical relations of the Word; for there were several more generations, and these different from their fathers, when they returned. The fourth generation is mentioned in like manner in other places; but it never signifies, in the internal sense, a generation. In the present case, then, it denotes the time and state of restitution, because it denotes an end of those things which are signified by forty, or four hundred; see n. 862, 1847.

1857. "Because the iniquity of the Amorites is not yet consummated."—That by these words is signified the last time, when there is no longer any good, appears from the signification of the Amorite; and also from the signification of consummation. By the Amorite, in the Word, is signified evil in general, by reason that the land of Canaan is called the land of the Amorites; as appears in Ezek. xvi. 3, 4; and in Amos ii. 9, 10; wherefore, under the name of the Amorites are here included all the nations of the land of Canaan, by which are signified evils and falsities in particular, as has been stated above: hence by the Amorite are signified all evils in general. By the con-

summation is signified the last time, when there is no longer any good. But what is meant, in the internal sense, by this statement, "The iniquity of the Amorites is not yet consummated," is an *arcanum*, which can only be known by what is experienced in the other life. The wicked in that life are not punished till their evils have arrived at their utmost : and this both in general and in particular. For such is the equilibrium in the other life, that evil punishes itself, or that the wicked run into the punishment of their evil ; but only when their evil is arrived at its utmost. Every evil has its limit, though it is different in each individual : this limit it is not allowed them to pass ; and when a wicked person does pass it, he plunges himself into punishment. This is the case in every particular ; in like manner, in general, the wicked plunge themselves into hell, not instantaneously, but successively. This circumstance originates in a universal law of the order instituted by the Lord, according to which the Lord never casts any one into hell, but the evil itself, or the evil person, casts himself thither ; which he does successively, until the evil is consummated, and there no longer appears anything of good. So long as there remains anything of good, he is raised out of hell, but when there is left nothing but evil, he is plunged into hell : the one must first be separated from the other, because they are mutually opposite ; and it is not allowed to hang suspended between both. This is what is meant by the iniquity of the Amorites being consummated. But the case is otherwise with the good ; they are continually elevated by the Lord towards heaven, and the evil adhering to them is successively removed. The case is similar in respect to the state of the church ; visitation does not come until evil is consummated, that is, until there is no longer any good of charity and truth of faith remaining. Concerning this consummation much is said in the prophets ; as in Isaiah : "I have heard from the Lord Jehovah of hosts a *consummation* and *decision* upon the whole earth," (xxviii. 22.) And in Jeremiah : "Thou that dwellest upon many waters, abundant in treasures, thine end is come, and *the measure of thy gain*," (li. 13.) And in Daniel : "Seventy weeks are determined upon thy people, and upon thy holy city, to *consummate transgression*, and to *seal up sins*, and to *expiate iniquity*, and to bring in everlasting righteousness, and to seal up the vision and the prophet, and to anoint the holy of holies." "Upon the overspreading of abomination shall be desolation, even until the *consummation* and *decision* it shall be poured out upon the desolation," (ix. 24, 27.) The consummation is also foretold by the Lord himself, in these words, in Luke : "They shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles shall be fulfilled*." (xxi.

24 :) to fall by the edge of the sword signifies by falsities, for a sword, in the Word, denotes the punishment of falsity ; Jerusalem signifies the kingdom and church of the Lord, n. 402 ; nations denote evils, n. 1260 ; consequently the words together signify, that the consummation would come to pass, when the church was possessed by evils and falses, and was thus self-destroyed.

1858. Verse 17. *And it came to pass, that the sun went down, and it was thick darkness ; and, behold, a furnace of smoke, and a torch of fire, which passed between the pieces.* "And it came to pass that the sun went down," signifies the last time, when the consummation had arrived : "and it was thick darkness," signifies when there was hatred instead of charity : "and, behold, a furnace of smoke," signifies the most dense falsities : "and a torch of fire," signifies the heat of evil lusts : "which passed between the pieces," signifies that it divided those who were of the church from the Lord.

1859. "And it came to pass, that the sun went down."—That hereby is signified the last time, when the consummation had arrived, appears from what was said above, at verse 12, concerning the going down of the sun, and its signification, as denoting the last time of the church.

1860. "And it was thick darkness."—That these words signify when there was hatred instead of charity, appears from the signification of thick darkness. In the Word, darkness signifies falsities, but thick darkness* signifies evils ; of which we shall speak presently. It is darkness when falsity prevails instead of truth, and it is thick darkness when evil prevails instead of good, or, what is the same thing, when hatred reigns instead of charity. When hatred reigns instead of charity, the thick darkness does so prevail, that man is altogether ignorant what evil is, and still more so that in the other life it is evil which plunges him into hell. They who are immersed in hatred perceive in it a kind of delight, and as it were a kind of vital principle, in consequence of which they scarcely know any other than that hatred is good ; for whatsoever favors a man's pleasure and lusts, seems to him good, because it favors his love, inasmuch that when he is told it is infernal he can scarcely believe it ; much less can he believe, when he is told that such delight and such vital principle are changed, in the other life, into what is fetid, excrementitious, and cadaverous ; still less can he believe that he himself will become, on that account, a devil and a horrid image of hell ; for hell consists solely of hatreds and of such diabolical forms. Nevertheless, the truth of this may be

* We have no words in our language to mark accurately the distinction frequently referred to by our author between the Latin *tenebræ* and *caligo*, as the translation of words similarly distinguished in the Hebrew : suffice it therefore to render *tenebræ* simply darkness, and *caligo* thick darkness.

obvious to every one who is capable of exercising his thinking faculty ; for if he were to describe or represent, or if he were able in any way to form a picture of hatred, he would do it no otherwise than by diabolical forms, such as they become after death who are given up to hatred : yet, what is wonderful, persons of this character can still persuade themselves, that when they enter the other life, they shall be admitted into heaven ; and some think they shall attain it merely in consequence of saying that they have faith ; when yet in heaven there are none but forms of charity, the nature and quality of which may be seen described from experience, n. 553. Let such, however, think with themselves, how is it possible for those two forms, of hatred and of charity, to agree together in one place. That darkness signifies what is false, and thick darkness what is evil, may appear from these passages in the Word : “ Behold, *darkness* shall cover the earth, and *gross darkness* the people,” (Isa. lx. 2.) So in Joel : “ Let all the inhabitants of the land tremble ; for the day of Jehovah cometh ;—a day of *darkness*, and of *gross darkness*,” (ii. 1, 2.) And in Zephaniah : “ That day is a day of wrath,—a day of wasteness and desolation, a day of *darkness* and of *thick darkness*,” (i. 15.) And in Amos : “ Shall not the day of Jehovah be *darkness* and not light, even *thick darkness*, and no brightness in it,” (v. 20.) In these passages the day of Jehovah denotes the last time of the church, which is the subject here treated of : darkness denotes falsities, and gross or thick darkness evils ; wherefore mention is made of both. Without such a diversity of signification it would be a repetition of one and the same thing, or a vain accumulation of expressions. But the word in the original tongue, by which thick darkness is expressed in the passage before us, implies both falsity and evil, or dense falsities whence come evils, and also dense evils whence come falsities.

1861. “ And, behold, a furnace of smoke.”—That by these words are signified most dense falsity, and that a torch of fire signifies the heat of evil lusts, appears from the signification of a furnace of smoke, as denoting dense falsity, and from the signification of a torch of fire, as denoting the heat of evil lusts. Mention is made of a furnace of smoke, because a man, especially one that belongs to the church, who possesses the knowledges of truth, and still does not acknowledge them, but denies them in his heart, and lives in principles contrary to the truth, appears in the spiritual world no otherwise than as a furnace of smoke, himself as the furnace, and the falsity arising from hatred as smoke. In like manner, evil lusts, whence falsities are derived, appear no otherwise than as torches or brands of fire proceeding from such a furnace ; as is also evident from representatives in the other life, concerning which see what is shewn from experience, n. 814, 1428. It is the

evil lusts of the various kinds of hatred, of revenge, of cruelty, and of adultery, particularly if they are mixed with deceit, which appear and become such. That by a furnace, smoke, and fire, such things are signified in the Word, may appear from the following passages: "Every one is a hypocrite, and an evildoer, and every mouth speaketh folly.—For *wickedness burneth as the fire*; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the *lifting up of smoke*. Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the *fuel of the fire*; no man shall spare his brother," (Isaiah ix. 17, 18, 19;) where fire denotes hatred, and the lifting up of smoke thence denotes falsities of a like nature: hatred is described by no man's sparing his brother. When they who are principled in hatred are viewed by the angels, they appear exactly as here described. So in Joel: "I will shew wonders in the heavens and in the earth, blood, and *fire*, and pillars of *smoke*. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come," (ii. 30, 31;) where fire denotes hatred, pillars of smoke falsities, the sun charity, the moon faith. So in Isaiah: "The land thereof shall become *burning pitch*: it shall not be quenched night nor day; the *smoke* thereof shall go up for ever," (xxxiv. 9, 10:) burning pitch denotes direful lusts, smoke denotes falsities. So in Malachi: "Behold the day cometh that shall *burn* as a *furnace*; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall *burn* them up, it shall leave them neither root nor branch," (iv. 1;) where a burning furnace has a like signification; root denotes charity, branch truth, which shall not be left. So in Hosea: "When Ephraim—offended in Baal;—they shall be as the chaff, that is driven with the whirlwind out of the floor, and as the *smoke* out of the *chimney*," (xiii. 1, 3;) where Ephraim denotes the intelligent, to whom it thus comes to pass. So in Isaiah: "The strong shall be as tow, and his work as a spark, and they shall both *burn* together, and none shall quench them," (i. 31;) denoting those who are principled in self-love, or what is the same thing, in hatred against their neighbor, and that they are thus burnt by their lusts. So in the Revelation: "Babylon is become the habitation of demons." "They cried when they saw the *smoke of her burning*." "Her *smoke* rose up for ever and ever," (xviii. 2, 18; xix. 2.) So again: "He opened the bottomless pit, and there arose a *smoke* out of the pit, as the *smoke of a great furnace*; and the sun and the air were darkened by reason of the *smoke* of the pit," (Rev. ix. 2.) Again: "I saw the horses—and out of their mouths issued *fire*, and *smoke*, and *brimstone*; by these was the third part of men killed, by the *fire*, and by the *smoke*, and by the *brimstone*, which issued out of their

mouths," (Rev. ix. 17, 18.) Again : " If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with *fire* and *brimstone*," (Rev. xiv. 9, 10.) Again : " The fourth angel poured out his vial on the sun, and power was given him to *scorch* men with *fire*. And men were *scorched with great heat*, and blasphemed the name of God," (Rev. xvi. 8, 9.) In like manner it is written, that they were cast into " *a lake of fire burning with brimstone*," (xix. 20 ; xx. 15 ; xxi. 8.) In these passages fire denotes lusts, smoke falsities, which would prevail in the last times. These things were seen by John, such as they appear in the other life, when his interior sight was opened ; and the like are also seen by spirits and souls after death. Hence it may appear evident what the infernal fire is, and that it is nothing else but hatred, revenge, and cruelty, or what is the same thing, self-love, which thus manifest themselves in the other life. Man, during his life in the body, if of such a quality, however he may outwardly appear to other men, yet, were he viewed near by the angels, would appear in their eyes exactly according to the description here given, viz., his states of hatred would appear as torches of fire, and the falsities thence derived as furnaces of smoke. Of this fire the Lord thus speaks in Matthew : " Every tree that bringeth not forth good fruit is hewn down, and cast into the *fire*," (iii. 10 ; Luke iii. 9 ;) by good fruit is meant charity, of which whosoever deprives himself, cuts himself down, and casts himself into such fire. So again : " The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a *furnace of fire*," (Matt. xiii. 41, 42, 50 ;) where the signification is the same. So again : " The king shall say to those on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels," (Matt. xxv. 41 ;) denoting the same thing. The like is signified where it is said, that the wicked shall be cast into *everlasting fire*, or into *hell-fire*, and that their worm should not die, and the *fire* should not be quenched, (Matt. xviii. 8, 9 ; Mark ix. 43—49.) So in Luke : " Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in *this flame*," (xvi. 24.) They who are unacquainted with the arcana of the Lord's kingdom, suppose that the Lord casts the wicked down into hell, or into such a fire, which is the fire of hatred, as just stated : but the case is altogether otherwise : it is the man himself, or the diabolical spirit himself, who casts himself down. Nevertheless, since it appears otherwise, in the Word it is described according to such appearance, yea, according to the fallacies of the senses, especially when addressed to the Jews, who were unwilling to comprehend

anything but what was according to the senses, whatsoever might be the fallacies thus involved : wherefore the literal sense of the Word, particularly in the prophetic parts of it, is full of such appearances ; as in Jeremiah : " Thus saith Jehovah : Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor ; lest *my fury* go forth like *fire*, and *burn* that none can quench it, because of the evil of your doings," (xxi. 12 ;) to execute judgment is to declare the truth ; to deliver him that is spoiled out of the hand of the oppressor is to do the good of charity ; fire denotes the infernal punishment of those who do not do these things, that is, who live in falsity originating in hatred : in the literal sense such fire and fury are attributed to Jehovah, but in the internal sense it is altogether otherwise. In like manner in Joel, describing the day of Jehovah : " A *fire* devoureth before them, and behind them a *flame burneth*," (ii. 3.) So in David ; " There went up a *smoke* out of his nostrils, and *fire* out of his mouth devoured : *coals were kindled* by it :—and darkness was under his feet," (Psalm xviii. 8, 9.) So in Moses : " A *fire* is kindled in mine *anger*, and shall *burn unto the lowest hell*, and shall consume the earth, with her increase, and *set on fire* the foundations of the mountains," (Deut. xxxii. 22 ;) where fire denotes various kinds of hatred, and smoke the falsities, appertaining to man ; which are attributed to Jehovah or the Lord for the reasons above mentioned. It appears also to those in hell as if Jehovah or the Lord was the cause of these things, though it is quite the reverse, since it is they who cause such things to themselves, being in the fire of hatred. Hence it is evident, that unless the internal sense of the Word be known, man may easily fall into phantasies. The case was similar with respect to the *smoke* and *fire* which appeared to the people from Mount Sinai, when the law was promulgated ; for Jehovah or the Lord appears to every one according to the nature and quality of each,—to the celestial angels as a sun, to the spiritual angels as a moon, to all the good as a light of various delight and pleasantness ; but to the wicked as smoke, and as a consuming fire : and as the Jews, when the law was promulgated, had nothing of charity, but were governed by self-love and the love of the world, consequently by mere evils and falsities, therefore he appeared to them as *smoke* and *fire*, when at the same instant he appeared to the angels as a sun, and as celestial light. That he appeared thus to the Jews by reason of their evil nature and quality, is plain from the following passages : " The glory of Jehovah abode upon Mount Sinai ;—and the sight of the glory of Jehovah was like a *devouring fire* on the top of the mountain in the eyes of the children of Israel," (Exod. xxiv. 16, 17.) Again : " Mount Sinai was altogether on a *smoke*, because Jehovah descended upon it in *fire*; and the *smoke* thereof ascended as the *smoke* of

a furnace, and the whole mount quaked greatly," (Exod. xix. 18.) And in another place: "Ye came near and stood under the mountain, and the mountain *burned with fire* unto the midst of heaven, with *darkness, clouds, and thick darkness*: and Jehovah spake unto you out of the *midst of the fire*," (Deut. iv. 11, 12.) Again: "It came to pass when ye heard the voice out of the midst of the *darkness*, and the mountain was *burning with fire*, that ye came near unto me;—and ye said, *Why should we die?* for this *great fire will consume us*; if we hear the voice of Jehovah our God any more, *then we shall die*," (Deut. v. 23, 24, 25.) The case would be the same, if any other person, who lives in hatred and its defilements, should see the Lord: he would only be able to see him from the principle of hatred and its defilements, which, receiving the rays of goodness and truth from the Lord, would change them into such a fire, smoke, and darkness. From the same passages it also appears, what the smoke of a furnace, and what a torch of fire, signify, viz., the most dense falsity, and the most filthy evil, which in the last times will invade the church.

1862. "Which passed between the pieces."—That by these words is signified, that it divided those who were of the church from the Lord, may appear from what was said above, at verse 10, concerning the division of the animals in the midst, as denoting parallelism and correspondence as to things celestial, and that one part being placed opposite to another signified the church and the Lord, and that the intermediate space, or interstice, signified that which intercedes between the Lord and the church, or between the Lord and every individual of the church, which is conscience, wherein principles of goodness and truth are implanted by charity. When hatred succeeds in the place of charity, and evils and falsities in the place of principles of goodness and truths, there is no conscience of goodness and truth, but this intermediate space, or interstice, appears, as it were, filled with a furnace of smoke, and with torches of fire, that is, with persuasions of what is false, and with various kinds of hatred, which are what separate the Lord from the church. These are the things signified by its passing between the pieces; particularly the torch of fire, which is self-love, or, what is the same thing, the evil of hatred. This may also appear from Jeremiah, where nearly the same words occur: "I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they had made before me, when *they cut the calf in twain, and passed between the parts thereof*; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who *passed between the parts of the calf*; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the

fowls of the heavens, and to the beasts of the earth," (xxxiv. 18, 19, 20.)

1863. Verse 18. *In that day Jehovah made a covenant with Abram, saying, To thy seed will I give this land, from the river of Egypt, even unto the great river, the river Euphrates.* "In that day Jehovah made a covenant with Abram," signifies the conjunction of the Lord's interior man with the internal or Jehovah: "saying, To thy seed will I give this land," signifies consolations after these temptations and horrors, because they who are principled in charity and in faith towards him should be made heirs: "from the river of Egypt to the great river, the river Euphrates," signifies the extension of things spiritual and celestial: to the river of Egypt is the extension of things spiritual; to the river Euphrates is the extension of things celestial.

1864. "In that day Jehovah made a covenant with Abram,"—That by these words is signified the conjunction of the Lord's interior man with the internal, appears from the signification of a covenant, as denoting conjunction, concerning which, see n. 665, 666, 1023, 1038; and as the subject here treated of in the internal sense is concerning the Lord, it signifies interior conjunction; for the Lord was continually advancing more and more to conjunction and union with Jehovah his Father, until he became One, that is, until the human essence itself was also Jehovah, who was the very internal of the Lord. This was represented by the covenant which Jehovah made with Abram. It must be obvious to every one, that Jehovah never makes a covenant with man, for this would be contrary to what is divine, man being a vile and defiled thing, who of himself thinks and does nothing but evil, all the good which he does being from Jehovah; whence it may appear, that this covenant, as well as the other covenants made with the posterity of Abram, was nothing but a representative of what is divine, and of the celestial things of the kingdom of God; and that the present was a representative of the conjunction of the Lord's human essence with his divine, that is, with Jehovah. That it was representative of the conjunction of the Lord's interior man with the internal, or Jehovah, appears from what was said above, viz., that the Lord, by temptation-combats and victories, conjoined and united himself more and more. It was shewn above what the interior man is, viz., the middle, or intermediate man, between the internal and the external.

1865. "Saying, To thy seed will I give this land,"—That these words signify consolations after these temptations and horrors, because they who are principled in charity and in faith towards him should be made heirs, appears from the signification of seed, and from the signification of land. By the seed of Abram is signified love and faith thence derived, as was

shewn above, n. 255, 256, 1025 ; consequently, it signifies all those who are principled in charity and in faith in the Lord : but by the land of Canaan is signified the Lord's kingdom ; wherefore to give the land to thy seed signifies, that the heavenly kingdom should be given as an inheritance to those, who, from a principle of charity, have faith in the Lord. That these things were a consolation to the Lord after his temptations and horrors, may appear without explication. For, after those hard circumstances before mentioned, viz., the driving away of evils and falsities, which were signified by the fowls that descended upon the bodies, which Abram drove away, concerning which see verse 11 ; whilst dense falsities still infused themselves, which excited horror, and which were signified by a terror of great darkness, which fell in sleep upon Abram, concerning which, see verse 12 ; notwithstanding which, mere falsities and evils still possessed the human race, which were signified by a furnace of smoke, and a torch of fire, passing between the pieces, concerning which, see verse 17 ; he must needs be in straitness and sorrow ; wherefore now consolation follows, such as above at verses 4 and 5, viz., that his seed should inherit the land ; that is, that they who are principled in charity, and in faith in him, should become heirs of his kingdom. Nothing but the salvation of mankind could be the consolation regarded by him, since he was principled in divine and celestial love, and became, even as to his human essence, essential divine and celestial love, in which the love of all is alone regarded and kept at heart. That the divine love is of such a quality, may appear from the love of parents towards their children, which increases according to the degree in which it descends, that is, becomes greater in remote than in nearer descendants. Now nothing exists but what has a cause and ground of its existence : this love, then, towards posterity increasing successively must needs have such a cause and ground ; and this can only be from the Lord, from whom flows all conjugal love and all love of parents towards their children ; his love being such, that he loves all as a father does his sons, and desires to make all heirs, and provides an inheritance for those who shall be born hereafter, as well as for those who are born already.

1866. "From the river of Egypt to the great river, the river Euphrates."—That by these words is signified the extension of things spiritual and celestial,—to the river of Egypt signifying the extension of things spiritual, and to the river Euphrates the extension of things celestial,—appears from the signification of the river of Egypt, and from the signification of the great river, or Euphrates. That these rivers signify the extension of things spiritual and celestial, may appear from the signification of the land of Canaan, as denoting the Lord's kingdom in heaven and earth, in which there exist only such things as are spiritual and

celestial, relating to faith and mutual love; wherefore nothing can be meant by the boundaries of the land of Canaan but the extension of these. For they who are in heaven are altogether ignorant what the land of Canaan is, or what the river of Egypt, or what the great river Euphrates, nay, they are ignorant what are the boundaries of any land: but they know what the extension of things spiritual and celestial is, and what are the determinations and limits of their states; and in these they keep their minds fixed, whilst such matters are read by man, the letter thus vanishing, and its historical sense, which served for an object to celestial ideas. That the river of Egypt signifies the extension of things spiritual, is from this ground, because Egypt signifies things scientific, which, together with things rational and intellectual, are man's spiritual things, as was said above, n. 1443, and in several other places; and that Egypt, in the internal sense, signifies things scientific, see n. 1164, 1165, 1186, 1462. That the river Euphrates signifies the extension of things celestial, may appear from the countries which that river bounds and separates from the land of Canaan, and by which are likewise signified the scientifics and knowledges of things celestial: but in the present case, as it is called a river, and a great river, nothing is signified thereby but things celestial, and the knowledges thereof; for a great river, and greatness, are terms applied to such subjects.

1867. Verses 19, 20, 21. *The Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Gergashite, and the Jebusite.* "The Kenite, and the Kenizzite, and the Kadmonite," signify falsities which are to be expelled from the kingdom of the Lord: "the Hittite, and the Perizzite, and the Rephaim," signify persuasions of falsity: "the Amorite and the Canaanite," signify evils: "the Gergashite and the Jebusite," signify falsities derived from evils.

1868. That these things were signified by those nations, might be easily proved from the Word; but this would take up too much room at present, and there is the less need of it, as the nations are here barely mentioned by name; some of them have been treated of above; as the Rephaim, who signify persuasions of falsity, concerning whom see n. 567, 581, 1673; and the Amorite, denoting evils, n. 1680; and the Canaanite, denoting evils, see verse 16 above; and the Perizzite, denoting falsities, see n. 1574. What the other nations signify in particular, will be shown, by the divine mercy of the Lord, as they occur elsewhere. In regard to the nations which are to be expelled from the Lord's kingdom, the case is this: In the other life, wicked and diabolical spirits desire nothing more than to get admission secretly into the world of spirits, and infest the good spirits; but as often as they do so they are cast out.

Similar to this is the case with every man who is regenerated ; the falsities and evils which possessed him being subdued and dissipated, and, in the place thereof, principles of goodness and truth belonging to the Lord's kingdom being implanted. These things were represented by the nations, which were expelled from the land of Canaan by the sons of Jacob ; and also by the Jews themselves, who were afterwards expelled thence. The case was similar with several nations of old, by whom like things were represented ; as the Horites, who were expelled from Mount Seir by the descendants of Esau, concerning whom, see Deut. ii. 12, 22 ; and the Avim, who were expelled by the Caphtorites, concerning whom, see Deut. ii. 23 ; and the Emim, or Rephaim, who were expelled by the Moabites, concerning whom, see Deut. ii. 9, 10, 11 ; and likewise the Zamzummin, who were expelled by the Ammonites, concerning whom, see Deut. ii. 19, 20, 21 ; not to mention several other nations spoken of by the prophets.

CONTINUATION CONCERNING THE SACRED SCRIPTURE OR WORD

1869. *HOW many things are contained in every single expression of the Word, was shown me by this consideration, that the ideas of thought are open. Wonderful as it is, this may be effected in another life in so lively a manner, that the ideas themselves appear visible in form, and thus as pictured images. The experiment was made with one who, during his abode in the world, had lived in charity, or mutual love, and had been delighted with the Word ; and as his ideas were thus opened, there appeared innumerable beautiful things, with their affecting delights and joys ; and it was declared, that the things which thus appeared visible, were capable of being opened again as to things more interior, and as they were opened, things still more beautiful and delightful would be exhibited to view, with the felicities contained in them. All angelic ideas are of this nature, being opened from the Lord himself. To spirits who wondered that the ideas of thought were capable of being thus opened in the other life, the matter was illustrated by the vision of the bodily eye, the rays of which vision are so dull and obscure, that the smaller objects of nature, in which innumerable things are contained, merely appear as somewhat opake, dark, and shapeless, when yet, viewed through a microscope, they exhibit to view interior things connected in a beautiful series, and flowing in a delightful order : and these interior things, in like manner, are capable of being still further opened when viewed through a more powerful microscope. Hence may appear how the case is in respect to internal vision, the rays of which are no other than ideas, viz., that the ideas in themselves*

are so dense, that scarcely any thing denser can exist in that sphere; although man supposes otherwise. But concerning ideas, by the divine mercy of the Lord, more will be said elsewhere.

1870. The case is similar with the Word of the Lord. All the particular expressions occurring in it form their respective ideas (for the expression is nothing else but an idea thus formed, in order that the sense may be rendered perceptible); and in the ideas are contained things so innumerable, which cannot come to the perception of man, but only to that of angels, as to exceed all belief. When these ideas are opened by the Lord, more interior forms are presented to the perception by joys and felicities, and to the sight by representative and paradisiacal scenes; the former originating in the celestial and spiritual things of the Lord's love and mercy, the latter in the rays of light thence derived. It was shown me by wonderful experience, that the Word is inspired, not only as to all the particular expressions, but also as to all the particular letters which compose every expression, and thus, as is also declared, as to the smallest iota; for in every iota there is a something of the affection and life common to the general expression, which are thus correspondently insinuated into the minutest particulars. But these things cannot be explained to the understanding without a previous knowledge of several other things.

1871. It is not possible to describe in what manner the Word of the Lord appears before the angels; but some idea of it may be conceived by those who have seen optical cylinders in the museums of the curious, in which are represented beautiful images from monstrous projections of objects placed around them; for although these projections appear destitute of form, series, or order, like accidental marks or scratches, still, when they are concentrated in the cylinder, they represent there a neat and handsome picture.* This is the case with the Word of the Lord, particularly with the prophetic Word of the Old Testament. In the literal sense, scarcely

* Though these cylinders are not often met with now, every reader may form an idea of their nature who has ever observed how objects appear when reflected by any polished cylindrical surface. Whoever places his own face before such a cylinder, will see it of its natural length, but with all the parts reduced in width in proportion to the convexity of the cylinder. A portrait placed at right angles to the cylinder would be more strangely distorted still; for, while the length of the face, viewed from a proper height, would remain unaltered, the breadth would not only be everywhere greatly diminished, but the parts would diminish more and more as their distance from the cylinder was greater, giving the whole face the general shape of a narrow pyramid. Let then a monstrous face be painted, equally differing from the true proportions, but in the opposite manner; that is, let the length be many times less than the breadth, and let the breadth, while at the chin it is the same as in nature, become many times wider at the forehead. The deformity of such a picture would be so monstrous, that no spectator could recognize in it the lineaments of a human face: place it, however, on a table, with the chin close to an upright cylindrical mirror, and, if properly drawn, the reflection in the mirror, viewed from the proper situation, will be that of a perfectly symmetrical human countenance. Any other object may be treated in the same manner. Such a monstrous projection is called an *anamorphosis*; and the science of perspective gives the rules for their delineation.

any thing appears but as somewhat irregular and without order ; nevertheless, when it is read by man, particularly by a little child of either sex, it becomes by degrees, as it ascends, more beautiful and delightful, and at length is presented before the Lord as the image of a man, in and by which heaven is represented in its collective form, not such as it is, but such as the Lord would have it, viz., as a likeness of himself.

1872. There appeared to me a young girl, beautiful, and of a fair countenance, advancing hastily towards the right, upwards, and gently accelerating her pace ; she seemed in the first flower of her age, not an infant, nor yet adult ; elegantly arrayed in a black shining garment : thus she proceeded, with speed and cheerfulness, from light to light. It was given me to understand, that such are the interior things of the Word when they first ascend ; the black garment representing the Word in the letter. Afterwards a young girl flew to the right cheek, but was perceivable only to the interior sight ; it was given me to understand, that such are the things of the internal sense of the Word, which do not come to the comprehension.

1873. Some spirits were discoursing concerning the internal sense of the Word ; and in order that the nature of it might be exhibited to the understanding, they took the fruit of faith, and what it is, as an instance for illustration. It was said, that good works are the fruit of faith in the external or literal sense ; but that those good works are inanimate unless they proceed from charity, and that, consequently, the fruit of faith in the next interior sense, is charity ; but as charity, or neighborly love, ought to proceed from love to the Lord, this is the fruit of faith in the internal sense ; and as all love is from the Lord, therefore the Lord himself is the real fruit of faith. For thus charity is in good works, love to the Lord is in charity, and in this love is the Lord himself.

1874. In discoursing with good spirits, I have taken occasion to remark, that many things in the Word, and more than any one could conceive, are spoken according to appearances, and according to the fallacies of the senses ; as where it is said that Jehovah is filled with wrath, anger, and fury, against the wicked, that he rejoices to destroy them and blot them out, yea, that he slays them. But these modes of speaking were used, to the intent that persuasions and evil lusts might not be broken, but might be bent : for to speak otherwise than man conceives, whose thoughts are derived from appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those forms of speech may serve as common vessels for the containing of things spiritual and celestial, since it may be insinuated into them, that all things are from the Lord ; afterwards, that the Lord permits, but that all evil is from diabolical spirits ; next, that the Lord provides and

disposes, that evils may be turned into good; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and it becomes spiritual, afterwards celestial, and lastly divine.

1875. *It was given me to perceive angelic ideas in the Lord's prayer, about these words, "Lead us not into temptation, but deliver us from evil." By the good spirits who were near, the thought of temptation and evil was rejected, by a kind of idea perceptible in me; and this rejection went on, till nothing but the purely angelic conception, viz., that of good, without any idea of temptation and evil, remained, the literal sense thus altogether perishing. Concerning this good, in the first degree of rejection, were formed innumerable ideas; as, how good comes from man's affliction, and yet affliction is from man and his evil, which has its punishment inherent in it. To this was adjoined a species of indignation that any should suppose that temptation and the evil of it can have any other origin, and that evil should be connected in their thoughts with the Lord. These ideas were purified as they ascended higher; and the degrees of ascent were represented by the rejections; concerning which, see also n. 1393; which were effected with a velocity and in a manner inexpressible, until they passed into the shade of my thought. They were then in heaven, where are ineffable angelic ideas solely concerning the good of the Lord.*

1876. *The names of men, of kingdoms, and of cities, which occur in the Word, in like manner as the expressions of human speech, perish at the first beginning of the ascent, being things earthly, corporeal, and material, which are successively put off by souls that come into the other life, and altogether by those that are admitted into heaven. The angels do not retain the least idea of any person mentioned in the Word, nor, consequently of his name. What Abram is, what Isaac, and Jacob, they no longer know, forming to themselves an idea from those things which, in the Word, are represented and signified by them. Names and vocal expressions are like earthly coverings, or scalps, which fall off when they enter into heaven. Hence it may appear, that by names, in the Word, are signified things; concerning which I have frequently discoursed with the angels, and have been fully instructed by them as to the truth. The speech of spirits one amongst another is not a speech of words, but of ideas, such as are those of human thought independent of words; wherefore it is the universal language of all: but when they speak with man, their speech falls into the words of man's language; as was stated above, n. 1635, 1637, 1639. In discoursing on this subject with spirits, it was given me to tell them, that whilst they are conversing amongst themselves, they are not able to utter a single word of human language, still less any name. Some of them, being surprised at this, retired, and tried the experiment; and*

on their return, they said, that they were not able to pronounce a single word, because the terms of human language are so grossly material as to be beneath their sphere, being formed of aerial sound articulated by corporeal organs, or else by an influx into those organs through an internal way leading to the organ of hearing. Hence also it may plainly appear, that no vocal expression which occurs in the Word can pass to spirits, much less to angelic spirits, whose speech is still more universal, see n. 1642; least of all to angels, with whom there remains nothing of the first ideas of spirits, but in the place of them spiritual truths and celestial principles of goodness, which are varied in an ineffable manner by the smallest forms, continued and connected, in a unanimous series, with the originating forms of representatives that are most agreeable and beautiful by virtue of the happiness of mutual love, and most happy by virtue of those amenities and beauties, because inspired with the life of the Lord.

1877. The souls, or spirits, that are in the world of spirits, especially the wicked, retain at first those things which they had in the life of the body, viz., things terrestrial, corporeal, and worldly, and together with them the principles which they had imbibed. Amongst such are those who are unwilling to hear any thing concerning the internal sense of the Word, but only concerning the literal sense, so as even to believe that the twelve apostles are literally to sit upon twelve thrones and judge the twelve tribes of Israel; in like manner, that none can enter into heaven but the literally poor and miserable, and such as have suffered persecutions; when nevertheless there are in heaven persons who had been both rich and powerful, but who had lived in charity and in faith in the Lord. I have seen such spirits (by reason of their claiming heaven to themselves as a reward for their merits) running hither and thither, and wheresoever they come, scoffing at the things appertaining to the internal sense of the Word, because contrary to their persuasions and lusts, under the influence of which they think to merit heaven, and to be preferred above all others. But they are compared to those corrupt and noxious humors, which flow into the blood, and pervade the veins and arteries, to the defiling of the whole mass of blood.

1878. There are some also, who, in the life of the body, had despised the Word, and some who by a ludicrous application of scripture phrases in common discourse, had abused it; some, too, who had imagined the Word to be of no consequence but to keep the vulgar in awe; some who had blasphemed the Word, and some who had profaned it. The lot of these in the other life is miserable, of every one according to the quality and degree of his contempt, derision, blasphemy, and profanation. For, as observed above, the Word is esteemed so holy in the heavens, that it is as it were heaven to those that dwell there; wherefore, as in the other life there is a communion of the thoughts of all, it is

not possible for such spirits to be in company with the angels, but they are separated.

1879. *Once, whilst I was in bed, it was given me to understand that some evil spirits were conspiring against me with intent to suffocate me; but as I was safe and secure under the Lord's keeping, I made light of their threats, and went to sleep. Waking, however, in the middle of the night, I was made sensible that I did not respire from myself, but from heaven; for there was nothing of my own respiration, as I manifestly perceived. It was then told me that there was a conspiracy at hand, and that it was formed by those who hold in aversion the interior things of the Word, that is, the essential truths of faith, for these are the interior things of the Word, and who do so because such things are contrary to their fallacies, persuasions, and lusts, which the sense of the letter may be turned to favor and patronize. Afterwards the chiefs of the conspiracy, when they found that their attempt was defeated, endeavored to enter into the viscera of my body, and to penetrate even to the heart, to which they were also admitted. This was all the while sensibly perceived by me; for whosoever has the interiors of his spirit open, receives also at the same time a sensitive perception of such things. But I was then let into a certain celestial state, the effect of which was that I did not attempt in the least to repel those intruders, much less to avenge the injury. They then said, that there was peace: but presently they were deprived as it were of their rationality, breathing revenge, and attempting to accomplish their purposes: but in vain. Afterwards they were dissipated of themselves.*

1880.* *In addition, generally, to what has hitherto been stated respecting spirits and angels, all of whom are the souls of men living after the death of the body, the following particulars are added. They have much more exquisite senses than men, viz., those of sight, hearing, smell, and touch, but not that of taste. Spirits however are not able (and angels still less) by their sight, that is, by the sight of the spirit, to see any objects in the world; for the light of the world, or that of the sun, is to them as thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life; for the light of heaven, or the heavenly light of the Lord, is to him as thick darkness. Still, however, spirits and angels, when it pleases the*

* The reader will observe, that what follows relates to a different subject from that which has hitherto been treated of at the end of this chapter. It is a continuation of the accounts which have been given respecting angels and spirits through the whole of the first volume of the original work, to which it forms a general conclusion.

Lord, can see the objects of the world through the eyes of men ; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them that they were present, and saw them, and that I would tell them what their state was in the other life. This, however, I was forbidden to do, and for this, among other reasons ; because they would have said that I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination : for I was well aware, that although with their lips they allowed the existence of spirits, and the resurrection of the dead, yet in their hearts they did not believe any such thing. When my interior sight was first opened, and spirits and angels saw, through my eyes, the world and the objects contained in it, they were so astonished, that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between earth and heaven : this delight, however, only lasted for a few months : the thing afterwards grew familiar to them ; and it now occasions them no surprise. I have been informed, that, with other men, spirits and angels do not see the least of any thing in this world, but only perceive the thoughts and affections of those with whom they are associated. Hence it may appear, that man was so created, that, during his life on earth amongst men, he might at the same time also live in heaven amongst angels, and during his life in heaven amongst angels, he might at the same time also live on earth amongst men, so that heaven and earth might be together, and might form a one, men knowing what is in heaven, and angels what is in the world ; and that when men departed this life, they might pass thus from the Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another, but as into the same, having been in it also during their life in the body. But as man became so corporeal, he closed heaven against himself.

1881. Spirits are very indignant, yea, they are angry, when they are told that men do not believe that they can see, and hear, and have the sense of feeling by the touch. They say, that men ought to know, that without sense there is no life, and that the more exquisite the sense is, so much the more excellent is the life ; also, that the objects which are received by sense are proportioned in excellence to the excellence of the sense itself ; and that the representatives which are from the Lord are things real, for it is thence that all things in nature and in the world derive their

existence, see n. 1632; in short, that their senses are much better and more excellent than those of men. Such are the terms in which they express their indignation.

1882. *There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said of some in the Word, that they were taken out of the body, and of others, that they were carried by the Spirit into another place.*

1883. *As to the first, viz., the being taken out of the body, the case is this: the man is reduced into a certain state, which is a sort of middle state between sleeping and waking. When he is in it he cannot know but that he is broad awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but, what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state spirits and angels are seen to the life, and are also heard to speak, and, what is wonderful, are touched, scarcely any thing of the body then intervening. This is the state described as being "taken out of the body," and of which they who have experienced it, have said, that, whether they were in the body or out of the body, they could not tell; see 2 Cor. xiii. 3. I have only been let into this state three or four times, just in order that I might know the nature of it, and might be convinced that spirits and angels enjoy every sense, even that of touch, in a more perfect and exquisite degree than those of the body.*

1884. *As to the other kind, viz., the being carried by the Spirit to another place, the nature of this also was shown me, by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and in the enjoyment of my sight, as at other times, consequently, that I was walking without mistaking my way. In the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in a different place from what I supposed. Being hereupon greatly amazed, I perceived that I had been in such a state as they were, of whom it is said, that they were carried by the spirit to another place; see 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14; Acts viii. 39. It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways which he himself is ignorant of, until he comes to the place in-*

tended. This was done in order to convince me that man may be led by the Lord without his knowing whence or whither.

1885. *But these two species of visions are extraordinary, and were shown me only with this intent, that I might know the nature and manner of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the FIRST PART of the present work, being annexed to the beginning and end of each chapter. These are not visions, properly so called, but scenes beheld in the most perfect state of bodily wakefulness, and which I have now experienced for several years.**

* The first volume of the original Latin work in quarto, printed in London in 1749, and then published alone, ends here.

PART THE SECOND.

PREFACE.*

IN the FIRST PART were explained fifteen chapters of Genesis, and their contents in the internal sense were stated: to each chapter also were adjoined relations of what, by the divine mercy of the Lord, it has been given me to see and hear in the world of spirits and in the heaven of angels. Here follows the SECOND PART, in which similar relations will be annexed to each chapter. To this sixteenth chapter will be appended an article on Visions and dreams, including the prophetic ones related in the Word. I am well aware there are few who will believe it possible for any one to see the things which exist in the other life, and be thence enabled to give an account of the state of souls after death. The reason of this incredulity is, because few believe in a resurrection; and of the learned fewer than of the simple. They affirm, indeed, with their lips, that they shall rise again, because it is agreeable to the doctrine of faith; but still they deny it in their hearts. Nay, some even openly avow, that if any one should rise from the dead, and they should see, and hear, and touch him, they would then believe, but not till then. Were this, however, even to be granted, it must be repeated for the satisfaction of every individual; and, after all, not a single person who in heart denies a resurrection would be thus persuaded, but a thousand objections would arise in his mind, which would confirm him in his negative conclusion. Some profess to believe that they shall rise again, but not till the day of the last judgment; and the notion they have conceived of that day is, that then all things appertaining to the visible world are to be destroyed. As, however, that day has been expected in vain for so many ages, they still have doubts as to any

* In the original Latin work, the second volume, called by the author the second part, by reason that it was published separately, after the first part or volume, and before the third, begins here. Each chapter, also, of the second volume, was published, as a subordinate part, by itself; apparently at the suggestion of the bookseller, whose announcement of the publication may be seen in the *Intellectual Repository*, second series, vol. iii. p. 537. Hence one of the chapters, (the xviii.) has a separate preface. An English translation of each chapter of the second part, evidently procured by the bookseller, and very ill executed, was published at the same time. In this volume, the relations of the author's experience in the spiritual world, and subjects connected with it, are given at the ends of the chapters only, and an introduction, treating of the nature of the Word in general, is prefixed to each chapter. Nearly the same plan is pursued through the remainder of the work. This second part was originally published in 1750.

resurrection ever taking place. But what is meant in the Word by the last judgment, will be briefly shown, by the divine mercy of the Lord, at the end of chap. xvii. Hence it may appear what sort of persons there are at this day in the Christian world. The Sadducees spoken of in Matt. xxii. 22, openly denied a resurrection: yet they did better than those at this day, who profess not to deny, because it is an article of faith, and yet deny in their hearts; so that their profession is contrary to their belief, and their belief to their profession. Lest, therefore, mankind should any longer confirm themselves in that false opinion, it has been granted me, by the divine mercy of the Lord, during my abode in this world in the body, to be in the spirit in the other life, (for man is a spirit clothed with a body,) and there to discourse with souls that have risen again not long after their decease, and, indeed, with almost all those whom I knew when they lived in the body, but who have since died; as, also, now for some years, to converse daily with spirits and angels, and to see there stupendous sights, such as never entered into the idea of any person; and all without the least fallacy. Many persons say, that they would believe, if any one should come to them from the other life: it will now, therefore, be seen, whether they will be persuaded of the truth after having hardened their hearts against it. This I can aver, that they who come into the other life from the Christian world, are the worst of all, hating their neighbor, hating the faith, and denying the Lord; for in the other life the heart speaks, not merely the lips. They are, besides, given to adultery more than the rest of mankind. As heaven thus begins to be removed from those who are within the church, it is evident, as has also been given me to know of a certainty, that the last time is at hand.

Concerning the internal sense of the Word, what it is, and what is its nature and quality, see what was said and shown in the first part, n. 1 to 64, 65, 66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502, at the end, 1540, 1659, 1756, especially 1767—1777, and 1869—1879, 1783, 1807; and in this part, n. 1886—1889, inclusive.

GENESIS.

CHAPTER THE SIXTEENTH.

1886. THIS chapter treats concerning Hagar and Ishmael : but what is represented and signified by Hagar and Ishmael, in the internal sense, has heretofore been known to no man : nor could it be known, because the world, even the learned part of it, has heretofore imagined that the historical relations of the Word are merely histories, and infold nothing deeper. It has indeed been maintained that every iota is divinely inspired ; still, by this form of speech, they meant no more than that such historical facts were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach and to those who are taught ; as also, that, in consequence of being divinely inspired, the narratives have a divine force on men's minds, and are operative of good above all other histories. But mere historical narratives, considered in themselves, have little effect towards man's amendment ; nor are they of any use in regard to eternal life, since in the other life they are sunk in oblivion. Of what use then could it be, to know that Hagar was a servant-maid, and that she was given to Abram by Sarai ? or to know the history of Ishmael, or even that of Abram ? Nothing is necessary for souls, in order to their entering into heaven, and enjoying bliss, that is, eternal life, but what has relation to the Lord, and is from the Lord. These are the things to communicate which the Word was given : and these are the things which the Word, in its interiors, contains.

1887. Inspiration implies, that in all parts of the Word, even the most minute, as well historical, as others, are contained celestial things which appertain to love, or good, and spiritual things which appertain to faith, or truth ; consequently, things divine. For what is inspired by the Lord, descends from him through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself in such form as the Word has in its letter ; which is altogether different from that which belongs to it in its first origin. In heaven there is not any worldly history, but the whole is representative of things divine, nor is any thing else there perceived ; as may also be known from the acknowledged fact, that the words there heard are unspeakable by man : wherefore, unless

the historical relations be representative of things divine, and be thus celestial, they cannot possibly be divinely inspired. What is the nature of the Word in the heavens, can be known only from the internal sense ; for *the internal sense is the Word of the Lord in the heavens.*

1888. That the literal sense of the Word is representative of divine arcana, and that it is a receptacle, and thus a repository, of the celestial and spiritual thing of the Lord, may be illustrated by two examples ; the one, that by David is not meant David but the Lord : the other, that names signify nothing but things ; consequently, the case must be similar in all other instances. Concerning David it is thus written in Ezekiel : "David my servant shall be king over them ; and they all shall have one shepherd :—they shall dwell in the land,—they, and their children, and their children's children, for ever : and my servant David shall be their prince for ever," (xxxvii. 24, 25.) And in Hosea : "The children of Israel shall return, and seek Jehovah their God, and David their king," (iii. 5.) These words were written by those prophets after the time of David, and yet it is plainly declared, that he shall be their king and prince ; whence it may be evident to every one, that by David, in the internal sense, is meant the Lord. So also in other passages, even in the historical books, where David is mentioned. That the names of kingdoms, of countries, of cities, and of men, signify things, may appear evident from the prophetic writings, let this example suffice from Isaiah : "Thus saith the Lord, Jehovah of hosts : O my people that dwellest in Zion, be not afraid of Ashur ; he shall smite thee with a rod, and lift up his staff against thee, after the manner of Egypt.—Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Horeb ; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. He is come to Aiath ; he is passed to Migron ; at Michmash he hath laid up his carriages : they are gone over Mabarrah ; they have taken up their lodging at Geba ; Ramah is afraid ; Gibeah of Saul is fled : lift up thy voice, O daughter of Gallim : cause it to be heard unto Laish. O poor Anathoth ; Madmena is removed ; the inhabitants of Gebim gather themselves to flee : as yet shall he remain at Nob that day : he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold the Lord Jehovah of hosts shall cut down the thickets of the forest with iron : and Lebanon shall fall by a mighty one," (x. 24, 26—34.) In this passage is little but mere names, from which there could result no sense, or meaning, unless they all signified things ; and if the mind should abide in those names, without looking for an inward signification, it could never acknowledge this passage to be the Word of the Lord. But who will believe that all those names, in the internal sense,

contain arcana of heaven, and that by them are described the states of those, who, by reasonings grounded in scientifics, endeavor to enter into the mysteries of faith, each name describing some particular of that state? and that the conclusion is, that those reasonings are overturned and dispersed by the celestial things of love, and the spiritual things of faith, from the Lord? That by Ashur, or Assyria, is signified reasoning or ratiocination, which is the subject here treated of, may appear plain from what has been shewn above concerning Ashur, n. 119, 1186; and that by Egypt are signified scientifics, may also appear from what has been said above, n. 1164, 1165, 1462: which the reader may consult and examine, and then determine for himself whether it be not so. The case is the same in respect to all other names which occur in the Word; and likewise in respect to every particular expression.

1889. So is it, in this chapter, with the names of Abram, of Sarai, of Hagar, and of Ishmael; but what they all imply will appear from the general contents, and from the subsequent explication of particulars. They are however such things as cannot easily be explained to the apprehension; since the subject treated of under those names is the Lord's rational principle; shewing how it was conceived and born, and what was its nature and quality before it was united with the internal of the Lord, which was Jehovah. The reason why these things cannot be easily explained to the apprehension is, because at this day it is not known what the internal man is, what the interior, and what the exterior. When mention is made of the rational principle, or the rational man, some idea is formed respecting it: but when it is said that the rational principle is intermediate between the internal and external, few, if any, comprehend what is meant. Nevertheless, since the subject here treated of, in the internal sense, is the rational man appertaining to the Lord, how it was conceived and born by an influx of the internal man into the external; and since these are the things implied and involved in the historical facts related concerning Abram, Hagar, and Ishmael; lest what is said in the following explications should seem altogether strange and unheard of, be it observed, that there appertains to every man an internal man, a rational man, which is intermediate, and an external man; and that all these are most distinct from each other: on this subject see what was said above, n. 978.

CHAPTER XVI.

1. AND Sarai, Abram's wife, bare him no child. And she had a hand-maid, an Egyptian; and her name was Hagar.

2. And Sarai said unto Abram, Behold, now, Jehovah hath restrained me from bearing ; go in, I pray thee, unto my hand-maid ; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.

3. And Sarai Abram's wife took Hagar the Egyptian the hand-maid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her to her husband Abram, to be to him for a woman.

4. And he went in unto Hagar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

5. And Sarai said unto Abram, My wrong be upon thee ! I have given my hand-maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes : Jehovah judge between me and thee.

6. And Abram said unto Sarai, Behold, thy hand-maid is in thy hand : do unto her what is good in thine eyes. And Sarai humbled her ; and she fled from her face.

7. And the angel of the Lord found her at the fountain of waters in the wilderness, at the fountain in the way of Shur.

8. And he said, Hagar, Sarai's hand-maid, whence comest thou ? and whither dost thou go ? And she said, I flee from the face of Sarai my mistress.

9. And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands.

10. And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.

11. And the angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael ; because Jehovah hath hearkened to thine affliction.

12. And he shall be a wild-ass man, his hand shall be against all, and the hand of all against him ; and he shall dwell over against the face of all his brethren.

13. And she called the name of Jehovah that spake to her, Thou God seest me : for she said, Have I also here seen after Him that seeth me ?

14. Therefore she called the well, The well of Him that liveth and seeth me : behold it is between Kadesh and Bared.

15. And Hagar bare Abram a son : and Abram called the name of his son whom Hagar bare, Ishmael.

16. And Abram was a son of eighty and six years, when Hagar bare Ishmael to Abram.

THE CONTENTS.

1890. THE subject treated of in this chapter is the first rational principle appertaining to the Lord, and its conception by an influx of the internal man into the affection of sciences belonging to the external. The internal man is Abram; the affection of sciences belonging to the external is the Egyptian hand-maid Hagar: the rational principle thence derived is Ishmael; the nature of which is here described, and afterwards in chap. xxi., by its being expelled the house, after the Lord's Divine Rational, represented by Isaac, was born.

1891. That the Lord's first rational principle was conceived, according to order, by the influx or conjunction of the internal man with the life of the affection of sciences belonging to the external, verses 1, 2, 3. But as it was of the external man, therefore its nature was such, that it despised intellectual truth, verse 4. Wherefore the Lord thought about subduing it, verses 5—9. And when subdued, that it would become spiritual and celestial, verses 10, 11. Its quality is described, as to what it would be if not subdued, verse 12. The Lord's intuition from his interior man into the cause thereof, verses 13, 14. Thus the rational principle is described as to its nature and quality; also the Lord's state when it had birth.

 THE INTERNAL SENSE.

1892. *AND Sarai, Abram's wife, bare him no child. And she had a hand-maid, an Egyptian; and her name was Hagar.* "Sarai, Abram's wife, bare him no child," signifies that as yet there was no rational man; Sarai is truth adjoined to good; Abram is the Lord's internal man, which is Jehovah: "and she had a hand-maid, an Egyptian," signifies the affection of the sciences: "and her name was Hagar," signifies the life of the exterior or natural man.

1893. "Sarai, Abram's wife, bare him no child."—That by these words is signified that as yet there was no rational man, will appear from what follows, when we come to speak of Isaac. For, as observed above, there appertain to every man an internal man, a rational man, which is intermediate, and an external man, which is properly called the natural man: these, in the Lord's case, were represented by Abraham, Isaac, and Jacob, the internal man by Abraham, the rational by Isaac, and the natural by Jacob. With the Lord, the internal man was Jehovah himself; for he was conceived of Jehovah, wherefore he so often

called him his Father, and in the Word he is styled the Only-begotten of God, and the only Son of God. The rational man is not connate, or born with man, but only the faculty of becoming rational ; as may appear to every one from this consideration, that new-born infants are not endowed with any reason, but become rational in process of time by means of their sensual faculties, both external and internal, in proportion as they are initiated into sciences and knowledges. Children appear indeed to have a rational principle, but it is still not rational, being only a sort of rudiment of that principle, as may be obvious from the fact, that reason belongs to the adult and aged. The subject treated of in this chapter is the rational man appertaining to the Lord : the Divine Rational itself is represented by Isaac ; but the first rational before it was made Divine, by Ishmael ; wherefore, by its here being said, that Sarai, Abram's wife, bare him no child, is signified that as yet there was no Divine Rational. The Lord, as has been stated above, was born as another man, and in respect to whatever he derived from his mother Mary, he was as another man ; as therefore, the rational principle is formed by scientifics and knowledges, which have admission by the external sensual faculties, or those of the external man, so the Lord's first rational was born as it is in other men ; but as, by his own proper power, he made all human things which appertained to him divine, so did he also the rational principle. His first rational is described in this chapter ; and also in chapter xxi., which treats of Hagar and Ishmael, from verse 4 to 21 ; where it is related that Ishmael was driven out, when Isaac grew up, by whom is represented the Divine Rational.

1894. That Sarai is truth adjoined to good, was said and shewn above, n. 1468, and in other places ; as also, that Abram is the Lord's internal man, which is Jehovah. The reason that the Lord's internal man, which is Jehovah, is called a man, is, because no one is man but Jehovah alone. For the term " man " signifies, in the genuine sense, that *Esse* from which man originates. The very *Esse* from which man originates is Divine, consequently is celestial and spiritual ; and without this Divine-celestial and spiritual principle, there is nothing human in man, but only a sort of animal nature, such as the beasts have. It is from the *Esse* of Jehovah, or of the Lord, that every man is a man ; and it is hence also that he is called a man. The celestial principle which constitutes him a man, is love to the Lord, and love towards his neighbor : hereby man is a man, because he is an image of the Lord, and because he has that celestial principle from the Lord ; otherwise he is a wild beast. That Jehovah, or the Lord, is the only man, and that it is by virtue of what they receive from him that men are called men, and that one person is more a man than another, may be seen above,

n. 49, 288, 477, 566. The same may further appear from this circumstance, that Jehovah, or the Lord, appeared to the patriarchs of the most ancient church as a man; as he did afterwards to Abraham, and likewise to the prophets; wherefore also the Lord deigned, when there was no longer any man upon earth, or nothing celestial and spiritual remaining with man, to assume the human nature by being born as another man, and to make it Divine; whereby also he is the Only Man. Moreover, the universal heaven presents before the Lord the image of a man, because it presents an image of him; hence heaven is called the Grand Man, on this account especially, because the Lord is all in all therein.

1895. "And she had a hand-maid, an Egyptian."—That hereby is signified the affection of sciences, appears from the signification of a hand-maid, and from the signification of Egypt. Sarai, who was the mistress, represents and signifies truth adjoined to good, as has been stated above. Truth adjoined to good is intellectual truth in a genuine sense, but truth rational is beneath it, consequently inferior. This is born of sciences and knowledges vivified by an affection corresponding to them: which affection, as belonging to the external man, ought to serve intellectual truth, which appertains to the inmost man, as a hand-maid serves her mistress. That affection, therefore, is what is represented and signified by the hand-maid Hagar. How the case is in this respect, cannot be so well explained to common apprehension; for it is necessary first to know what intellectual truth is in a genuine sense, and also how the rational principle is born, viz., from the internal man as a father, and from the exterior or natural man as a mother, for without the conjunction of both it is not possible for any rational principle to exist. The rational principle is not born of sciences and knowledges, as is generally supposed, but of the affection of sciences and knowledges; as may appear solely from this consideration, that no one can possibly become rational, unless some principle of delight, or the affection of sciences and knowledges, influence him. Affection is the proper, essential, maternal life, and the celestial and spiritual principle itself, in the affection, is the paternal life: hence in proportion to the quantity and quality of the affection, is the quantity and quality of the rational principle in man. Scientifics and knowledges are in themselves merely dead things, or instrumental causes, which are vivified by the life of affection. Such is the conception of the rational man with every one. The reason why the hand-maid was an Egyptian, and this circumstance is mentioned, is, because Egypt signifies sciences; as was shewn above, n. 1164, 1165, 1186, 1462.

1896. "Her name was Hagar."—That these words signify the life of the exterior or natural man, may appear from what

has been already stated, and also from the signification of the word Hagar, as denoting a sojourner. Sojourners represented those who were to be instructed, and sojourning represented instruction, and also institutes of life; as was shewn above, n. 1463. When it is said in the Word, that the name of any person or thing was so and so, as in the present case that her name was Hagar, it signifies that the name implies or involves something which should be attended to; for to call by name is to know the quality of persons or things; as was shewn above, n. 144, 145, 340. There is not a single expression, however minute, used in the Word without reason, and without a signification of some thing in the internal sense.

1897. Verse 2. *And Sarai said unto Abram, Behold, now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my hand-maid; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.* "Sarai said unto Abram," signifies that it was so perceived: "Behold, now, Jehovah hath restrained me from bearing," signifies the state before the interior, or Divine Rational Man, was born: "Go in, I pray thee, unto my hand-maid," signifies conjunction with the exterior, "it may be I shall be built up by her," signifies that thus the rational principle might be born: "and Abram hearkened to the voice of Sarai," signifies that it could not otherwise be effected.

1898. "Sarai said unto Abram."—That these words signify that it was so perceived, appears from the signification of Sarai and Abram, viz., that Sarai is truth adjoined to good, and Abram is the internal man; wherefore what was said by Sarai to Abram, cannot signify, in the internal sense, any conversation between them, but only perception. The Lord's perception at that time was from truth adjoined to good, which dictated to him how the case was. Somewhat of a similar nature appertains to the celestial man, who receives perception; there being a certain truth adjoined to his good which dictates; afterwards there is good from or by which truth is perceived. That "to say," in the internal sense, signifies to perceive, see n. 1791, 1815, 1819, 1822.

1899. "Behold, now, Jehovah hath restrained me from bearing."—That these words signify the state before the interior or Divine Rational Man was born, appears from what was stated above concerning the conception and nativity of the rational man, viz., that the Lord's Divine Rational Man is represented by Isaac, but the first rational man, which was to be made Divine, by Ishmael. In order that these things might be represented, Sarai remained so long time barren, even till Ishmael had become a lad: concerning whom, see chap. xxi.; wherefore it is here said, that Jehovah restrained her from bearing.

1900. "Go in, I pray thee, unto my hand-maid."—That

these words signify conjunction with the exterior, also appears from what was stated above, viz., that man's rational principle is conceived and born of the internal man as a father, and of the exterior as a mother. The very life of man is from the internal man, which cannot have communication, except of a very obscure kind, with the external, before recipient vessels are formed, being those of the memory ; which is effected by knowledges and sciences. The influx of the internal man is into the knowledges and scientifics of the exterior, by means of affection. Before these have existence, there is indeed a communication, but by affections alone, by which the external man is governed ; hence come the most general motions only, and certain appetites, and likewise certain blind inclinations, such as appear in infants. But this life becomes by degrees more and more distinct, in proportion as the vessels of the outward memory are formed by knowledges, and of the interior memory by things rational. As these vessels are formed, and are arranged in series, so as mutually to respect each other, like consanguinities and affinities, or like societies and families, in the same degree the correspondence of the external man with the internal is perfected ; and still better by means of things rational, which are intermediate ; but yet not in full congruity, unless the knowledges, by which they are formed, are truths. For the celestial and spiritual things of the internal man find no correspondence for themselves except in truths. These are the genuine vessels, in the organical forms of each memory, fitted to receive the celestial things of love and the spiritual things of faith : for then they are arranged by the Lord according to the idea and image of the societies of heaven, or of his kingdom, so that man becomes a heaven or kingdom of the Lord in miniature ; agreeable to the appellation given in the Word to the minds of those who are principled in the celestial things of love, and the spiritual things of faith. But these observations are for those who love to think on subjects more profoundly.

1901. "It may be I shall be built up by her."—That these words signify, that thus the rational principle might be born, may appear from the signification of being built up, when it is predicated of birth : thus it needs no explication. By Sarai, as stated above, is signified intellectual truth, which is adjoined as a wife to good. Intellectual truth, which appertains to the inmost man, is altogether barren, or as a childless mother, when as yet there is no rational principle, into which and by which it may flow : for without the rational principle as a medium, it cannot flow into the exterior man, and convey any truth. This may appear from the case of infants, who cannot know the least of truth before they are initiated into knowledges ; but in proportion as such initiation is perfected, intellectual truth, which appertains to the inmost man, or to the principle of good, is

capable of being communicated. This intellectual truth represented by Sarai is the very spiritual principle which enters by influx through heaven, and consequently by an internal way. This it does with every man, and continually meets the knowledges which are insinuated through the sensual faculties, and implanted in the memory. But of this, man is ignorant, the principle being too pure to be perceived by a common idea: it is a kind of light which illuminates, and gives the faculty of knowing, of thinking, and of understanding. The rational principle, as not being capable of existing except by an influx of intellectual truth represented by Sarai, stands towards it in the relation of a son; a genuine son, when it is formed of truths adjoined to principles of goodness, and especially when it is formed of principles of goodness from which truths are derived. Before this, also, it is acknowledged as a son, but not as a genuine son, but as born of a hand-maid; nevertheless it is adopted. This is the reason why it is here said, "It may be I shall be built up by her."

1902. "And Abram hearkened to the voice of Sarai."—That by these words is signified that it could not otherwise be effected, may appear from the series of things treated of in the internal sense, and from the necessity that the rational principle with man should be thus born. If man were not tainted with any hereditary evil, the rational principle would be born immediately from the marriage of the celestial things of the internal man with its spiritual things, and through the rational principle would be born the scientific, so that man would have with him all the rational principle, and all the scientific, at the instant of his coming into the world; for this would be according to the order of influx, as may be concluded from the fact, that all other animals whatsoever are born into all the scientific faculty which is necessary and conducive to their sustenance, their protection, their habitation, and their procreation, because their nature is according to order: how much more would this be the case with man, had not order been destroyed in him; for he alone is born into no science! The cause of his being so born is, the hereditary evil derived from father and mother, in consequence of which all his faculties are in a contrary direction in respect to what is true and good, and cannot be reduced into forms corresponding to them by an immediate influx of celestial and spiritual things from the Lord. This is the reason that the rational principle of man must necessarily be formed after a manner, or in a way, altogether different, viz., by scientifics and knowledges insinuated by the senses, thus flowing in by an external way, and, consequently, in inverted order. Man thus is miraculously rendered rational by the Lord. This is meant by going in unto a hand-maid, by which is signified the conjunction of the internal man with the exterior; and by Abram's

hearkening to the voice of Sarai, by which is signified that it could not otherwise be effected. As the Lord was born as another man, and had an hereditary nature from the mother, he was like another man in this respect also, to the end that by temptation-combats and victories he might reduce all things to order. Therefore, also, his rational principle was conceived and born as it is in an ordinary man, but with this difference, that the Divinity, or Jehovah, was intimately present in all things, even to the most particular, belonging to him; consequently there was in him the life of love towards the whole race of mankind, for whom and whose salvation he fought in all his temptations.

1903. Verse 3. *And Sarai Abram's wife took Hagar the Egyptian, her hand-maid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her unto Abram her husband to be to him for a woman.* "Sarai Abram's wife took," signifies, the affection of truth, which, in a genuine sense, is Sarai the wife: "Hagar the Egyptian her hand-maid," signifies the life of the exterior man, and the affection of sciences: "at the end of ten years from Abram's dwelling in the land of Canaan," signifies, the remains of goodness, and of truth originating in goodness, which the Lord procured for himself, by which that rational principle was conceived: "and gave her unto Abram her husband to be to him for a woman," signifies conjunction through the incitement of the affection of truth.

1904. "Sarai Abram's wife took."—That by these words is signified the affection of truth, which, in a genuine sense, is Sarai the wife, appears from the signification of Sarai, as denoting truth adjoined to good; and from the signification of a wife, as denoting affection, concerning which, see above, n. 915, 1468. There are two affections distinct from each other; the affection of good, and the affection of truth. In the course of man's regeneration, the affection of truth has precedence, for he is affected with truth for the sake of good; but when he is become regenerate, the affection of good has the precedence, and by virtue of good he is affected with truth. The affection of good is the attribute of the will, the affection of truth is that of the understanding. Between these two affections the most ancient people instituted a kind of marriage, calling good, or the love of good, man as husband, and truth, or the love of truth, man as a wife. This comparison of good and truth with a marriage derives its origin from the heavenly marriage. Good and truth, considered in themselves, are without life, but they derive life from love or affection. They are themselves only principles instrumental to life; wherefore such as the love is which affects good and truth, such is the life, all life belonging to love or affection. Hence it is that Sarai the wife, in a genuine sense, signifies the affection of truth; and as the intel-

lectual principle here desired to have a rational principle as its offspring ; and as what she speaks is the dictate of such desire or affection ; therefore it is expressly said in this verse, "Sarai Abram's wife gave to Abram her husband:" which repetition would have been needless, as being superfluous, unless such things were involved in the internal sense. Truth intellectual is distinguished from truth rational, and truth rational from truth scientific, as the internal, the middle, and the external, are distinguished from each other : truth intellectual is internal, truth rational is middle, and truth scientific is external : each is most perfectly distinct from the other, because one is more interior than another. With every individual man, truth intellectual, which is internal, or resides in his inmost part, is not the property of the man himself, but of the Lord with him : and hence the Lord flows into the rational principle, where truth first appears as man's, and through the rational principle into the scientific. From these circumstances it is evident, that man is totally incapable of thinking as of himself from truth intellectual, but only from truth rational and scientific, since these alone appear to be his. The Lord alone, during his abode in the world, thought from truth intellectual, because that was his divine truth in conjunction with good, or his divine-spiritual principle in conjunction with his divine-celestial : and herein the Lord was distinguished from every other man. To think from the divine principle as from himself, is a prerogative not belonging to man, nor communicable to man, save only to Him who was conceived by Jehovah. As he thought from truth intellectual, that is, from the love or affection of truth intellectual, he also from that principle desired the rational principle. Hence it is that it is here said, that Sarai Abram's wife, by whom is meant the affection of truth intellectual, took Hagar the Egyptian, and gave her to Abram her husband to be to him for a woman. The rest of the arcana, which are herein contained, cannot be so well unfolded and explained, by reason of the very great obscurity, or rather want of all ideas, prevailing with man with regard to his internal faculties : for he confounds both the rational principle and the intellectual with the scientific, not knowing that they are distinct, and indeed so distinct, that it is possible for the intellectual principle to exist without the rational, and also the rational without the scientific ; which must needs appear a paradox to those who are principled merely in scientifics, but nevertheless it is a truth. It is not possible, however, that any one should be principled in truth scientific, viz., in the affection and faith of it, unless he be principled in truth rational, into which, and by which, the Lord flows from truth intellectual. These arcana do not lie open to man's apprehension, except in the other life.

1905. "Hagar the Egyptian her hand-maid."—That by these

words is signified the life of the exterior man, and the affection of sciences, appears from the signification of Hagar, concerning which see above, n. 1895, 1896; and from the signification of an Egyptian, and also of a hand-maid, spoken of in the same place.

1906. "At the end of ten years from Abram's dwelling in the land of Canaan."—That these words signify the remains of good, and of truth thence derived, which the Lord procured to himself, and by which that rational principle was conceived, appears from the signification of ten, as denoting remains, concerning which see above, n. 576. What is meant by remains has been stated and shewn above n. 468, 530, 560, 561, 660, 661, 798, 1050; viz., that they are all the states of affection for goodness and truth, with which man is gifted by the Lord from his earliest infancy even to the close of life; which states are stored for his use in the life after death; for all the states of his life return successively in the other life, and are then tempered by the states of good and of truth with which he had been gifted by the Lord: in proportion, therefore, as he has received more of remains in the life of the body, or more of good and of truth, the rest of his states, when they return, appear more delightful and beautiful. That this is the case, may be plain to every considerate person. Man at his birth has not the smallest portion of good of or from himself, being totally and entirely defiled with hereditary evil; but all the good that he has enters by influx, as love towards his parents, nurses, and little companions; and this by virtue of innocence. These are the graces which flow in from the Lord through the heaven of innocence and of peace, which is the inmost heaven; and thus man, during his infancy, is imbued with such graces. Afterwards, as he grows up, this infantile, innocent, and peaceful good by degrees recedes; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures therein originating, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without those remains of things celestial, it would not be possible for man to become a man; for his states of lust, or of evil, without temperance by states of the affection of good, would be fiercer and more savage than those of any other animal. Those states of good are what are called remains, which are given him by the Lord, and implanted in his disposition, without his knowing anything of the matter. In the subsequent period of his life he is also gifted with new states, but these are not so much states of good as of truth; for in the age succeeding infancy he is imbued with truths, and these likewise are stored up with him in his interior man. By

these remains, or those of truth, born in him by an influx of things spiritual from the Lord, man possesses the power of thinking, and also of understanding what the good and truth of civil and moral life are, and likewise of receiving spiritual truth, or the truth of faith: but of this he is incapable except by the remains of good which he has received in infancy. That there are such things as remains, and that they are stored up with man in his interior rational principle, is altogether unknown to man; the reason is, because he does not suppose that any thing he possesses enters by influx, but that all is somewhat natural, and born with him, consequently that he had it all in himself whilst an infant; when, nevertheless, the case is altogether otherwise. Remains are everywhere treated of throughout the Word, and by them are signified those states by which man becomes a man; and this he does from the Lord alone. But the remains which were with the Lord, which were all the divine states that he procured to himself, and by which he united the Human Essence to the Divine, will admit of no comparison with those in man; for the latter are not divine, but human. The remains appertaining to the Lord are what are signified by the ten years in which Abram dwelt in the land of Canaan. When the angels hear the Word, they do not know what the number ten is; but the instant it is named by man, the idea of remains occurs to them; for by ten and tenths, or tithes, in the Word, are signified remains, as appears from what was said and shewn above, n. 576, 1738: and when they perceive, that it was at the end of ten years in which Abram dwelt in the land of Canaan, the idea of the Lord occurs, and at the same time innumerable things, which are signified by the remains appertaining to the Lord during his abode in the world.

1907. "And gave her unto Abram her husband to be to him for a woman."—That by these words is signified conjunction through the incitement of the affection of truth, appears from what was said above concerning Sarai the wife of Abram, as denoting the affection of truth in a genuine sense; and from what was said concerning the conjunction of the internal man with the life and affection of the exterior, whence the rational principle is derived. Hagar was not given to Abram for a wife, but for a woman; the reason of which is grounded in this circumstance, that by the law of divine order there can no marriage subsist except between one husband and one wife. Conjugal love is incapable of division; for if it be divided amongst several, it is no longer conjugal love, but the love of lasciviousness; on which subject, by the divine mercy of the Lord, more will be said elsewhere.

1908. Verse 4. *And he went in unto Hagar, and she conceived. And when she saw that she had conceived, her mistress*

was despised in her eyes. “He went in unto Hagar,” signifies the conjunction of the internal man with the life appertaining to the affection of sciences: “and she conceived,” signifies the first life of the rational principle: “and when she saw that she had conceived, her mistress was despised in her eyes,” signifies that this rational principle in its conception lightly esteemed essential truth adjoined to good.

1909. “He went in unto Hagar.”—That by these words is signified the conjunction of the internal man with the life appertaining to the affection of sciences, appears from the signification of Hagar, as denoting the life of the exterior or natural man, concerning which see above at verse 1; and that this life is the life of the affection of sciences, appears from the signification of an Egyptian handmaid, concerning which see also above. There are several affections of the exterior man, all allotted to their respective uses; but the affection of knowledges and sciences excels them all, because its end is, that man may become truly rational: for thus goodness and truth are its end. The life itself of the internal man flows into all the affections of the natural man, but is there varied according to the ends regarded: when it flows into affections which regard the world as an end, this end is vivified by that life, and becomes a worldly life; when it flows into affections which regard self as an end, this end is vivified by that life, and becomes a corporeal life: and so in all other cases. Hence it is that lusts and phantasies live; but their life is contrary to the affections of goodness and truth. The life which flows in is not applied to any other object but the end regarded, because the end regarded by every one is his love, and it is love alone which lives: other objects are only derivations thence, which draw their life from the end regarded. Every one may see what is the nature and quality of his life, if he will but search out the nature and quality of the end which he regards; not the nature and quality of the ends, for these are innumerable, being as many in number as are his intentions, and nearly as many as the judgments and conclusions of his thoughts: these however are intermediate ends, which are variously derived from the principal end, or tend to promote it. But let him search out the end which he regards in preference to all the rest, and in respect to which the rest are as nothing: and if he regards self and the world as ends, be it known to him that his life is an infernal one; but if he regards as ends the good of his neighbor, the general good, the Lord’s kingdom, and especially the Lord himself, be it known to him that his life is a heavenly one.

1910. “And she conceived.”—That hereby is signified the first life of the rational principle, appears from the signification of conception, as denoting the first life. As to what respects the rational principle, it receives its life, as already stated,

from the life of the internal man flowing into the life of the affection of knowledges and sciences belonging to the exterior man : the life of the affection of knowledges and sciences gives to the rational principle as it were a body, or clothes the life of the internal man as the body does the soul : this is precisely the case with knowledges and sciences. There is an idea or resemblance of soul and body in all the particulars appertaining to man, in the particulars of his affection, and in the particulars of his thought : for there is nothing, however simple it appears, but what is compounded, and exists from something prior to itself.

1911. "And when she saw that she had conceived, her mistress was despised in her eyes."—That by these words is signified that this rational principle in its conception lightly esteemed essential truth adjoined to good, appears from the signification of her mistress, or Sarai, as denoting truth adjoined to good. The rational principle first conceived cannot acknowledge truth intellectual, or spiritual, as truth, because there adhere to it many fallacies originating in sciences received from the world and from nature, together with appearances derived from knowledges collected from the literal sense of the Word, which are not truths. As, for example : it is an intellectual truth, that all life is from the Lord ; but the rational principle first conceived does not comprehend this truth ; it imagines that if it did not live from itself, it would have nothing of life ; yea, it is indignant if it is told otherwise ; as has been frequently perceived by me in the case of spirits who abide in the fallacies of the senses. It is, again, an intellectual truth, that all good and truth are from the Lord ; but neither does the rational principle first conceived comprehend this, because it appears to sense as if good and truth were from man's own self, and he supposes that, if it were not so, he should be incapable of thinking, and much more of doing, anything good and true, and that if they were derived from another, he ought then to cease from all exertion, and be continually waiting in that state for influx. Again, it is an intellectual truth, that nothing comes from the Lord but good, and not the smallest portion of evil ; but neither is this believed by the rational principle first conceived ; for it supposes, that since the Lord rules over all things in the universe, both general and particular, evil also must be from him ; and since he is omnipotent and omnipresent, and is good itself, and yet does not take away the punishments of the wicked in hell, that he must desire the evil of punishment ; when nevertheless the truth is, that he never does evil to any one, nor is willing to punish any one. Again : it is an intellectual truth, that the celestial man has a perception of good and of truth from the Lord : but the rational principle first conceived either altogether denies perception, or supposes

that if man had perception from another, and not from himself, he would be as somewhat inanimate, or without life: yea, in proportion as the rational principle thinks from scientifics originating in things of sense, or from philosophical knowledges and conclusions, it is so much less capable of comprehending these and other intellectual truths; for the fallacies thence arising are involved, in the same proportion, in thicker shades; and hence it is that the learned have less of true belief than others. Since the rational principle first conceived is of such a nature, it is evident that it despises its mistress, that is, thinks lightly of truth intellectual. Truth intellectual does not appear, that is, is not acknowledged, before fallacies and appearances are dispersed, which cannot be done so long as man reasons concerning pure truths from things of sense and science; but it then first appears, when man believes in simplicity of heart that the truth is so because the Lord has spoken it; then, the shades of fallacies are dispersed, and it is no offence to him that he does not clearly conceive and comprehend it. With the Lord, however, there were no fallacies; but, when his rational principle was first conceived, there were appearances of truth, which were not in themselves truth, as is evident from what was said above, n. 1661. Hence also his rational principle, at its first conception, lightly esteemed intellectual truth: but in proportion as the rational principle became divine, the clouds of appearances were successively dispersed, and intellectual truths were displayed to him in their own light; which was represented and signified by Ishmael's being expelled the house when Isaac grew up. That the Lord did not lightly esteem truth intellectual, but that he perceived and saw that his new rational principle lightly esteemed it, will appear from what follows, n. 1914.

1912. Verse 5. *And Sarai said unto Abram, My wrong be upon thee! I have given my hand-maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee!* "Sarai said unto Abram," signifies that the affection of truth did so perceive: "My wrong be upon thee! I have given my hand-maid into thy bosom," signifies that it was not willing to take blame to itself: "and when she saw that she had conceived," signifies the first life of the rational principle: "I was despised in her eyes," signifies here, as above, that this rational principle, at its conception, lightly esteemed essential truth adjoined to good: "Jehovah judge between me and thee," signifies the Lord's indignation.

1913. "Sarai said unto Abram."—That by these words is signified that the affection of truth did so perceive, appears from the signification of Sarai, as denoting the affection of truth, n. 1904; and from the signification of saying, as denoting, in

the internal sense, to perceive ; according to what was said above, n. 1898, where the same words occur.

1914. "My wrong be upon thee! I have given my handmaid into thy bosom."—That these words signify, that it (the affection of truth) was not willing to take blame to itself, appears without explication. In the internal sense, these words imply, that the Lord perceived this first rational principle to be of such a nature, that it would lightly esteem intellectual truth ; wherefore he reprov'd it : for the Lord thought from a principle of truth intellectual, as was said above, n. 1904 ; which, being above the rational principle, was capable of perceiving and seeing the nature and quality of the rational principle, viz., that it lightly esteemed intellectual truth. That the Lord was capable of perceiving and seeing, from an interior principle, what was the nature and quality of the new rational principle, appertaining to him, may appear from this consideration ; that an interior principle can perceive what exists in an exterior ; or, what is the same thing, a superior principle can see what exists in an inferior ; but not *vice versâ*. Even they who have conscience are capable of this, and frequently practise it ; for when any thing contrary to the truth of conscience flows into the thought, or into the tendency of the will, they not only apperceive it, but also reprove it as criminal, yea, they suffer pain at the thought of being such as are capable of feeling such excitement. Still more is this the case with those who have perception, for perception is an interior principle in the rational. How then must it have been with the Lord, who had divine celestial perception, and whose thought was from the affection of truth intellectual, which is above the rational principle ! Wherefore he could not but be indignant, knowing that nothing of evil and falsity was from himself, and that, from the affection of truth, he was most carefully solicitous that the rational principle should be pure. Hence it may appear that the Lord did not think lightly of truth intellectual, but that he perceived that the first rational principle formed in him thought lightly of it. What is meant by thinking from truth intellectual, cannot be explained to common apprehension, especially as no one but the Lord ever thought from that affection and from that truth. Whosoever thinks thence is above the angelic heaven ; for the angels of the third heaven do not think from truth intellectual, but from the interior truth of the rational principle ; whereas the Lord, in proportion as he united the Human Essence to the Divine, thought from the Divine Good Itself, that is, from Jehovah. The patriarchs of the most ancient church, who had perception, thought from the interior rational principle : the patriarchs of the ancient church, who had not perception, but conscience, thought from the exterior or natural rational principle : but all

who are without conscience never think from the rational principle, for they have it not, although it appears as if they had it, but they think from the sensual and corporeal natural principle. The reason that they who have not conscience cannot think from the rational principle, is, as just stated, because they have no rational principle; for a rational man is one who thinks according to the good and truth of faith, and he is by no means rational who thinks the contrary. They who think what is evil and false are insane in thought, wherefore no rational principle can be ascribed to such.

1915. "And when she saw that she had conceived."—That these words signify the first life of the rational principle, appears from the signification of conception, as denoting the first life, according to what was said above, n. 1910.

1916. "I was despised in her eyes."—That by these words is signified that this rational principle at its conception lightly esteemed essential truth adjoined to good, appears from what was said above, n. 1911, 1914.

1917. "Jehovah judge between me and thee."—That these words signify the Lord's indignation, appears from what has been observed above, consequently without explication. How this is, can only be conceived by those who have been engaged in temptation-combats. Temptations are attended with devastations and desolations, also with despairings, and consequent feelings of grief and indignation, besides other interior anguishing emotions, which take place variously and alternately, according to the states of evil and falsity which are excited by wicked genii and spirits, against whom the combat is waged. Diabolical spirits desire nothing more ardently than to find something false, nay, it is common with them to induce from themselves something false, and then to make it the subject of accusation. Hence the Lord's indignation was so great, in whose first rational principle there was no falsity, but appearances of truth, which in themselves are not true. Concerning which appearances, see above, n. 1661, 1911, to the end.

1918. Verse 6. *And Abram said unto Sarai, Behold, thy hand-maid is in thy hand; do unto her what is good in thine eyes. And Sarai humbled her, and she fled from her face.* "Abram said unto Sarai," signifies perception: "Behold, thy hand-maid is in thy hand," signifies that this rational principle was conceived under the power of truth adjoined to good: "do to her what is good in thine eyes," signifies rule and dominion: "and Sarai humbled her," signifies bringing into subjection: "and she fled from her face," signifies the indignation of this first-conceived rational principle.

1919. "Abram said unto Sarai."—That these words signify perception, appears from what has been said above, n. 1898. The Lord's perception was represented, and is here signified, by

Abram's saying unto Sarai ; but his thought originating in perception by Sarai's saying unto Abram ; perception was that from which sprung the thought. They who are in perception think from no other ground ; but still perception is a different thing from thought. To illustrate the difference, conscience may serve as an instance. Conscience is a kind of common dictate or impression, consequently an obscure one, of those things which flow in through the heavens from the Lord. The things thus flowing in present themselves in the interior rational man, where they are exhibited as in a cloud, such clouds being formed of appearances and fallacies concerning the truths and goods of faith. Thought, however, is distinct from conscience, but still it flows from conscience ; for they who have conscience think and speak according to it, and their thought is scarcely any thing else than an explication of those things which belong to their conscience, and thus it is a partition of those things into ideas, and afterwards into words. Hence it is, that they who have conscience are guided by the Lord to think well of their neighbor, and are restrained from thinking ill of him ; wherefore conscience cannot possibly have place but with those who love their neighbor as themselves, and think well concerning the truths of faith. From these observations may appear what is the difference between conscience and thought ; whence may be known the difference between perception and thought. The Lord's perception was immediately from Jehovah, consequently from Divine Good ; but his thought was from intellectual truth and its affection ; as was said above, n. 1904, 1914. The Divine perception of the Lord cannot be conceived by any idea, not even by that of the angels ; consequently, it cannot be described. The perception of the angels (concerning which, see n. 1384, 1394, 1395) is scarcely any thing in respect to the perception enjoyed by the Lord. The Lord's perception, as being Divine, was a perception of all things which are in the heavens, and, from them, of all things in earth : for such is the order, connexion, and influx subsisting between the things in the heavens and those on earth, that whosoever is in the perception of the former is also in the perception of the latter. But after the Lord's Human Essence was united to his Divine, and became at the same time Jehovah, the Lord was above that which is called perception, because he was above the order which prevails in the heavens and thence in the earth. It is Jehovah from whom order is derived : hence it may be said that Jehovah is order itself ; for from himself he rules over order, not in the universal only, as is commonly supposed, but in the most minute particulars : for particulars are what constitute a universal, and to talk of a universal, and to separate particulars from it, would be like talking of a whole in which there are no parts, and thus like talking of something in which there is nothing.

Consequently it is most false, and a mere creation of the mind, to say that the Lord's providence is universal, and not at the same time over the minutest particulars ; for to provide and rule in the universal, and not at the same time in the minutest particulars, is not to provide and rule at all. This is philosophically true ; and yet it is surprising that philosophers themselves, even the more sublime of them, conceive and think otherwise.

1920. "Behold thy hand-maid is in thy hand."—That by these words is signified that this rational principle was conceived under the power of the affection of truth adjoined to good, appears from the signification of the hand, as denoting power ; concerning which, see above, n. 878 ; and from the signification of Hagar the Egyptian, as denoting the affection of sciences ; concerning which, see also above. After the rational principle was conceived by the influx of the internal man into the life of the affection of sciences belonging to the exterior, then by the hand-maid is also understood that tender rational principle which is in the womb, but which, when it is born and grown up, is represented by Ishmael ; concerning whom more will be said presently. That the Lord had power over the rational principle appertaining to him, and that by his own proper power he subdued it, will appear from what will be shewn presently.

1921. "Do unto her what is good in thine eyes."—That these words signify rule and dominion, appears without explication. In the internal sense, these words represent and signify that the Lord, by his own proper power, conquered, subdued, and expelled the evil, which, also from hereditary tendency, insinuated itself likewise into this first rational principle. For, as stated above, the rational principle was conceived by the internal man, which was Jehovah, as a father, and was born of the exterior man as a mother. Whatsoever was derived from the exterior man, had with it an hereditary tendency ; consequently, it also had evil. This was what the Lord, by his own proper power, conquered, subdued, and expelled, till at length he made his rational principle divine. That he effected this by his own proper power, appears from all things, generally and particularly, contained in this verse ; as when it is said, "Thy hand-maid is in thy hand," by which words is signified that the rational principle was in his power : and when it is here said, "Do to her what is good in thine eyes," by which is signified rule and dominion over it : and when it is next said, "Sarai humbled her," by which is signified the bringing of it into subjection. These words were spoken to Sarai, by whom is represented the intellectual truth which appertained to the Lord, and from which he thought, as was said above, n. 1904, 1914 ; and by which he had rule over the rational principle, and also over the natural, which belonged to the exterior man. He whose thought is from intellectual truth, and whose perception is from

divine good, (which also was the Lord's as being the Father's, for he had no other soul.) must needs act from his own proper power ; wherefore, as by his proper power he subdued and cast out hereditary evil, he also by his own proper power united the Human Essence to the Divine ; for the one is a consequence of the other. He who is conceived of Jehovah, hath no other internal, that is, no other soul, than Jehovah ; wherefore as to his veriest life he was Jehovah himself. Jehovah, or the Divine Essence, cannot be divided, like the soul of a human father, from which an offspring is conceived. This offspring, in proportion as it recedes from the father's likeness, recedes from the father himself, consequently it recedes more and more according to its advancement in age : hence it is that the love of a father towards his children diminishes as they advance in years : but the case was otherwise with the Lord, who as he advanced in age in respect to his Human Essence, did not recede, but continually approached to his Father, even to perfect union. Hence it is evident, that he is the same with Jehovah the Father ; as he himself also plainly teaches, (John xiv. 6, 8—11.)

1922. "And Sarai humbled her."—That these words signify the bringing into subjection, follows from what has been already said.

1023. "And she fled from her face."—That by these words is signified the indignation of this first-conceived rational principle, appears also without explication ; for to fly from the face of any one, means nothing else than not to endure his presence, which is the property of indignation. In this verse is described the indignation of this rational principle against intellectual truth, because intellectual truth, or the Lord, was desirous to humble or subdue that principle. When the rational principle rises up against the intellectual, there commences an intestine combat, and indignation on the part of that principle which is subdued ; as is the case in temptations, which are no other than intestine combats, disputes, and contentions, respecting power and dominion ; evils contending on one side, and principles of goodness on the other.

1924. Verse 7. *And the angel of Jehovah found her at the fountain of waters in the wilderness, at the fountain in the way to Shur.* "The angel of Jehovah found her," signifies the thought of the interior man ; the angel of Jehovah here is interior thought which was from the Lord's internal : "at the fountain of waters in the wilderness," signifies natural truth which has not yet gained life : "at the fountain in the way to Shur," signifies that that truth was derived from those things which proceed from scientifics.

1925. "The angel of Jehovah found her."—That these words signify the thought of the interior man, viz., appertaining to the Lord, may appear from the representation and signification

of the angel of Jehovah. The angel of Jehovah is sometimes mentioned in the Word, and everywhere, when in a good sense, he represents and signifies some essential appertaining to the Lord, and proceeding from him ; but what is particularly represented and signified, may appear from the series of the things treated of. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them ; for the state they were in on such occasions was, that they knew no other but that they were Jehovah, that is, the Lord : nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord ; which has been given me to know by much experience of a similar kind at this day in the other life ; concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the angels were sometimes called Jehovah ; as was evidently the case with the angel who appeared to Moses in the bush ; of whom it is thus written : “ The *angel of Jehovah* appeared unto him in a flame of fire out of the midst of the bush.—And when *Jehovah* saw that he turned aside to see, God called unto him out of the midst of the bush.—*God* said unto Moses, *I am that I am.*—And *God* said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah God* of your fathers hath sent me unto you,” (Exod. iii. 2, 4, 14, 15 ;) from which words it is evident, that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah, because the Lord, or Jehovah, spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine spirit or influence, and by laying asleep what is of their own *proprium*, so that they know no other but that they are Jehovah : thus the divine spirit or influence of Jehovah, which is in the supreme or inmost principles, descends into the lowest or outermost principles of nature, in which man is as to sight and hearing. The case was similar with the angel who spake with Gideon, of whom it is thus written in the book of Judges ; “ The *angel of Jehovah* appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord,—why hath all this befallen us?—And *Jehovah* looked at him and said, Go in this thy might.—And *Jehovah* said unto him, Surely I will be with thee,” (vi. 12, 13, 16 :) and afterwards : “ When Gideon perceived that he was an *angel of Jehovah*, Gideon said, Alas, O *Lord Jehovah!* for because I have seen an *angel of Jehovah* face to face. And *Jehovah* said unto him, Peace be unto thee ; fear not,” (verses 22, 23, of the same chapter ;) where in like manner it was an angel who appeared to Gideon,

but in such a state, that he knew no other than that he was Jehovah, or the Lord. So again, in the book of Judges: "The *angel of Jehovah* came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you," (ii. 1;) where, in like manner, the angel spake in the name of Jehovah, saying, that he had brought them up out of the land of Egypt, when yet the angel did not bring them up, but Jehovah, as it is frequently said in other places. Hence it may appear how the angels spake by the prophets, viz., that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages; as from this in Matthew: "That it might be fulfilled which *was spoken of the Lord by the prophet*, saying, Behold, a virgin shall be with child, and shall bring forth a son," (i. 22, 23;) not to mention other passages. As the Lord spake by angels when he spake with man, it is from this ground that he is throughout the Word called an angel; and in such cases is signified, as observed above, some essential appertaining to the Lord, and proceeding from the Lord. In the present case, the angel signifies the Lord's interior thought, wherefore also this angel is called Jehovah and God in this chapter; as in verse 13: "And Hagar called the name of *Jehovah* that spake to her, Thou *God* seest me." In like manner, in other places, by angels is signified some peculiar principle or attribute of the Lord; as in the Revelation: "The seven stars are the *angels* of the seven churches," (i. 20;) there are no angels of churches, but by angels is signified that which appertains to the church, consequently, which appertains to the Lord with respect to churches. So again: The holy Jerusalem "had a wall great and high, and had twelve gates, and at the gates twelve *angels*, and names written thereon, which are the names of the twelve tribes of the sons of Israel," (Rev. xxi. 12;) where by the twelve angels is signified the same as by the twelve tribes, viz., all things appertaining to faith, consequently the Lord, from whom come faith and all things appertaining thereto. Again: "I saw an *angel* flying in the midst of heaven, having the everlasting Gospel," (Rev. xiv. 6;) where by the angel is signified the Gospel, which is of the Lord alone. So in Isaiah: "The *angel of his presence* saved them: in his love, and in his pity, he redeemed them; and he bare them, and carried them, all the days of old," (lxiii. 9;) where by the angel of his presence or face is understood the Lord's mercy towards the whole human race, in effecting their redemption. In like manner it is said by Jacob, when blessing the sons of Joseph, "The *angel*, who redeemed me from all evil, bless the lads," (Gen. xlviii. 16;) where also redemption, which is of

the Lord alone, is signified by the angel. So in Malachi: "The Lord whom ye seek shall suddenly come to his temple, even the *angel of the covenant*, whom ye delight in," (iii. 1;) that the Lord is signified by the angel is here very evident, where he is called the angel of the covenant on account of his coming. It still more evidently appears in Exodus, that by an angel is signified the Lord: "Behold, I send an *angel* before thee, to keep thee in the way, and to bring thee into the place which I have prepared:—He will not endure your transgressions; for *my name is in him*," (xxiii. 20, 21.) Hence then it appears that by an angel, in the Word, is meant the Lord; but what principle or attribute belonging to the Lord, is to be gathered from the series of the things treated of in the internal sense.

1926. That the angel of Jehovah here signifies the interior thought which was from the Lord's internal, appears, as just observed, from the series of the things treated of. By the interior is here meant that principle with the Lord which was united to Jehovah, or to his internal. This union was not effected at once, but successively, viz., from the earliest stage of childhood to the last stage of his life in the world: and it was accomplished, especially by temptation-combats and victories: every temptation and victory was effective of union. In proportion, also, as he united himself with his internal, or with Jehovah, his thought became more interior, and intellectual truth was united to divine good. This thought is what is meant by the interior thought which was from the internal of the Lord, and which is here represented and signified properly by the angel of Jehovah.

1927. "At the fountain of waters in the wilderness."—That by these words is signified truth natural which has not yet gained life, appears from the signification of a fountain of waters, as denoting truth; and from the signification of a wilderness, as denoting that which as yet has little of life in it; agreeable to what is said in the internal sense in Luke: "The child grew, and waxed strong in spirit, and was in the *wildernesses* until the day of his shewing unto Israel," (i. 80.) That such is the signification of a fountain of waters and of a wilderness, might be confirmed by very many passages from the Word; but as frequent mention is made hereafter of fountains, and also of a wilderness, where their signification is the same, the proof shall be given, by the divine mercy of the Lord, in the future course of this work. What is meant by truth which has not yet gained life, will appear from what is to follow presently.

1928. "At the fountain in the way to Shur."—That these words signify that that truth was derived from those things which proceed from scientifics, appears from the signification of a fountain, and also of the way, and likewise of Shur. A fountain, as stated above, signifies truth; and way signifies

what leads to truth, and what proceeds from truth, as was shewn above, n. 627 : but Shur signifies such a scientific principle as is yet, as it were, in the wilderness, that is, which has not yet gained life. Truths derived from scientifics are said to acquire life, when they adjoin or associate themselves to truths into which flows the celestial principle of love ; the very essential life of truth being from thence. There are conjunctions of things, consequently of truths, like those of the societies in heaven, to which also they correspond ; for man, as to his interiors, is a kind of heaven in miniature. The things, or truths, which are not joined together according to the form of the heavenly societies, have not as yet acquired life ; for before this the celestial principle of love from the Lord cannot flow in as it ought. They first receive life, when the form on both sides is alike, or when the miniature heaven of man is a corresponding image of heaven at large : before this, no one can be called a celestial man. The Lord, who from himself was to govern the universal heaven, reduced into such order, during his abode in the world, the truths and principles of goodness appertaining to his external man : but as he perceived that his first-conceived rational principle was not in such order, as stated above at verses 4 and 5, he considered of and perceived the reason, viz., that natural truths derived from scientifics had not as yet gained life, that is, were not as yet reduced into that heavenly order. Moreover, the truths of faith never have any life, unless man lives in charity : all the truths of faith flow from charity, and are contained in it : and when they are in charity, and flow from charity, then they have life ; for there is life in charity, but not in truths without charity. That Shur denotes a scientific principle which has not yet gained life, appears from its signification : for Shur was a wilderness not far from the Red Sea, consequently, was towards Egypt : as appears from Moses : “ Moses brought Israel from the Red Sea, and they went out *into the wilderness of Shur* ; and they went three days in the *wilderness*, and found no water,” (Exod. xv. 22.) That it was towards Egypt, appears also from Moses, speaking of the posterity of Ishmael : “ They dwelt from Havilah unto *Shur*, which is *before Egypt*,” (Gen. xxv. 18.) And in Samuel : “ Saul smote Amalek from Havilah, as thou comest to *Shur*, which is over against *Egypt*,” (1 Sam. xv. 7.) And again : “ David invaded the Geshurites, and the Gezrites, and the Amalekites ; who of old dwelt in the land as thou comest to *Shur*, even unto the *land of Egypt*,” (1 Sam. xxvii. 8.) From which passages it may appear, that by Shur is signified the first scientific principle, and, indeed, such a one as is yet in the wilderness, or is not yet joined with the rest according to the order of celestial society ; for by Egypt, towards which it was, is signified science in every sense, as was shewn above, n. 1164, 1165, 1186, 1462.

1929. That these things are signified by the angel of Jehovah finding Hagar at the fountain of waters in the wilderness, at the fountain in the way to Shur, cannot at all appear from the literal sense of the words, and still less as being an historical fact; for the literal sense seems very remote from conveying such signification. Nevertheless, this is the sense which enters into the ideas of angels, when this relation is read by man: for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur: none of these things reach to them, but perish at the first threshold of heaven: they understand, however, what is signified by Hagar, by a fountain, by a wilderness, by a way, and by Shur, and thence form heavenly ideas. Thus do they apprehend the Word of the Lord; for the internal sense is to them the Word.

1930. Verse 8. *And he said, Hagar, Sarai's hand-maid, whence comest thou? and whither dost thou go? And she said, I flee from the face of Sarai my mistress.* "He said, Hagar, Sarai's hand-maid," signifies information: "whence comest thou, and whither dost thou go," signifies concerning the state: and she said, "I flee from the face of Sarai my mistress," signifies reply, and indignation.

1931. "He said, Hagar, Sarai's hand-maid."—That these words signify information, appears from the series of the things treated of. for herein Hagar is addressed by the angel, as if he would be informed. It is a usual thing in the Word for Jehovah to interrogate man, and for man to reply, although Jehovah knew before, not only what was come to pass, but also the causes and ends thereof, consequently, all the minutest and inmost things relating to it: but as man is ignorant of this, and believes that no one knows what he does in secret, when no eye is upon him, and still less what he thinks, therefore it is so expressed in the Word. Nevertheless, the real truth is that common spirits perceive the thoughts of man better than man himself does; angelic spirits perceive the more interior things of his thought; and angels, those more interior still, viz., the causes and ends, with which man is little acquainted. This it has been given me to know by much and continual experience of several years continuance: and if spirits and angels have such perception, how much more has the Lord, or Jehovah, who is infinite, and from whom all receive their capacity of perceiving?

1932. "Whence comest thou, and whither dost thou go?"—That by these words is signified information concerning the state, is evident from what has just been explained.

1933. "And she said, I flee from the face of Sarai my mistress."—That these words signify a reply and indignation, appears from what has been already stated. Concerning the

indignation, see above at verse 5, where the same words occur. As the face signifies the interiors, as was shewn above, n. 358, it consequently signifies indignations, and many things beside.

1934. Verse 9. *And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands.* "The angel of Jehovah said," signifies the reply of the Lord's interior man: "Return unto thy mistress," signifies that he observed that he ought not to trust to his first rational principle, but to interior truth and its affection: "and humble thyself under her hands," signifies that that principle ought to force itself to be under the power thereof.

1935. "The angel of Jehovah said."—That these words signify the reply of the Lord's interior man, appears from the signification of the angel of Jehovah, as denoting the Lord's interior thought, concerning which see above, n. 1925; and as it denotes thought, it also denotes reply. The Lord's interior thought was from the affection of truth intellectual, and this affection was from the Divine Good itself: such thought, as observed above, never did nor can appertain to man. Man also has interior thought, which flows in from the Lord, with those who have conscience, through the internal man, into the interior rational man; as may appear from this circumstance, that they are capable of observing the evil and falsity which are in their external man, and which are opposite to the good and truth in the interior man: but this thought is much inferior to, and not in any respect to be compared with, the thought which the Lord had, which was grounded in the affection of truth intellectual, and was peculiar to him. Such, however, as have no conscience, cannot have interior thought; consequently, neither can they be engaged in any combat, or warfare; the reason is, because their rational principle acts as one and the same with their corporeal sensual principle; and although good and truth from the Lord continually flows in with them also, still they do not apperceive the influx, because they instantly extinguish and suffocate it; hence it is, that they also do not believe any truth of faith.

1936. "Return unto thy mistress."—That these words signify that he observed that he ought not to trust to his first rational principle, but to interior truth and its affection, appears from the signification of Hagar's mistress, as denoting the affection of interior truth. But what in particular is signified by Sarai, what by Sarai as a wife, and what by Sarai as a mistress, cannot be described; for it cannot be comprehended by any idea, being, as was before observed, above the understanding even of angels. It is here only hinted, how the Lord thought concerning the appearances which captivated his first rational principle, viz., that he ought not to trust to them, but to essential divine truths, howsoever incredible such truths might

appear to that rational principle. This is the case with all divine truths : if the rational principle be consulted respecting them, they can never be believed, inasmuch as they surpass all the comprehension of that principle. As, for example, in the case of this truth : that no man, spirit, or angel, lives of himself, but the Lord alone, and that the life of a man, of a spirit, and of an angel, is an appearance of life abiding with them ; this is repugnant to the rational principle, which judges from fallacies ; nevertheless, it ought to be believed, because it is truth. Again : it is a divine truth, that there are indefinite things contained in each vocal expression of the Word, which appears so simple and rude to man ; yea, that there is contained therein more than the universal heaven, and that its arcana may be presented before the angels by the Lord with perpetual variety to eternity : this appears to the rational principle so incredible, that it is altogether unwilling to believe it : nevertheless, it is true. Again : it is a divine truth, that no one is ever rewarded in the other life for his good actions, if he has made a merit of them, or if he has done them for the sake of his own gain, honor, and reputation ; and that no one is ever punished for his evil actions, if he has acted from an end truly good ; ends being the things regarded, and actions in reference to their ends : this also seems incredible to the rational principle ; but as it nevertheless is true, the rational principle ought not to be trusted to, which grounds its conclusions on external views, and not on internal. Again : it is a divine truth, that whosoever in his own idea allots to himself a very small portion of joy in the other life, receives from the Lord the greatest portion, and whosoever allots to himself a very large portion, receives the least ; and further, that in heavenly joy there is not the least idea of pre-eminence above others, and that in proportion as the idea of pre-eminence prevails, hell prevails ; and further, that in heavenly glory there is not the smallest portion of worldly glory ; these things also are repugnant to the rational principle, but still they are to be believed, because they are truths. Again : it is a divine truth, that every one is wiser in proportion as he believes that nothing of his wisdom is from himself, and that every one is more unwise as he believes his wisdom to be from himself, consequently, in proportion as he attributes prudence to himself : this also the rational principle denies, because whatever wisdom is not from itself it supposes to be nothing. Innumerable similar cases might be mentioned, but from these few it may appear, that the rational principle is not to be relied on, because it is immersed in fallacies and appearances, in consequence of which it rejects truths that are stripped of fallacies and appearances ; and it does so the more, in proportion as it is the more immersed in self-love and its lusts, and in reasonings, as also, in

false principles concerning faith. See what was adduced on this subject, n. 1911.

1937. "Humble thyself under her hands."—That these words signify that the first rational principle ought to force itself to be under the power of interior truth and its affection, appears without explication. To humble one's self is expressed in the original tongue by a word which signifies *to afflict*; and for a person to afflict himself means, in the internal sense, to compel himself, as may appear from very many passages in the Word; concerning which its signification more will be said elsewhere. That man ought to compel himself to do good, to obey the things which the Lord has commanded, and to speak truths, which is to humble himself beneath the Lord's hands, or to submit himself under the power of Divine Good and Truth, implies and involves more arcana than it is possible to unfold in a few words. There are certain spirits who had laid it down as a principle, during their abode in the world, that because they heard that all good was from the Lord, and that man could do no good of himself, therefore they should not compel themselves to do any thing, but should cease from their own exertions, under the supposition that all endeavor must therefore be vain; wherefore they waited for an immediate influx to move their will, and did not compel themselves to do any sort of good; yea, so far did they carry this principle, that when any evil insinuated itself, they gave themselves up to it, imagining it to be permitted, because they were not sensible of any resistance to it from within: but these spirits are such, that they are as it were without any thing of their own, or any *proprium*, so as to have no principle of determination, in consequence of which they are amongst the unprofitable; for they suffer themselves to be led alike by the wicked and by the good, and endure much from the wicked. But such as have compelled themselves in opposing evil and falsity, although at first they thought that their exertion was from themselves, or from their own power, yet being afterwards enlightened to see that it was from the Lord, even as to the smallest motions towards it,—these cannot, in the other life, be seduced by evil spirits, but are amongst the happy. Hence it may appear, that man ought to force himself to do good, and to speak truth. The arcanum herein concealed is this: that man is hereby gifted of the Lord with a celestial *proprium*. Man's celestial *proprium* is formed in the effort or tendency of his thought; and if he does not obtain it by *compelling himself*, as it appears, he never will obtain it by not compelling himself. For the better understanding of how this is, it may be expedient to observe, that in all self-compulsion to good there is a certain freedom, which is not so plainly perceivable during the act of compulsion, but still it is within. Thus, in the case of a person who willingly subjects himself

to the hazard of losing life with a view to some end, or who willingly undergoes a painful operation for the recovery of his health, there is a principle of willingness, and consequently of liberty, in so doing, by virtue whereof he acts, although the hazards and the pains, whilst he is in them, take away the perception of such willingness or freedom. The case is the same with those who compel themselves to good: there is within a principle of willingness, consequently of freedom, by virtue of which, and for the sake of which, they compel themselves, viz., there is the motive of obedience to those things which the Lord has commanded, and the motive of obtaining the salvation of their souls after death; in which there is a more inward motive still, though the man is ignorant of it, viz., that of regard to the Lord's kingdom, yea, to the Lord himself. This is more especially the case in temptations, in which, whilst man compels himself to resist the evil and the falsity, which are infused and suggested by wicked spirits, there is more of freedom than ever exists in any state out of temptations, although man cannot conceive it at the time: it is an interior freedom, by virtue whereof he is desirous to subdue the evil; and this desire is so strong as to be equivalent to the force and strength of the evil which assaults him; otherwise he would never engage in the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and thereby causes him to conquer the evil as if by his own power, or from a *proprium* of his own. By this freedom man receives a *proprium* on which the Lord can operate good. Without a *proprium*, or something of his own acquired, that is, given by freedom, no man can be reformed, because he cannot receive a new will, which is conscience. Freedom thus conferred is the very plane into which the influx of good and truth from the Lord descends. Hence it is that they who do not resist in temptations from such a principle of willingness, or freedom, fall therein. The life of man consists in freedom, because this is his love; for whatever a man does from a principle of love appears to him to be free; but in the freedom above spoken of, when man compels himself to resist evil and falsity, and to do good, there is heavenly love, which the Lord at that time insinuates, and by which he creates his *proprium*: wherefore the Lord wills that that *proprium* should appear to man as his, although it is not his. This *proprium*, which man thus receives by an apparent compulsion in the life of the body, is filled by the Lord in the other life with indefinite delights and felicities. They, also, who receive this *proprium* are by degrees enlightened, yea, are confirmed in this truth; that they have not compelled themselves, in the least instance, from themselves, but that all the motions of their will therein, even the most minute, were from the Lord, and that the reason why the compulsion appeared to be from them-

selves, was, that they might be gifted of the Lord with a new will-principle as their own, and that thus the life of heavenly love might be appropriated to them. For the Lord is willing to communicate to every one what is his, consequently, to communicate a celestial principle, so as for it to appear to man as his own, and as in him, although it is not his. The angels are in such a *proprium*: and in proportion as they are principled in this truth, that all good and truth is from the Lord, they are in the delight and happiness of that *proprium*. But they who despise and reject all that is good and true, and who are unwilling to believe any thing which is repugnant to their lusts and reasonings, cannot compel themselves, consequently, they cannot receive this *proprium* of conscience, or new will-principle. From what has here been offered it appears also, that there is a difference between a man's compelling himself, and his being compelled: for no good can possibly come from *being compelled*, as when one man is compelled by another to do good: but for a man to *compel himself* is to act from a certain free-principle unknown to himself: for nothing that is compulsive comes from the Lord. Hence it is a universal law, that all good and truth should be inseminated in freedom, otherwise the ground is not at all recipient and nutritive of good; nay, there is not any ground in which the seed can possibly grow.

1938. Verse 10. *And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.* "The angel of Jehovah said," signifies the thought of the interior man: "In multiplying I will multiply thy seed," signifies the fructification of the rational man, when he submits himself under the power of intellectual truth adjoined to good: "and it shall not be numbered for multitude," signifies multiplication to an immense degree.

1939. "The angel of Jehovah said."—That by these words is signified the thought of the interior man, appears from the foregoing verse, where the same words occur.

1940. "In multiplying I will multiply thy seed."—That these words signify the fructification of the rational man, when he submits himself under the power of the interior man adjoined to good, appears from the signification of seed, as denoting love and faith, concerning which see above, n. 1025, 1447, 1610; but here by multiplying seed is signified the fructification of the celestial things of love in the rational principle, when the rational principle submits itself to interior or divine truth. Multiplication is predicated of truths, but fructification is predicated of principles of goodness, as appears from what was said and shewn above, n. 43, 55, 913, 983; but as the Lord is the subject treated of, by multiplication is signified fructification; because every truth in his rational principle was made good, consequently divine. The case is otherwise with man,

whose rational principle is formed from truth, or the affection of truth, from the Lord; which affection is his good, from which he acts. The nature of multiplication and fructification in man's rational principle cannot be understood, unless the nature and circumstances of influx be first known; concerning which these general observations may at present suffice: There appertains to every man an internal man, a rational or middle man, and an external man, as was stated above. The internal man is that which forms his inmost principle, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost principle; and it is as it were the gate or entrance to man of the Lord, that is, of the Lord's celestial and spiritual influences. What is done and transacted here cannot be comprehended by man, because it is above his rational principle, from which he thinks. Beneath this inmost or internal man is placed the rational principle, which appears as man's own. Into this, through that internal man, the celestial things of love and faith flow from the Lord, and, through this rational principle, into the scientifics appertaining to the external man; but the things which flow-in are received by each according to its state. Unless the rational principle submit itself to the influences of the Lord's goodness and truth, it either suffocates, or rejects, or perverts those influences; especially when they flow into the sensual scientifics of the memory: this is signified by the seed's falling on the way, or on stony ground, or amongst thorns, as the Lord teaches (Matt. xiii. 3—7; Mark iv. 3—7; Luke viii. 5, 6, 7): but when the rational principle submits itself, and believes in the Lord, that is, in his Word, then it is as good ground, into which the seed falling, bears much fruit.

1941. "And it shall not be numbered for multitude."—That these words signify multiplication to an immense degree, appears without explication. By the things multiplied is signified truth, which will thus grow into a multitude by virtue of good. As with the Lord, who is here treated of in the internal sense, all things are divine and infinite, they also are inexpressible; wherefore, in order to conceive some idea of the nature of the multiplication of truth by virtue of good, we must have recourse to man, and observe how such multiplication has place in him. With man who is principled in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so much during his life in the body, but incredibly in the other life. For so long as man lives in the body, the seed is in corporeal ground, and amongst underwood and thickets, which are scientifics and gross pleasures, and also cares and anxieties; but when these things are put off, as is the case when he passes into the other life, the seed is freed from them, and shoots forth; as the seed of a tree, when

it springs out of the ground, shoots forth into a shrub, and then into a large tree, and is afterwards multiplied into a garden of trees. For all science, intelligence, and wisdom, with their delights and felicities, are thus fructified and multiplied, and in this manner grow to eternity; and this from the smallest seed; as the Lord teaches concerning the grain of mustard-seed (Matt. xiii. 31;) and as may evidently appear from the science, intelligence, and wisdom of the angels, which, whilst they were men, were to them inexpressible.

1942. Verse 11. *And the angel of Jehovah said unto her, Behold thou art with child, and thou shalt bear a son, and shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction.* "The angel of Jehovah said unto her," signifies the thought of the interior man: "Behold, thou art with child," signifies the life of the rational man: "and thou shalt bear a son," signifies the truth thereof: "and thou shalt call his name Ishmael," signifies his state of life: "because Jehovah hath hearkened to thine affliction," signifies when the principle should submit itself.

1943. "The angel of Jehovah said unto her."—That by these words is signified the thought of the interior man, appears from what was said above, at verses 7, 9, 10.

1944. "Behold, thou art with child."—That hereby is signified the life of the rational man, appears from what was said above concerning his conception, and from what follows concerning Ishmael, as denoting the first rational principle appertaining to the Lord. It is to be observed in general concerning the rational man, that the rational principle is then said to receive life, to be in the womb, and to be born, when man begins to think that it is evil and falsity appertaining to him which contradicts and is averse to truth and good, and more especially when he is desirous to remove and subdue such evil and falsity. Unless he can perceive and be made sensible of this, he has not any rational principle, whatsoever he may suppose. For the rational principle is the medium of union between the internal man and the external, and thus, from the Lord, it perceives what is doing in the external man, and reduces the external to obedience, yea, it elevates the external man from things corporeal and earthly, into which it immerses itself, and causes man to be man, so as to look upwards towards heaven, the country for which he was born, and not, like brute animals, to the earth only, where he is merely a sojourner, and still less towards hell. These are the offices of the rational principle; wherefore, unless man be such as to be able to think in this manner, he cannot be said to have any rational principle; and whether he has such principle, or not, can only be known from the life of his use or employment. To be able to reason against goodness and truth, whilst they are denied in heart, and only

known by hearsay, is no proof of possessing a rational principle ; for this capacity is possessed by many, who rush without reserve into all wickedness, there being only this difference, that they who think themselves possessed of a rational principle, though in reality without it, maintain a regard to a certain decorum and decency in their discourse, and act from a principle of pretended uprightness, in which they are kept by external bonds, such as the fear of the law, the loss of gain, of honor, of reputation, and of life : but in case these bonds, which are merely external ones, should be taken away, some of them would be wilder and more insane than those who never pretend to rationality. No one, therefore, can be said to have a rational principle, merely because he is able to reason ; nay, they who have no rational principle often discourse from their sensual and scientific faculties much more acutely than those who have. This appears most manifestly from evil spirits in the other life, who, although they were reckoned to excel in rationality during their life in the body, yet, when the external bonds which induced their decency and decorum of discourse, and their pretended uprightness of life, are taken away, as is the case with all in the other life, are much more insane than those who in the world are manifestly out of their senses ; for they plunge headlong into all wickedness, without any sense of shame, fear, or horror. But this is not the case with those who were rational during their abode in the world : when outward bonds are taken away from these, their minds are still more sound and sober, because they have internal bonds, which are bonds of conscience, whereby the Lord kept their thoughts in allegiance to the laws of truth and goodness, which were the principles of rationality.

1945. "And shalt bear a son."—That hereby is signified truth, viz., the truth of this rational principle, which is signified by Ishmael, appears from the signification of a son, as denoting truth ; concerning which see above, n. 264, 489, 491, 533, 1147. This truth is described in the following verse.

1946. "And thou shalt call his name Ishmael."—That hereby is signified the state of life, appears from this consideration. In ancient times, names were given to sons and daughters significative of the state in which the parents were, particularly the mothers, when they conceived them, or whilst they were pregnant with them, or when they brought them forth ; or in which the infants themselves were at their birth. Thus the names were significative. Whence Ishmael had his name, is here explained, viz., because Jehovah hearkened to his mother's affliction, which was her state. But what is represented by Ishmael is described in the following verse.

1947. "Because Jehovah hath hearkened to thine affliction."—That these words signify, when she submitted herself, appears from what was said above, n. 1937, viz., that to humble and

afflict herself is to submit to the power of the internal man. Respecting this submission it was there shewn, that it consists in a person's forcing or compelling himself; also, that in his *compelling himself* there is a principle of freedom, that is, a principle of spontaneity and willingness, whereby his *compelling himself* is distinguished from his *being compelled*. It was shewn further, that without this principle of freedom, or of spontaneity and willingness, man cannot possibly be reformed, and receive any celestial *proprium*. Also, that in temptations there is more of freedom than out of temptations, although it appears otherwise: because in temptations the principle of freedom becomes stronger in proportion to the assaults arising from evils and falsities, and is strengthened by the Lord, in order that man may be gifted with a celestial *proprium*; wherefore also in states of temptation the Lord is more present than in other states. It was shewn likewise, that the Lord never compels any one, because he who is compelled to think what is true, and to do what is good, is not reformed, but then thinks what is false, and wills what is evil, still more than at other times. This is the consequence of all compulsion; as may appear also from daily experience and observation, which serve to evince these two truths: 1st. That the consciences of men do not suffer themselves to be compelled: 2d. That all mankind have a natural propensity to what is forbidden. Every one, also, is desirous to come out of a state which is not free into one which is, this being agreeable to his life. Hence it is evident, that nothing is pleasing and acceptable to the Lord which proceeds from a principle that is not free, that is, from a principle void of spontaneity or willingness. For when any one worships the Lord from a principle void of freedom, he worships him from no principle of his own, but is moved thereto only by some external motive, that is, by what partakes of compulsion, whilst all internal principle is either totally wanting, or is contradictory. During the course of regeneration, from the principle of freedom with which man is gifted of the Lord, he compels himself; he humbles, yea, he afflicts the rational principle, in order that it may submit itself; and hence he receives a celestial *proprium*; which is afterwards gradually perfected by the Lord, and is rendered more and more free, till it becomes the affection of good, and of truth derived from good, and he has delight in it; in which delight, and in which affection, is angelic happiness. This principle of freedom is what the Lord thus speaks of in John: "The truth shall make you *free*.—If the son shall make you *free*—then are ye *free* indeed," (viii. 32, 36.) What this freedom is, is altogether unknown to those who have no conscience; for they make freedom to consist in a liberty and licence of thinking and speaking what is false, and of willing and doing what is evil, and in not using any compulsion with

themselves herein, or humbling themselves, much less afflicting themselves : when yet this is the very reverse of freedom, as the Lord himself teaches in the same Evangelist : " Whosoever committeth sin, is the *servant* of sin," (viii. 34.) This servile liberty they receive from infernal spirits who encompass them, and who infuse it ; and whilst they are in the life of those spirits, they are also in their loves and lusts, which are fanned by an impure and excrementitious delight, in which they are hurried along as by a torrent. They imagine themselves to be in freedom, but it is infernal freedom ; the difference between which and heavenly freedom is, that the former is that of death, and draws them down into hell, whereas the latter, or heavenly freedom, is that of life, and raises them up to heaven. That all true internal worship is performed, not by compulsion, but from a principle of freedom, and that it is not internal worship unless it proceeds from a principle of freedom, appears from the Word, particularly from what is said of *sacrifices*. whether they were spontaneous, or according to vows, or sacrifices of peace, or of thanksgiving, gifts and offerings ; concerning which see Numb. xv. 3, and the following verses ; Deut. xii. 6 ; xvi. 10, 11 ; xxiii. 23 ; and in other places. So in David : "*I will freely sacrifice* unto thee ; I will praise thy name, O Jehovah ; for it is good," (Psalm liv. 6.) The same appears also from the offering or collection which was to be made for the tabernacle, and for the holy garments ; concerning which it is thus written in Moses : " Speak unto the children of Israel, that they bring me an offering : of every man that *giveth it willingly with his heart* ye shall take my offering," (Exod. xxv. 2.) And in another place : " Whosoever is of a *willing heart*, let him bring it, an offering for Jehovah," (xxxv. 5.) But the humiliation of the rational man, or his affliction, from a principle of freedom, as observed above, was represented also by the affliction of souls on the fast-days ; concerning which it is thus written in Moses : " It shall be a statute for ever unto you : that in the seventh month, on the tenth day of the month, *ye shall afflict your souls*," (Levit. xvi. 29.) And in another place : " On the tenth day of the seventh month shall be the day of atonement : it shall be a holy convocation unto you : and *ye shall afflict your souls*. —Whatsoever soul it be which shall not be *afflicted* in that same day. he shall be cut off from among his people," (xxiii. 27, 29.) Hence the unleavened bread was called the *bread of affliction*, (Deut. xvi. 3.) Concerning affliction it is thus written in David : " Jehovah, who shall sojourn in thy tabernacle ? who shall dwell in thy holy hill ? He that walketh uprightly and worketh righteousness :—who sweareth *to afflict himself*, and changeth not," (Psalm xv. 1, 2, 4.) That affliction consists in the quelling and subduing of evils and falsities rising up from the external man into the rational man, may appear from what has been

advanced ; consequently it does not consist in man's plunging himself into poverty and miseries, nor in renouncing all bodily enjoyments ; for hereby evil is not quelled and subdued, nay, sometimes another evil is hereby excited, viz., an idea of merit on account of such renunciation : besides which, man's freedom hereby suffers, in which, as in ground, the good and truth of faith can alone be inseeded. Concerning affliction, as denoting also temptation, see above n. 1846.

1948. Verse 12. *And he shall be a wild-ass man : his hand shall be against all, and the hand of all against him ; and he shall dwell over against the face of all his brethren.* "He shall be a wild-ass man," signifies rational truth, which is described : "his hand shall be against all," signifies that rational truth would fight against those things which are not true : "and the hand of all against him," signifies that falsities would resist : "and he shall dwell over against the face of all his brethren," signifies that there would be continual contentions in things appertaining to faith, but that still he should be conqueror.

1949. "He shall be a wild-ass man."—That hereby is signified rational truth, which is thus described, appears from the signification of a wild-ass, as denoting rational truth. In the Word frequent mention is made of horses, of horsemen, of mules, and of asses : and no one has heretofore known, that they signify things intellectual, rational, and scientific ; but that such is their signification, will be abundantly proved, by the divine mercy of the Lord, in its proper place. The case is the same with respect to the wild-ass ; for the wild-ass is a mule of the wilderness, or an ass of the forest ; and it signifies the rational principle of man, not the rational principle collectively, but only rational truth. The rational principle consists of good and of truth, that is, of those things which appertain to charity, and of those things which appertain to faith ; rational truth is that which is signified by the wild-ass. This then is what is represented by Ishmael, and is described in this verse. No one can believe that rational truth separate from rational good is of such a nature, nor should I have known it myself to be such, unless I had been convinced by lively experience. It is the same thing whether we speak of rational truth, or of a man whose rational principle is of the nature here described : such a man, whose rational principle is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this character : he is morose, impatient, opposite to all others, viewing every one as in a false principle, instantly rebuking, chastising, and punishing : he is without pity, neither does he apply himself or endeavor to bend the minds and affections of others : for he regards every thing from a principle of truth, and nothing from a principle of good. Hence it is that Ishmael was driven out, and afterwards dwelt

in the wilderness, and his mother took a wife for him from the land of Egypt, (Gen. xxi. 9—21;) all which things are representative of one who is endued with such a rational principle. Mention is made of wild-asses in the prophetic parts of the Word; as in Isaiah: "The palace shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, *a joy of wild-asses*, a pasture of flocks," (xxxii. 14;) speaking of the devastation of things intellectual, which, when devastated as to truths, are called a joy of wild-asses, and as to principles of goodness, a pasture of flocks; so that there is no rational principle. So in Jeremiah: "The *wild-asses* did stand on the high places, they snuffed up the wind like dragons, their eyes did fail because there was no grass," (xiv. 6;) speaking of drought, or when there is no good and truth: it is predicated of wild-asses that they snuff up the wind, when vain and empty things are caught at instead of things real and substantial, which are truths; the eyes failing denotes that there is no apprehension of what truth is. So in Hosea: "For they have gone up to Assyria, *a wild-ass alone* by himself: Ephraim hath hired lovers," (viii. 9;) speaking of Israel or the spiritual church: Ephraim denotes its intellectual principle: to go up to Assyria signifies to reason concerning truth whether it be truth; a wild-ass alone denotes the rational principle thus destitute of truths. Again, in the same prophet: "Because he shall be as *a wild-ass amongst his brethren*, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all vessels of desire," (xiii. 15;) speaking of Ephraim, by whom is signified the intellectual principle of the spiritual church, whose rational principle is as a wild-ass, and whose dissipation is the subject here treated of. So in David: "He sendeth the springs into the valleys, which run among the hills: they give drink to every beast of the field; the *wild-asses* quench their thirst," (Psalm civ. 10, 11;) the springs denote knowledges, the beasts of the field principles of goodness, wild-asses rational truths.

1950. "His hand shall be against all."—That by these words is signified that he should fight against those things which are not true; and that by "the hand of all shall be against him," is signified that falsities would resist; appears from this circumstance, that by Ishmael is signified rational truth separate from good, as stated above: and when it is predicated of such truth, that its hand should be against all, and the hand of all against him, it is evident that such must be the signification of the words. It was shewn above, that by Abram is represented the Lord's internal man, or, what is the same thing, his Divine Celestial and Spiritual Principle: by Isaac the Lord's interior man, or his Divine Rational Principle; and by Jacob the Lord's exterior

man, or his Divine Natural Principle. Here the rational principle is treated of, as to what its quality would be, unless it were united with the internal, or divine celestial and spiritual principle. As this rational principle derived its nature from the life of the affection of sciences, that is, from Hagar the Egyptian Sarai's hand-maid, and this life belonged to the external man, which had from the Lord's mother an hereditary nature which was to be combated against and expelled, therefore what this rational principle would be, if without rational good, is described. But after the Lord, by temptation-combats and victories, humbled, or afflicted and subdued, that hereditary nature, and imparted life to its proper rational principle from Divine Good, then it becomes Isaac, or is represented by Isaac; Ishmael being cast out of the house, together with Hagar his mother. Every genuine rational principle consists of good and truth, that is, of what is celestial and of what is spiritual: good, or the celestial principle, is its very soul or life; truth, or the spiritual principle, is what thence receives its life. The rational principle, without life from celestial good, is as is here described, viz., it fights against all, and all fight against it. Rational good never fights, howsoever it is assaulted, because it is meek and gentle, patient and pliable, its attributes being those of love and mercy: and although it does not fight, yet it conquers all, never thinking of combat, or boasting of victory. It acts thus, because it is divine, and is safe of itself; for no evil can assault good, nor even subsist in the sphere where good is; if it only feels its approximation it recedes of itself and retires; for evil is infernal, and good is celestial. The case is nearly the same with the celestial-spiritual principle, that is, with truth from a celestial origin, or with truth which is derived from good; for such truth is truth formed by good, so that it may be called the form of good. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different, viz., it is like a wild-ass, and fights against all, and all against it; yea, it thinks and breathes scarcely any thing but combats, its general delight, or reigning affection, being to conquer, and when it conquers, it boasts of victory. It is therefore described by a wild-ass, or a mule of the wilderness, or an ass of the forest, which cannot abide with others. Such is the life of truth without good, yea, the life of faith without charity: wherefore when man is regenerated, it is effected indeed by the truth of faith, but still at the same time by the life of charity, which the Lord insinuates according to the increments of the truth of faith.

1951. "He shall dwell over-against the face of all his brethren."—That hereby is signified that there would be continual contentions in things appertaining to faith, but that still he would be the conqueror, appears from what has been already

stated. This is yet more fully described where the posterity of Ishmael are spoken of in these words: "They dwelt from *Havilah* even to *Shur*, that is before *Egypt*, as thou goest towards *Assyria*: over-against the face of all his brethren fell (his lot)," (Gen. xxv. 18;) the internal sense of which words appears from the signification of *Havilah*, of *Shur*, of *Egypt*, and of *Assyria*: *Havilah* signifies what appertains to intelligence, as appears from what was shewn above, n. 115; *Shur* signifies truth proceeding from scientifics, concerning which see above, n. 1928; *Egypt* signifies whatever belongs to science, n. 1164, 1165, 1186, 1462; and *Assyria* signifies what belongs to reason, n. 119, 1186; from the signification of which term reduced to one sentence it appears, that by Ishmael such a rational principle is represented. Such truth in the other life is representatively presented to view in various ways, and is always exhibited as something strong, powerful, and hard, so that it cannot possibly be resisted. When spirits only think of such truth, there arises somewhat of terror; by reason that its nature is such that it never yields, consequently it never recedes; from which circumstances also may appear, what is meant by dwelling over-against the face of all his brethren. It must be plain to every one, that some arcanum lies hid in this description; but the nature of it has been heretofore unknown.

1952. Verses 13, 14. *And she called the name of Jehovah that spake to her, Thou God seest me; for she said, Have I also seen after Him that seeth me? Wherefore she called the well, The well of Him that liveth and seeth me: behold, it is between Kadesh and Bared.* "And she called the name of Jehovah that spake to her," signifies the state of the Lord's interior man when he thought those things: "Thou God seest me," signifies influx: "for she said, Have I also here seen after Him that liveth and seeth me," signifies influx into the life of the exterior man, without the rational principle as a medium: "wherefore she called the well," signifies the state of truth thence derived: "The well of Him that liveth and seeth me," signifies truth thus conspicuous; "behold, it is between Kadesh and Bared," signifies its quality.

1953. "And she called the name of Jehovah that spake to her."—That these words signify the state of the Lord's interior man when he thought those things, appears from what goes before and from what follows; and also from the signification of a name, as denoting to know the quality of a thing, concerning which see above, n. 144, 145, 1754. The quality of the state is here described, or the state in which the Lord was when he thus thought concerning the rational principle. The rational principle could not think this, but the interior or superior man, concerning which, see above, n. 1926; for the rational principle is not capable of thinking, concerning itself,

what its quality is, since no one can look into himself, but it must be something interior or superior which thinks concerning it, because such a principle is capable of looking into it. As, for example: The ear cannot know, much less perceive, the discourse which enters by it, but there must be an interior faculty of hearing which does this: the outward ear only discerns the articulate sounds or vocal expressions, but it is the interior hearing which comprehends their meaning, after which there is an interior sight, or intuition, which perceives it: it is thus that by hearing comes the apperception of the meaning of what is heard. The case is similar in respect to seeing: the first ideas which are received from objects of sight are material ones, as they also are called; but there is a still more interior faculty of sight which takes a view of them, and so exercises thought. So it is with the rational principle of man; this can in no wise take a view of itself, much less explore its own quality; but it must be an interior principle which does this: when, therefore, man can do this, viz., perceive any thing false in his rational principle, and any thing true which shines forth thence, and especially if he can perceive any thing which combats and conquers, he may know that it proceeds from the Lord's influx through the internal man. The Lord's interior man, concerning which see above, n. 1926, and which is here meant, was that which was conjoined to the internal man, or Jehovah, consequently, it was far above that rational principle. From that interior man he saw and perceived, as in heavenly light, what would be the quality of the rational principle, if it were in truth alone, and not in good.

1954. "Thou God seest me."—That these words signify influx, may appear from what has been already stated. Intuition from a superior principle into an inferior one, or, what is the same thing, from an interior principle into an exterior, is called influx, because it is effected by influx; as, in respect to the interior vision appertaining to man, unless it flowed continually into his external vision, or that of the eye, it would be impossible for the latter to take in and discern any object; because it is the interior vision which, by means of the eye, takes in those things which the eye sees, and not the eye itself, although it appears so. Hence also it may be seen, how much that man is involved in the fallacies of the senses, who believes that it is the eye that sees, when the truth is, that it is the sight of his spirit, which is interior sight, that sees by means of the eye. The spirits who were present with me saw through my eyes the objects of this world, as perfectly as I myself did, concerning which circumstance, see n. 1880; but some of them, who were still involved in the fallacies of the senses, supposed that they saw them through their own eyes; but it was shewn them that it was not so, for when my eyes were shut they saw nothing in

this atmospherical world. The case is similar with man ; it is not the eye which sees, but his spirit by the eye. The same may also be concluded from dreams, in which sometimes man sees as in open day. But this is not all : the case is similar with respect to this interior sight, or that of the spirit. This also does not see of itself, but from a vision still more interior, which is that of the rational principle : nay, even this does not see of itself, but there is a sight still more interior, which is that of the internal man, concerning which see above, n. 1940. But we must advance further yet : for neither does the internal man see of itself ; but it is the Lord, by means of the internal man, who alone sees, because he alone lives ; and he gives to man the faculty of seeing, and with it the appearance as if he saw himself. Thus it is in regard to influx.

1955. " For she said, Have I also here seen after Him that seeth me."—That hereby is signified influx into the life of the exterior man, without the rational principle as a medium, appears from the signification of seeing after Him that seeth. To see after Him that seeth, is to see from an interior or superior principle : for the idea of *within* or *above*, in the internal sense, is expressed by that of *after*, in the literal sense, when the former appears in that which is without or beneath. It is Hagar who here speaks, by whom, as was shewn above, is signified the life of sciences, which belongs to the exterior man ; and as the first rational principle had its rise from that life, therefore the Lord saw the reason, why it was so effected, from his interior man in his exterior, and this without the rational principle as a medium. That these words involve arcana, must be plain to every one from this consideration alone, that no one can know what is meant by *seeing after Him that seeth me*, except from the internal sense : in which such things are contained as cannot be explained to the apprehension except by ideas like those of the angels, which do not fall into vocal expressions, only into the sense of such expressions, and this abstractedly from material ideas, from which are derived the ideas of the sense of vocal expressions. Of these things, which appear so obscure to man, the angels have ideas so clear and distinct, enriched with so many representations, that it would require a volume to describe but a small part of them.

1956. " Wherefore she called the well."—That hereby is signified the state of truth thence derived, appears from what has been already said ; and also from the signification of a well, as denoting truth, concerning which see above, n. 1972. As this truth was not seen in the rational principle, but beneath it, therefore, instead of the words for *fountain*, another word is here used in the original, which [properly means a *well*, and] is different from that used above, which is the common expression to denote a fountain.

1957. "The well of Him that liveth and seeth me."—That hereby is signified truth thus perspicuous, appears also from what has been stated above, viz., that the Lord saw perspicuously how the case was with the truth of this rational principle, and that it was not good. The Lord's interior man, by which he saw this, is called, "Him that liveth and seeth," because conjoined with the internal, which was Jehovah, who alone liveth and alone seeth, as was said above, n. 1954.

1958. "Behold, it is between Kadesh and Bared."—That these words signify the quality, viz., that he saw what was the quality of this truth, consequently, what was the quality of the rational principle, appears from the signification of Kadesh and Bared. That Kadesh signifies truth, and also contentions about truths has been shewn above, n. 1676; but Bared signifies what is beneath, consequently, scientific truth; from which also the rational principle is derived. That names in the Word signify things, may be seen above, n. 1876, 1888, 1889; also n. 1224, 1264.

1959. Verse 15. *And Hagar bare Abram a son; and Abram called the name of his son, whom Hagar bare, Ishmael.* "Hagar bare Abram a son," signifies the rational man born of that conjunction and conception: "and Abram called the name of his son, whom Hagar bare, Ishmael," signifies his quality.

1960. "Hagar bare Abram a son."—That hereby is signified the rational man born of that conjunction and conception, appears from the signification of Hagar, of Abram, and of a son. That Hagar signifies the life of the affection of sciences of the exterior man, was stated above, n. 1895, 1896. That Abram signifies the Lord's internal man, was also shewn above, n. 1893, 1950. That a son signifies truth, consequently, the truth which appertains to the rational principle, has likewise been shewn, n. 264, 489, 491, 533, 1147. Hence by Hagar's bearing Abram a son, is signified the rational man born of that conjunction and conception. Into this meaning the literal sense is changed, when it comes to the angels, or is with the angels.

1961. "And Abram called the name of his son, whom Hagar bare, Ishmael."—That hereby is signified his quality, appears from the signification of a name, as denoting to know the quality of a thing, concerning which see n. 144, 145, 1754; and also from the representation of Ishmael, as denoting rational truth, which is described in verses 11, 12, in these words: "Thou shalt call his name Ishmael, because Jehovah hath heard thy affliction: and he shall be a wild-ass man; his hand shall be against all, and the hand of all against him: and he shall dwell over against the face of all his brethren:" concerning which expressions see the explication of those verses. His quality is there described.

1962. Verse 16. *And Abram was a son of eighty and six*

years, when Hagar bare Ishmael to Abram. “Abram was a son of eighty and six years,” signifies the state of the Lord as to celestial good things acquired by temptation-combats: “when Hagar bare Ishmael to Abram,” signifies when the life of the affection of sciences brought forth the rational principle.

1963. “Abram was a son of eighty and six years.”—That hereby is signified the state of the Lord as to celestial good things acquired by temptation-combats, appears from the signification of eighty, which number implies the same as forty, that is, temptations, as was shown above, n. 730, 862; and from the signification of six, as denoting combat, concerning which see also above, n. 720, 737, 900; and likewise from the signification of ten, as denoting remains, concerning which see n. 576: which remains with the Lord, were acquisitions of celestial good things, by which he united the Human Essence to the Divine; see n. 1906. Of these three numbers the number eighty and six is compounded; which involves such things, and consequently signifies the state of the Lord as to celestial good things acquired by temptation-combats: for all numbers in the Word signify things, as was shown above, n. 482, 487, 575, 647, 648, 755, 813. In the present case, the numbers having relation to years, and being mentioned historically concerning Abram, it appears as if they had no such signification: but nothing is written in the Word which does not pass into a spiritual and celestial sense as it reaches the angels: for the angels are in no other than spiritual and celestial ideas whilst the Word is read by man, nor do they know or perceive what eighty and six mean, neither is it matter of concern to them of what age Abram was when Hagar bare Ishmael to him; but on the reading of that number, such things are presented to them as the number involves. So, also, their apprehension of the other particulars is such as is given in the explication of the internal sense.

1964. “When Hagar bare Ishmael to Abram.”—That these words signify when the life of the affection of sciences brought forth the rational principle, appears from the signification of Hagar, as denoting the life of the affection of sciences; and from the signification of Ishmael, as denoting the rational principle first conceived, concerning which see above. As the subject treated of in this chapter is man’s rational principle, which is described as to its quality when constituted by truths alone, and when constituted by principles of goodness, and by truths derived from principles of goodness, it is to be observed, that the rational principle can never be conceived and born, or formed, without scientifics and knowledges: but those scientifics and knowledges ought to have use for their end, and then they have life for their end, since all life has relation to uses, as having relation to ends. Unless they are learned with a view to a life of uses, they are of no importance, because they are of

no use. From scientifics and knowledges alone, without the life of use, a rational principle is formed as above described, like a wild-ass, morose, contentious, having a parched and dry life, originating in a certain delight of truth defiled with self-love. But when they have use for their end, they then receive life from uses; nevertheless, the quality of their life is according to that of the uses. They who learn knowledges in order to be perfected in the faith of love, (for true and real faith is love to the Lord and neighborly love,) are in the use of all uses, and receive from the Lord spiritual and celestial life; and when they are in that life, they are in the faculty of perceiving all things which relate to the Lord's kingdom. All the angels are in such a life, and are, in consequence, in intelligence and wisdom.

1965. This then is the internal sense of the things related in this chapter concerning Abram, Hagar, and Ishmael. But how copious that sense is, or how indefinite are the things which it contains, may appear from this single consideration; that as all the things contained in the Word, both generally and individually, in the internal sense regard the Lord, and treat of the Lord, (the life of the Word being thence derived, because the Lord is the Word itself,) they treat also, in the internal sense, concerning the Lord's kingdom in the heavens, and likewise concerning his kingdom on earth, that is, concerning the church. In like manner, they treat of every individual person in whom the kingdom of the Lord has place; and, moreover, they treat of every thing celestial and spiritual: for all these things are from the Lord. Hence it is, that by Abram is also represented the celestial church, the celestial man, and likewise the celestial principle itself, &c. But to extend the explication to all these particulars would be to extend it to a great length indeed.

OF VISIONS AND DREAMS, INCLUDING THE PROPHETICAL ONES
RECORDED IN THE WORD.

1966. *THE way in which visions take place, and what visions are genuine, is known to few: as then I have now for several years had almost continual intercourse with those who are in the other life, as may abundantly appear from the first part of this work, and have there seen stupendous things; so also I have had information concerning visions and dreams by lively experience, and am at liberty to relate the following particulars respecting them.*

1967. *The visions of some are much spoken of, who have said that they have seen many extraordinary things: they did see them, it is true, but only in phantasy. I have been instructed*

concerning those visions, and it was likewise shown me how they exist. There are spirits who induce such appearances by phantasies, that they seem as if they were real. For example: if any thing is seen in the shade, or by moonlight, or even in open day if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought, the phantasy is increased, and that to such a degree, that the person is persuaded and sees, just as if the things were really there; when, nevertheless, they are nothing but illusions. Such occurrences take place with those who indulge much in phantasies, and are of weak minds, and hence are rendered credulous. Such are visionaries.

1968. *Enthusiastic spirits are of a similar nature: but these have visions about matters of faith, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is imaginary to be real. Concerning this kind of spirits many things might be here related from experience; but, by the divine mercy of the Lord, we shall speak particularly of them in another place. They have contracted their enthusiastic nature from the persuasions and principles of falsity imbibed in the world.*

1969. *Evil spirits in the other life are scarcely any thing but lusts and phantasies, having acquired to themselves no other life. Their phantasies are so strong, that they perceive no other than that the thing is as they fancy. The phantasies of men cannot be compared with theirs, for spirits are in a more excellent state even to such things as these. Such phantasies are perpetual with the infernals; and thereby they miserably torment one another.*

1970. *By genuine visions are meant visions, or sights, of those objects which really exist in the other life, and which are nothing but real things, which may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to man when his interior sight is opened by the Lord. This interior sight is that of his spirit; into which, also, he comes, when, being separated from the body, he passes into the other life; for man is a spirit clothed with a body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than that of the mid-day sun of this world, and not only are representatives seen, but also the spirits themselves, accompanied with a perception as to who they are, and likewise of what quality they are, where they are, whence they come, and whither they go, of what affection, of what persuasion, yea, of what faith they are, n. 1388, 1394: all confirmed by living discourse altogether like that of men, and this without any fallacy.*

1971. *The visions which exist before good spirits are the representatives of those things that are in heaven; for what exists in heaven in the presence of the angels, when it descends into the world of spirits, is changed into representatives, by which, and in which, may be clearly seen what they signify: such representations are perpetual with good spirits, with a beauty and agreeableness scarcely expressible.*

1972. *As to what concerns the visions, or rather sights, which appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior. Those which I have seen in the world of spirits I saw in a clear light: but more obscurely the things which exist in the heaven of angelic spirits, and still more obscurely those which exist in the heaven of angels; for the sight of my spirit has seldom been opened to that degree. Nevertheless it was given me to know by a certain perception, the nature of which cannot be described, what they discoursed about, often through intermediate spirits. Sometimes the things there existing appeared to me in the shade of the light of heaven; which shade is not similar to the shade of the light of this world, being a light growing attenuate and imperceptible by its incomprehensibility, equally as discerned by the understanding and by the sight.*

1973. *To relate all the kinds of visions would take too much room, their variety being so great: for illustration, however, it may be expedient to mention two, from which the nature of the rest may appear; and, at the same time, how spirits are affected with the things which they see, and how evil spirits are tormented, when they are deprived of the power of seeing and hearing what others see and hear. For they cannot bear that this power should be taken away from them; because spirits have not the sense of taste, but a desire, like an appetite, of knowing and learning, in its stead. This is, as it were, their food, with which they are nourished, see n. 1480. How much, then, they are tormented when deprived of this food, may appear from the following example.*

1974. *After a disturbed sleep, about the first watch, there was presented a most pleasant sight, consisting of garlands as of laurel, perfectly fresh, disposed in most beautiful order, having a sort of living motion, of such elegance and neatness as cannot be described for their beauty and harmony, and for the affection of blessedness which thence flowed. They were in a double series at a little distance from each other, arranged together to a considerable length, and constantly varying their state of beauty. This was visible to spirits, even to wicked ones. Afterwards there succeeded another sight, still more beautiful, in which was somewhat of celestial happiness, but it was only obscurely visible: it consisted of infants engaged in celestial sports, who affected the mind in a manner inexpressible. When these sights were passed, I discoursed with spirits concerning them, who confessed that they*

had seen the first in like manner as I had done, but the other only obscurely, so that they could not be positive what it was. Hence there arose indignation amongst them, and afterwards by degrees envy, because it was said that angels and infants saw it. This envy of theirs it was given me sensibly to perceive, so that nothing escaped me, so far as was necessary for instruction. Their envy was such, that it not only caused in them the utmost uneasiness, but even anguish and interior pain: and yet it was occasioned solely by this circumstance, that they did not see the second sight as well as the first. They were thence led through varieties of envy, till they were grieved at heart. When they were in that state, I discoursed with them concerning their envy, observing that they might be content with having seen the first sight, and that they might have seen the other also if they had been principled in goodness. Hence again indignation exasperated their envy, which further increased to such a degree, that afterwards they could not endure the least recollection of what had happened, without being affected with pain. The states and progressions of their envy, with its degrees and increments, and with the varied and mixed vexations of mind and heart, cannot be described. Thus it was shown how the wicked are tormented by envy alone, when they behold from a distance the blessedness of the good, yea, when they only think about it.

1975. As to what relates to dreams, it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort; and further, that things to come were discovered by dreams to others as well as to the prophets; as in the case of Joseph's dreams, and of the dreams of those who were with him in prison, and also of Pharaoh, of Nebuchadnezzar, and others. It may hence appear, that dreams of that sort come by influx from heaven as well as visions, with this difference, that dreams come when the corporeal part is asleep, but visions when it is not asleep. In what manner prophetic dreams, and such as are recorded in the Word, flow-in, yea, descend from heaven, has been shown me to the life; concerning which I am at liberty to relate from experience the following particulars.

1976. There are three sorts of dreams. The first sort come immediately through heaven from the Lord; such were the prophetic dreams recorded in the Word. The second sort come by angelic spirits, particularly by those who are in front above to the right, where are paradisiacal scenes: it was thence that the men of the Most Ancient Church had their dreams, which were instructive, n. 1122. The third sort come by the spirits who are near when man is asleep, which also are significative. But phantastic dreams have another origin.

1977. In order that I might know perfectly how dreams come

by influx, I was laid asleep, and dreamed that a ship arrived laden with delicious eatables of every sort. The things contained in the ship were not seen, but were in store. On the deck stood two armed sentinels, beside a third who was captain of the ship. The ship passed into a kind of roofed dock. Hereupon I awoke, and thought about the dream. The angelic spirits who were above in front to the right, then addressed me, and said, that they had introduced this dream. And that I might know of a certainty that this was the case, I was let into a state as it were between sleeping and waking, when in like manner they introduced various pleasant and delightful things; as an unknown little animal, which was dissipated into a resemblance of blackish and shining rays, that darted into the left eye with astonishing quickness: they also brought men before me, as likewise infants variously adorned; besides other objects, with agreeableness inexpressible: concerning which also I discoursed with them. This was done, not once only, but several times, and each time I was instructed by them in vocal discourse, as to the signification of the various objects. The angelic spirits, who dwell on the confines of the paradisiacal abodes, are they who insinuate such dreams; to whom is also allotted the office of watching over certain men during sleep, to prevent the infestations of evil spirits. This office they discharge with the utmost delight, insomuch that there is an emulation amongst them who shall approach; and they love to excite in man the joys and delights which they observe in his affection and temper. These angelic spirits are of those, who, in the life of the body, delighted and loved, by every means and endeavor, to render the life of others happy. When the sense of hearing is so far opened there is heard thence, as from afar, a sweet sonorous modulation as of singing. They said, that they did not know whence such things, and so beautiful and agreeable representatives, come to them in an instant; but they were informed that it was from heaven. They belong to the province of the cerebellum, because the cerebellum, as I have learned, is in a wakeful state during sleep, when the cerebrum is asleep. The men of the Most Ancient Church had thence their dreams, with a perception of what they signified: from whom, in a great measure, came the representatives and significatives of the ancients, under which things of a deep and hidden nature were conveyed.

1978. There are, besides, other spirits, who belong to the province of the left thorax, by whom they are often interrupted; not to mention others: but they do not regard them.

1979. It has often been given me, after such dreams, to discourse with the spirits and angels who introduced them, they relating what they had introduced, and I what I had seen. But to adduce all that has been experimentally made known to me in this way, would take too much room.

1980. It is worthy of mention, that, after my awaking, and

relating what I had seen in sleep, and this in a long series, some angelic spirits (not of those above mentioned) said, that what I related coincided exactly, and was the same, with what they had been discoursing about, and differed in no respect, except only as representatives differ from the things represented, the things I related not being the real things about which they discoursed, but only the representatives of them, into which their ideas were turned and changed in the world of spirits; for in that world the ideas of the angels are turned into representatives: hence all the things about which they had discoursed, generally and individually, were thus represented in my dream. They further declared, that the same discourse was capable of being turned into other representations, yea, into similar and dissimilar ones, with an indefinite variety: and that the reason why they had been turned into such as I had experienced, was, because such were agreeable to the state of the spirits about me, and hence agreeable to my own state in which I was at that time: in short, that several dissimilar dreams may descend and be presented from the same discourse, consequently from one origin, by reason, as has been stated above, that the things which are in man's memory and affections are recipient vessels, in which ideas are varied and received representatively, according to the variations of their form and changes of their state.

1981. Another instance of a similar kind I am at liberty to relate. I had a dream, but of a common sort. When I was awake, I related the whole from beginning to end. The angels said that what I related coincided exactly with the things about which they had discoursed with each other, not that the things they discoursed about were the things of which I dreamed, but altogether different, the thoughts of their discourse being turned into the objects of my dream, but in such a manner as to be representative and correspondent, yea, even in every particular, so that nothing was wanting. I then discoursed with them concerning influx, and how such things flow in and are varied. There was a person of whom I had formed an idea that he was principled in natural truth, which idea I conceived from the actions of his life: the discourse amongst the angels was concerning natural truth; wherefore that person was represented to me; and the things which he said to me, and did, in my dream, followed in an orderly way of representation and correspondence from the mutual discourse of the angels; but still there was nothing altogether alike or the same.

1982. Certain souls, fresh arrived from the world, who desire to see the glory of the Lord, before they are in such a state as to be capable of beholding it, are cast, as to their exterior senses and inferior faculties, into a kind of sweet sleep, and then their interior senses and faculties are raised into an extraordinary degree of wakefulness, and thus they are let into the glory of

heaven. But as soon as wakefulness is restored to the exterior senses and faculties, they return to their former state.

1983. *Evil spirits have the greatest and most burning desire to infest and assault man during sleep; but he is then particularly under the Lord's keeping; for love never sleeps. The spirits who infest are miserably punished. I have often heard their punishments, so often that I cannot enumerate the particular times: they consist in discursions (concerning which, see n. 829, 957, 952) under the heel of the left foot, continued sometimes for hours together. Sirens, who are interior witches, are they who particularly beset man during night, when they endeavor to infuse themselves into his interior thoughts and affections; but they are constantly driven away by angels from the Lord, and are at length deterred from such attempts by most grievous punishments. They have at times discoursed with others during night, in all respects as from me, in a speech like mine, so like that it could not be distinguished, suggesting filthy things, and persuading falsities. I was once in a most sweet sleep, in which I had no sensation but of delightful rest; when I awoke, certain good spirits began to chide me for having infested them, so cruelly, as they said, that they supposed themselves to be in hell; the blame of which they laid upon me. To whom I replied, that I knew nothing about the matter, but that I had slept most quietly, so that it was impossible I could have been troublesome to them. Being amazed at this, they perceived at length that it had been effected by the magical arts of Sirens. The like was also shown me afterwards, that I might know the nature and quality of the Sirens. They consist chiefly of such of the female sex, as in the life of the body had studied by interior artifices to allure to themselves male companions, insinuating themselves by things external, using every method of engaging men's minds, entering into the affections and delights of every one, but with an evil end, especially to gain influence and dominion. Hence they have such a nature in the other life, that they seem to be able of themselves to do every thing, imbibing and contriving various arts, which they suck in as greedily as sponges do water, whether clean or filthy: so do they receive alike things profane and holy, which, having received, they bring into act, with a view, as stated, of gaining influence and dominion. It was given me to perceive their interiors, and to discern how filthy they are, and how polluted with adulteries and hatreds. It was also given me to perceive how strongly operative their sphere is. They reduce their interiors into a state of persuasion, so that their interiors may conspire with their exteriors to effect what they purpose: they thus compel and violently drive other spirits to think in all respects as they do. No reasonings are manifested among them; but there is a certain simultaneous mass of reasonings inspired by evil affections, which thus operates, with application to particular tempers, so gaining an*

entrance into the minds of others, whom they draw over to their party, either overpowering or ensnaring them by their persuasions. They study nothing more than to destroy conscience, and when this is destroyed, they possess the interiors of men, yea, obsess them, although man is ignorant of it. At this day there do not exist external obsessions, as formerly, but internal ones, occasioned by such spirits. They who have no conscience are thus obsessed. The interiors of their thoughts are in a state of not dissimilar insanity; but they are concealed and veiled over with an external decorum and feigned uprightness, from motives of self-honor, gain, and reputation. That this is the case may be known to themselves, if they do but attend to their thoughts.

GENESIS.

CHAPTER THE SEVENTEENTH.

1984. FEW are able to believe that there is in the Word an internal sense, which does not at all appear from the letter, and they doubt it because such internal sense is so remote from the literal sense, that it is, as it were, as distant from it as heaven is from earth. That, however, the literal sense contains such things in it, and that it is representative and significative of arcana which no one sees but the Lord, and angels from the Lord, appears from what has been advanced throughout the First Part of this work. The literal sense, in respect to the internal sense, is as the body of a man in respect to his soul. Whilst man is in the body, and his thoughts are grounded in corporeal things, he is almost totally ignorant of the soul; for the functions of the body are different from those of the soul, insomuch that if the functions of the soul were discovered, they would not be recognized to be such. Thus it is also with the internal things of the Word. In them is the soul, that is, the life, of the Word, because they have respect solely to the Lord, to his kingdom, to the church, and to the things appertaining to his kingdom and church in man; and when these things are respected, it is the Word of the Lord, for then there is essential life in it. That this is the case, has been abundantly proved in the First Part of this work; and it has been given me to know of a certainty that it is so: for no ideas concerning corporeal and worldly things can possibly pass to the angels, such ideas being cast off, and altogether removed, as soon as ever they depart from man; according to what was shown from experience in the First Part

of this work, n. 1769—1772; and how they are changed, n. 1872—1876. This may also appear very evident from many passages in the Word, which are in no sort intelligible in the literal sense, and which could not be recognized as the Word of the Lord, unless they had in them such a soul, or life; neither would they appear to be divine to any one, who had not been taught from his infancy to believe that the Word was inspired, and consequently holy. Who would know, for instance, from the literal sense, what is signified by the things which Jacob spoke to his sons before his death, (Gen. xlix;) as that “Dan should be a serpent by the way, an adder in the path-way, that biteth the horse’s heels, so that his rider shall fall backward,” (verse 17:) that “a troop shall spoil Gad, and he shall spoil the heel,” (verse 19:) that “Naphtali is a hind let loose, giving goodly words,” (verse 21:) that “Judah shall bind his foal to the vine, and his ass’s colt unto the choice vine: he shall wash his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk,” (verses 11, 12.) So in many passages in the prophets, the signification of which can appear only from the internal sense, in which all things, even to the most minute, cohere in most beautiful order. The case is the same with what the Lord said in Matthew concerning the last times: In the consummation of the age “the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn,” (xxiv. 29, 30.) These words by no means signify the actual darkening of the sun and moon, nor the falling of the stars from heaven, nor the mourning of the tribes, but they relate to the states as to charity and faith, which in the internal sense are the sun and moon, and which will be darkened; also, to the knowledges of good and truth, which are the stars, and are here called the powers of the heavens, which thus shall fall away and disappear; as will likewise all things appertaining to faith, which are the tribes of the earth; as was also shown in the First Part of this work, n. 31, 32, 1053, 1529, 1530, 1531, 1808. From these few instances then may appear what the internal sense of the Word is, and that it is remote, and in some cases very remote, from the literal sense; but still the literal sense represents truths, and exhibits appearances of truth, in which man may abide when he is not in the light of truth itself.

CHAPTER XVII.

1. AND Abram was a son of ninety and nine years : and Jehovah appeared unto Abram, and said unto him, I am God Shaddai ; walk before me, and be thou perfect.

2. And I will set my covenant between me and thee, and will multiply thee most exceedingly.

3. And Abram fell on his face : and God spake with him, saying,

4. As for me, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations.

5. And thy name shall not any more be called Abram, but Abraham shall thy name be, because I have made thee to be a father of a multitude of nations.

6. And I will make thee fruitful most exceedingly : and I will make thee become nations, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession ; and I will be their God.

9. And God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

10. This is my covenant which ye shall keep between me and you and thy seed after thee ; Every male among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin ; and it shall be a sign of the covenant between me and you.

12. And a son of eight days shall be circumcised among you, every male in your generations, he that is born in the house, or bought with silver, of every son that is a stranger, who is not of thy seed.

13. He shall surely be circumcised that is born in thy house, and he that is bought with thy silver : and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people ; he has made void my covenant.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16. And I will bless her, and will give thee a son also of her : yea, I will bless her, and she shall become nations ; kings of people shall be of her.

17. And Abraham fell upon his face, and laughed, and said

in his heart, Shall [a child] be born to a son of a hundred years? and shall Sarah, a daughter of ninety years, bear?

18. And Abraham said unto God, O that Ishmael might live before thee!

19. And God said, Sarah thy wife shall indeed bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20. And as for Ishmael, I have heard thee: behold, I will bless him, and I will make him fruitful and will multiply him most exceedingly; twelve princes shall he beget; and I will make him become a great nation.

21. But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this set time in the next year.

22. And he left off speaking with him: and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24. And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin.

25. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin.

26. In the self-same day was Abraham circumcised and Ishmael his son.

27. And all the men of his house, he that was born in the house, and he that was bought with silver of a son that was a stranger, were circumcised with him.

THE CONTENTS.

1985. THE subject treated of in this chapter is the union of the Divine Essence of the Lord with the Human, and of the Human with the Divine; and, also, the Lord's conjunction by the Human Essence with mankind.

1986. That Jehovah was manifested to the Lord in his Humanity, verse 1. Foretelling union, verses 2, 3, viz., of the Divinity with the Humanity, and of the Humanity with the Divinity, verses 4, 5. And that from him is all good and truth, verse 6. That thus the conjunction of the Divinity with mankind would be effected by him, verse 7. And that the heavenly kingdom would become his, which he would give to those who should have faith in him, verses 8, 9. But that man must first

remove evil loves and their filthy lusts, and thus be purified : this is what was represented and is signified by circumcision, verses 10, 11. Thus conjunction would be effected, both with those within the church and those out of it, verse 12. That purification must needs precede, otherwise there would be no conjunction but damnation ; and yet, that the conjunction cannot exist but in the impure principle of man, verses 13, 14. The union of the Human Essence with the Divine, or of truth with good, is foretold, verses 15, 16, 17. Also conjunction with those who are principled in the truths of faith, both those who belong to the celestial church and those who belong to the spiritual church, verses 18, 19. And that the latter also should receive the good things of faith, verse 20. The conclusion, that all this would be effected by the union of the Human Essence with the Divine in the Lord, verse 21. The end of the prediction, verse 22. That thus it should be effected, and that it was thus effected, verses 23—27.

THE INTERNAL SENSE.

1987. Verse 1. *And Abram was a son of ninety and nine years : and Jehovah appeared unto Abram, and said unto him, I am God Shaddai ; walk before me, and be thou perfect.* “Abram was a son of ninety and nine years,” signifies the time before the Lord fully conjoined the internal man with the rational ; Abram signifies the Lord in that state, and in that age : “and Jehovah appeared unto Abram,” signifies manifestation : “and said unto him,” signifies perception : “I am God Shaddai,” signifies, in the literal sense, the name of the God of Abram, by which name the Lord was first represented to the patriarchs : “walk before me,” signifies the truth of faith : “and be thou perfect,” signifies the good.

1988. “And Abram was a son of ninety and nine years.”—That hereby is signified the time before the Lord fully conjoined the internal man with the rational, appears from the signification of nine when it precedes ten, or, what is the same thing, of ninety-nine when it precedes a hundred : for Abram, when Isaac was born to him, was a hundred years old. The nature of the internal sense of the Word may particularly appear from numbers as well as from names. Numbers in the Word, of whatever amount, signify things, as also do names : for there is nothing in any part of the Word which does not contain a divine principle, or which has not an internal sense ; and how remote that is from the literal sense, appears more especially from this circumstance. The names and numbers are not at all

attended to in heaven, but only the things which are signified by names and numbers; as for example: whenever the number seven occurs, instead of seven there is presented to the angels an idea of something holy; for seven signifies what is holy, because the celestial man is the seventh day or the sabbath, consequently, the Lord's rest: see n. 84—87, 395, 433, 716, 881. It is the same with other numbers: thus, whenever the number twelve occurs, there is presented to the angels an idea of all things belonging to faith, by reason that the twelve tribes have that signification, n. 577. That numbers in the Word signify things, may be seen in the First Part of this work, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 693. The case is the same with the number ninety-nine. That this number signifies the time before the Lord fully conjoined the internal man with the rational, appears from the signification of a hundred years, which was Abram's age when Isaac was born to him, by whom was represented and signified the Lord's rational man which was conjoined with his internal, that is, with the Divinity. A hundred, in the Word, signifies the same as ten, because that number is composed of ten multiplied by ten, and ten signifies remains, as was shewn in the First Part of this work, n. 576; what remains signify as appertaining to man, may be seen, n. 468, 530, 561, 660, 1050; and what remains signify as appertaining to the Lord, may be seen 1906. These arcana cannot be further explained; but it is in every one's power to conceive them, provided he first learn what remains are (for at the present day this is unknown); and provided it be understood that remains, as appertaining to the Lord, signify the principles of divine good which he procured to himself by his own power, and by which he united the Human Essence to the Divine. Hence may appear what is signified by ninety-nine, and that this number, as preceding a hundred, signifies the time before the Lord fully conjoined the internal man with the rational. By Ishmael was represented the Lord's first rational principle, the character of which was sufficiently shewn in the preceding chapter; but by Isaac is represented the Divine Rational principle of the Lord, as will appear from what follows. That Abram tarried so long in the land of Canaan, being now twenty-three years, ten before Ishmael was born, and thirteen afterwards, and that he had no son as yet by Sarai his wife, but that a promise of a son was first given him, when he was ninety-nine years old, are circumstances which, every one must see, involve some arcanum; the arcanum is, that he thereby represented the union of the Lord's Divine Essence with the Human, and indeed of his internal man, which was Jehovah, with his rational principle.

1989. That Abram signifies the Lord in that state and in that age, appears from what has been before said concerning

Abram. Abram, in the internal sense, represents the Lord ; for no other Abram is understood in heaven, when the name occurs in the Word. They who are born within the church, and have heard of Abram from the Word, do indeed, when they enter the other life, retain a knowledge of such a person, but as he is like any other individual, and cannot be of any help to them, they no longer concern themselves about him ; and they are informed, that by Abram, in the Word, no other is meant than the Lord : but the angels, who are in celestial ideas, and do not determine them to any particular man, are altogether ignorant of Abram, wherefore, when the Word is read by man, and Abram is named, they have no perception of any other than the Lord ; and on the reading of these words, they have a perception of the Lord in that state and in that age ; for here Jehovah speaks with Abram, that is, with the Lord.

1990. "Jehovah appeared to Abram."—That these words signify manifestation, appears without explication ; for, as was said, by Abram is represented the Lord. No man in the whole world ever saw Jehovah the Father of the Lord, save the Lord alone ; as he himself has declared in John : "No one hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view," (i. 18 :) and again : "Ye have neither heard his voice,—nor seen his shape," (v. 37 :) and again in the same evangelist : "Not that any one hath seen the Father, save He who is of God : he hath seen the Father," (vi. 46.) The Infinite itself, which is above all the heavens, and above the inmost principles appertaining to man, cannot be manifested except by the Divine Humanity, which appertains to the Lord alone. The communication of the Infinite with finite beings is not possible in any other way ; which also is the reason, that, when Jehovah appeared to the members of the Most Ancient Church, and afterwards to those of the Ancient Church after the flood, and also in succeeding times to Abraham and to the prophets, he was manifested to them as a man ; and that this man was the Lord, he himself expressly declares in John : "Your father Abraham rejoiced to see my day ; and he saw it, and was glad :—Verily, verily, I say unto you, before Abraham was, I am," (viii. 56, 58.) The same is declared in the prophets ; as in Daniel, to whom he appeared as the Son of Man, (vii. 13.) Hence it may appear, that the Infinite Esse, which is Jehovah, cannot possibly be manifested to man, except by the Human Essence, consequently, by the Lord ; and thus that it was manifested to none but to the Lord alone. In order therefore that he might be present with man, and conjoined to him, after man had altogether removed himself from the Divinity, and had immersed himself in filthy lusts, and thereby in things merely corporeal and earthly, he assumed the Human Essence itself by actual nativity, that thus the In-

finite Divinity might still adjoin itself to man, who was so far removed; otherwise the human race must have perished with the death of the damned to all eternity. The other arcana relating to the manifestation of Jehovah in the Humanity of the Lord, when he was in the state of humiliation, before he fully united the Human Essence to the Divine, and glorified it, will, by the divine mercy of the Lord, be explained, as far as they are capable of being apprehended, in the following pages.

1991. "And said unto him."—That hereby is signified perception, appears from the Lord's perception, which was from Jehovah, concerning which see above, n. 1919; and because by Jehovah or God's saying, in the internal sense, is meant perceiving, n. 1602, 1791, 1815, 1819, 1822.

1992. "I am God Shaddai."—That hereby is signified, in the literal sense, the name of the God of Abram, by which the Lord was first represented before the patriarchs, appears from what is said in the Word concerning Abram, and concerning the house of his father, as worshipping other gods. In Syria, whence Abram came, there were remains of the Ancient Church, and there several families retained the worship of that church; as appears from the case of Eber, who was of that country, and from whom was descended the Hebrew nation, and who also retained the name of Jehovah, as appears from what was shewn in the First Part of this work, n. 1343; and from the case of Balaam, who also was of Syria, and who offered sacrifices, and called Jehovah his God; that he was of Syria, appears Numb. xxiii. 7; that he offered sacrifices, appears Numb. xxii. 39, 40; xxiii. 1, 2, 3, 14, 29; that he called Jehovah his God, appears Numb. xxii. 8, 13, 18, 31; xxiii. 8, 12, 16. But this was not the case with the house of Terah, the father of Abram and Nachor. This was one of the families of the nations which had not only lost the name of Jehovah, but also served other gods, and, instead of Jehovah, worshipped Shaddai, whom they called their god. That they had lost the name of Jehovah, appears from what was adduced in the First Part of this work, n. 1343; and that they served other gods, is plainly declared in Joshua: "Joshua said unto all the people, Thus saith Jehovah the God of Israel: *Your fathers dwelt beyond the river in old time, even Terah the father of Abraham and the father of Nachor; and they served other gods.* Now fear ye Jehovah, and serve him in sincerity and in truth; and put away *the gods which your fathers served beyond the river*, and in Egypt, and serve Jehovah: and if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether *the gods whom your fathers served beyond the river*,—or the gods of the Amorites," (xxiv. 2, 14, 15.) That Nachor, also, Abram's brother, and the nation descended from him, served other gods, appears from the case of Laban the Syrian, who dwelt in the city of Nachor, and who

worshipped images, or Teraphim, which Rachel took away, (Gen. xxvi. 10 ; xxxi. 19, 26, 32, 34 ;) see also what is said on that subject in the First Part of this work, n. 1356. That instead of Jehovah they worshipped Shaddai, whom they called their God, is plainly declared in Moses : " I appeared unto Abraham, Isaac, and Jacob, as *God Shaddai*, but by my name Jehovah I was not known to them," (Exod. vi. 3.) Hence it may appear what sort of person Abram was in his youth, viz., that he was, like other Gentiles, an idolator, and that he had not yet, whilst in the land of Canaan, rejected from his mind the God Shaddai, by whom is signified, in the literal sense, the name of the God of Abram : and that by this name the Lord was first represented before the patriarchs, Abraham, Isaac, and Jacob, appears from the passage just cited, (Exod. vi. 3.) The reason that the Lord was pleased first to be represented before them by the name of Shaddai, is, because the Lord is never willing to destroy suddenly, much less instantaneously, the worship inseminated in any one from infancy ; for this would be to pluck up the root, and thus to destroy the holy principle of adoration and worship deeply implanted, which the Lord never breaks but bends. The holy principle of worship, rooted in early life, is of such a nature, that it cannot endure violence, but must be bent with moderation and gentleness. Such is the case in regard to the Gentiles, who, during their life in the body, had worshipped idols, and yet had lived in mutual charity : the holy principle of their worship is not, in the other life, removed instantaneously, but gradually : for they who have lived in mutual charity, are in a state capable of having the good things and truths of faith easily implanted in them, which afterwards they receive with joy : for charity is the very ground of reception. Thus it was with Abraham, Isaac, and Jacob ; the Lord permitted them to retain the name of God Shaddai, insomuch that he said that he was God Shaddai, which he did on account of its signification. Some of the interpreters translate the name of " Shaddai " by " the Almighty ; " * others by " the Thunderer ; " but it properly signifies a Tempter, and a Benefactor after temptations. This appears in Job, who so often mentions the name, because he was in temptations ; as in the following passages : " Behold, happy is the man whom God correcteth : *therefore despise not thou the chastening of Shaddai*," (v. 17.) " *The arrows of Shaddai are within me,—the terrors of God do set themselves in array against me*," (vi. 4.) " He forsaketh *the fear of Shaddai*," (vi. 14.) " I would speak to *Shaddai*, and I desire to reason with God," (xiii. 3.) " He stretcheth out his hand against God, and strengtheneth himself against *Shaddai*," (xv. 25.) " His eyes shall see his destruction, and *he shall drink of the wrath of Shad-*

* It is always so rendered in the English Bible.—*Edit.*

dai," (xxi. 20.) "As for *Shaddai*, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: *he will not afflict*," (xxxvii. 23.) Also in Joel: "Alas, for the day! for the day of Jehovah is at hand, and as *a destruction from Shaddai it shall come*," (i. 15.) That such is its signification may likewise appear from the word *Shaddai* itself, which signifies devastation, consequently temptation, for temptation is a species of devastation. As, however, the title derives its origin from the nations of Syria, God is not called "Elohim *Shaddai*," but "El *Shaddai*," and in Job only "*Shaddai*," and "El" or "God" is mentioned separately.* As comfort is experienced after temptations, they also attributed to the same *Shaddai* the good thence ensuing; as in Job xxii. 17, 23, 25, 26; also the understanding of truth, which is likewise derived thence, (xxii. 8; xxxiii. 4.) As he was thus held to be the God of truth, (for devastation, temptation, chastisement, and rebuke, come not from good, but from truth;) and as the Lord was by him represented to Abraham, Isaac, and Jacob, therefore the name was retained even amongst the prophets: but in them by *Shaddai* is understood truth. Thus in Ezekiel, speaking of the cherubim: "I heard the voice of their wings, as the voice of many waters, *as the voice of Shaddai*, when they went, the voice of a tumult, as the voice of a camp," (i. 24.) Again, in the same prophet: "The court was full of the brightness of the glory of Jehovah; and the voice of the wings of the cherubim was heard, even to the outer court, *as the voice of God Shaddai when he speaketh*," (x. 4, 5.) Jehovah here denotes good, and *Shaddai* truth: by wings, in like manner, are signified, in the internal sense, things appertaining to truth. Isaac and Jacob also make mention of God *Shaddai* in a like sense, viz., as one who tempts, and delivers from temptation, and afterwards blesses. Thus Isaac said to his son Jacob, when he fled because of Esau: "*God Shaddai* bless thee, and make thee fruitful, and multiply thee," (Gen. xxviii. 3.) Jacob said to his sons, when they went into Egypt to buy corn, and were so much afraid of Joseph: "*God Shaddai* give you mercy before the man, that he may send away your other brother, and Benjamin," (Gen. xliii. 14.) So Jacob, (then called Israel,) when blessing Joseph, who was in the evils of temptations more than his brethren, and was delivered out of them, says, "By the God of thy father, who shall help thee, and by *Shaddai*, who shall bless thee," (Gen. xlix. 25.) Hence then it is, that the Lord was willing first to be represented by God *Shaddai*, whom Abram worshipped, saying, "I am *God Shaddai*;" and afterwards to Jacob, "I am *God Shaddai*: be fruitful and multiply," (Gen. xxxv. 11;) the subject previously

* *Elohim* is the word commonly used for "God" in the Hebrew Scriptures: though *El*, bearing the same meaning, but with more particular reference to the idea of *power or might*, also occurs frequently.—*Edit.*

treated of, in the internal sense, is, also, that of temptations. The worship of Shaddai had its origin amongst this people from this circumstance, that (as with a certain nation, concerning which, by the divine mercy of the Lord, more will be said elsewhere) there were often heard rebuking spirits, and afterwards spirits who brought consolation, by the members of the ancient church : the rebuking spirits were perceived on the left side beneath the arm, and angels were then present from the head, who governed the spirits, and moderated their rebuke ; and as they supposed every thing to be divine which was said to them by spirits, they named that rebuking spirit Shaddai ; and because he afterwards comforted them, they called him God Shaddai. The people who lived at that time, like the Jews in succeeding times, in consequence of not understanding the internal sense of the Word, held it as a point of religion, that all evil, consequently all temptation, comes from God, as well as all good, and, consequently, all comfort : but that the case is otherwise, may be seen in the First Part of this work, n. 245, 592, 696, 1093, 1874, 1875.

1993. "Walk before me."—That hereby is signified the truth of faith, appears from the signification of walking, as denoting to live according to the truth of faith, concerning which see n. 519 ; and also from the signification of a way, of which walking is predicated, as denoting truth, concerning which see n. 627.

1994. "And be thou perfect."—That hereby is signified the good of charity, appears from the signification of perfect, as denoting to do good from a principle of truth, that is, good from the conscience of truth, consequently from charity, for charity forms conscience, concerning which signification of it see above, n. 612. But as the Lord is the subject treated of, in the internal sense, by perfect is signified the good of charity ; for good proceeds from charity, insomuch that even the truth which is thence derived is good.

1995. Verse 2. *And I will set my covenant between me and thee, and will multiply thee most exceedingly.* "I will set my covenant between me and thee," signifies the union of the internal man, which was Jehovah, with the interior : "and will multiply thee most exceedingly," signifies the fructification of the affection of truth to infinity.

1996. "I will set my covenant between me and thee."—That hereby is signified the union of the internal man, which was Jehovah, with the interior, appears from the signification of a covenant, as denoting conjunction ; for wheresoever mention is made in the Word of a covenant between Jehovah and man, nothing else is signified by it, in the internal sense, but the Lord's conjunction with man. The covenants so often established between Jehovah and the posterity of Jacob, had no

other representation than this : but as this was shewn so fully in the First Part of this work, n. 665, 666, 1023, 1038, 1864, it would be superfluous to prove it again. The Lord's internal man was Jehovah, because conceived of Jehovah ; but the interior is here represented by Abram, wherefore "my covenant between me and thee," signifies the union of the internal man, or Jehovah, with the interior, consequently with the Lord's Human Essence.

1997. "And will multiply thee most exceedingly."—That these words signify the fructification of the affection of truth to infinity, may appear from the signification of multiplying, which is predicated of truth, concerning which see n. 43, 55, 913, 983 ; and as it relates to the Lord, it signifies the fructification of truth from good to infinity, concerning which see above, n. 1940. There are two affections, viz., the affection of good and the affection of truth ; and the affection of good consists in doing good from the love of good, and the affection of truth in doing good from the love of truth. These two affections appear at first view as if they were the same, but they are distinct from each other, both in respect to their essence and to their origin. The affection of good, or the doing of good from the love of good, properly belongs to the will ; but the affection of truth, or the doing of good from the love of truth, properly belongs to the understanding. Thus these two affections are distinct from each other, like the will and the understanding. The affection of good is grounded in celestial love, but the affection of truth is grounded in spiritual love. The affection of good can be predicated only of the celestial man, but the affection of truth of the spiritual man. What the celestial principle is, and the celestial man, and what the spiritual principle is, and the spiritual man, was abundantly shewn in the First Part of this work. The most ancient church, or that before the flood, was in the affection of good ; but the ancient church, or that after the flood, was in the affection of truth ; for the former was a celestial church, but the latter was a spiritual church. All angels in the heavens are distinguished into celestial and spiritual ; the celestial being those who are in the affection of good, and the spiritual those who are in the affection of truth : and to the former the Lord appears as a sun, but to the latter as a moon, n. 1529, 1530, 1531, 1538. This, or the affection of truth, the Lord united to the affection of good, which consists in doing good from the love of good, when he united the Human Essence to the Divine. Hence by multiplying most exceedingly is signified the fructification of truth from good to infinity.

1998. Verse 3. *And Abram fell on his face ; and God spake with him, saying.* "Abram fell on his face," signifies adoration : "and God spake with him, saying," signifies a degree of perception. He is called "God," because by God Shaddai, whom

Abram worshipped, is represented the Lord ; also, because the subject treated of is concerning truth, which was to be united with good.

1999. " Abram fell on his face."—That these words signify adoration, appears without explication. To fall on the face was a ceremony of adoration in the most ancient church, and thence was adopted by the ancients, by reason that the face signified the interiors, and the state of their humiliation was represented by falling on the face : hence this became a usual ceremony in the Jewish representative church. True adoration, or humiliation of heart, is attended with prostration on the face to the earth before the Lord, as a gesture naturally flowing from it. For in humiliation of heart there is an acknowledgment on man's part, that he is mere filthiness, and at the same time an acknowledgment of the infinite mercy of the Lord towards such a being ; and when the mind is kept in these acknowledgments, it lets itself down towards hell, and prostrates the body, nor does it elevate itself until it is elevated by the Lord. This is the case in all true humiliation, accompanied with a perception of elevation by the Lord's mercy. Such was the humiliation of the members of the most ancient church. But the case is otherwise with adoration, when it does not proceed from humiliation of heart, see n. 1153. That the Lord adored and prayed to Jehovah his Father, is known from the Word in the Evangelists, and that he did this as to a being different from himself, although Jehovah was in him. But the state in which the Lord was at such times, was his state of humiliation, the character of which was described in the First Part of this work, where it was shewn that he was then in the infirm humanity derived from the mother. But so far as he put off that humanity, and put on the Divine, he was in a different state, which is called his state of glorification. In the former state he adored Jehovah as a person different from himself, although he was in himself ; for, as stated above, his internal was Jehovah : but in the latter, viz., the state of glorification, he discoursed with Jehovah as with himself, for he was Jehovah himself. But how these things are cannot be conceived, unless it be known what the internal is, and how the internal acts upon the external ; and, further, how the internal and external are distinct from each other, and yet joined together. This, however, may be illustrated by the internal appertaining to man, and its influx into, and operation upon, his external. That man has an internal, that he has an interior or rational principle, and that he has an external, may be seen above, n. 1889, 1940. The internal of man is that principle by virtue of which man is man, and by which he is distinguished from brute animals. By this internal he lives after death, and to eternity ; and by this he is capable of being elevated by the Lord amongst angels : it is the very first form

by virtue of which he becomes, and is, a man. By this internal the Lord is united to man. The heaven nearest to the Lord consists of these human internals: this, however, is above the inmost angelic heaven; wherefore these internals are the habitations of the Lord himself. The whole human race is thus most intimately present under the eyes of the Lord. In the sublunary world there appears distance: but there is none in heaven, much less above heaven, as may be seen from experience, n. 1275, 1277. Those internals of men have not life in themselves, but are forms recipient of the life of the Lord. In proportion, then, as man is in evil, whether actual or hereditary, he is as it were separate from this internal, which belongs to the Lord, and is with the Lord, consequently he in the same proportion is separate from the Lord: for although this internal be adjoined to man, and inseparable from him, still, as man recedes from the Lord, in the same proportion he as it were separates himself from it, see n. 1594. This separation, however, is not an evulsion or plucking asunder from it, for man would then be no longer capable of living after death; but it consists in a dissent and disagreement of those faculties of man which are beneath it, that is, of the rational and external man. In proportion to this dissent and disagreement, there is a disjunction; but in proportion as there is no dissent and disagreement, man is conjoined by the internal to the Lord; and this is effected in proportion as he is principled in love and charity, for love and charity are what conjoin. Thus it is in respect to man. But in respect to the Lord, his internal was Jehovah Himself, inasmuch as he was conceived of Jehovah, who cannot be divided and become another's, as the internal of man is in the case of a son who is conceived of a human father; for what is divine is not capable of division, like what is human, but is one, and the same, and is permanent. With this internal the Lord united the Human Essence; and as the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man is, but was life itself. His Human Essence also, by union, was in like manner made life; wherefore the Lord so often saith that he is life; as in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself." (v. 26; not to mention other passages in the same Evangelist, as i. 4; v. 21; vi. 33, 35, 48; xi. 25.) In proportion, therefore, as the Lord was in the humanity which he received hereditarily from the mother, he appeared distinct from Jehovah, and adored Jehovah as a being different from himself; but in proportion as he put off this humanity, the Lord was not distinct from Jehovah, but one with him. The former state, as remarked above, was the Lord's state of humiliation, but the latter was his state of glorification.

2000. "And God spake with him, saying."—That by these

words is signified a degree of perception, appears from the signification of Jehovah saying, as denoting to perceive, n. 1898, 1899. In the present case it signifies a degree of perception, because in a state of humiliation, or adoration, in which, according to its degree, he was more closely joined and united to Jehovah; for this is the effect of humiliation. That perceptions are more and more interior, may be seen, n. 1616.

2001. That he is called "God," because by God Shaddai, whom Abram worshipped, the Lord is represented; and also because the subject treated of is truth, which was to be united with good, appears from what has been stated above. In the Word, the Lord is sometimes named Jehovah, sometimes Jehovah God, sometimes the Lord Jehovih, sometimes God,—always from a mysterious ground in the internal sense. When the subject treated of is love or good, and the celestial church, he is called JEHOVAH: but when the subject treated of is faith or truth, and the spiritual church, he is called GOD; and this in all cases: the reason is, because the very *Esse* of the Lord is that of love, and the *Esse* thence derived is that of faith, n. 709, 732. In the present case, therefore, he is called God, because the subject treated of is truth which was to be united with good. Another reason, in the present case, is, because the Lord was willing to be represented by God Shaddai, whom Abram worshipped; wherefore the name *God* is retained in the following verses: for in this chapter Jehovah is only once mentioned, and God several times, as in verses 7, 8, 15, 18, 19, 22, 23.

2002. Verse 4. *As for me, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations.* "As for me, behold my covenant is with thee," signifies the union of the Divine Essence with the Human: "and thou shalt be for a father of a multitude of nations," signifies the union of the Human Essence with the Divine: a father signifies what was from himself; a multitude signifies truth; of nations signifies good thence derived.

2003. "As for me, behold my covenant is with thee."—That hereby is signified the union of the Divine Essence with the Human, appears from the signification of a covenant, as denoting conjunction, concerning which see above, n. 665, 666, 1023, 1038. That, in the present case, it is the union of the Divine Essence with the Human, appears from the internal sense of what goes before, consequently, from the words themselves, "my covenant is with thee."

2004. "And thou shalt be for a father of a multitude of nations."—That hereby is signified the union of the Human Essence with the Divine, cannot so well appear from the explication of each particular expression in the internal sense, unless they are viewed under a sort of general idea, by which this

sense is presented. The internal sense is sometimes of this nature ; and, when it is, it may be called more universal, as being more remote from the letter. The proximate sense resulting from the explication of each particular expression in this passage is, that all truth and all good are from the Lord ; for, as will be shewn presently, a father signifies, from himself, that is, from the Lord, a multitude signifies truth, and “of nations,” signifies, good thence derived : but as these things, viz., those of truth and goodness, are the things by which the Lord united the Human Essence to the Divine, there hence arises that more universal and remote sense. In this sense the angels perceive these words, and at the same time they have a perception of a reciprocal union, viz., of the Lord’s Divine Essence with the Human, and of the Human with the Divine : for, as just stated, “*As for me, my covenant is with thee,*” signifies the union of the Divine Essence with the Human ; whence the present passage signifies, the union of the Human Essence with the Divine. That the union was reciprocally effected, is an arcanum which has never as yet been discovered, and is one that can hardly be explained to human apprehension : for the nature of influx is not as yet known to any, and without a knowledge of influx, it is impossible to form any idea of the nature of reciprocal union. It may, however, be in some sort illustrated from the case of influx in respect to man ; for even with man conjunction is reciprocal. From the Lord through the internal man, treated of just above, n. 1990, there continually flows life into man’s rational principle, and through this into the external man, being, indeed, into the scientifics and knowledges of the external man ; and not only does it adapt those things to receive life, but also arranges them into order, and thus renders man capable of thinking, and finally of becoming rational. This conjunction is that of the Lord with man, and without it man would have no capacity of thinking, much less of becoming rational ; which may appear to every one from this consideration, that in man’s thinking faculty are contained innumerable arcana of science and the analytical art, so innumerable, indeed, that they can never be all explored to eternity : and these do not at all flow-in by the senses, or by the external man, but by the internal ; but man on his part advances to meet this life, which is from the Lord, by scientifics and knowledges, and thus he reciprocally joins himself. But with respect to the union of the Lord’s Divine Essence with his Human, and of the Human with the Divine, this infinitely transcends man’s conjunction : for the Lord’s internal was Jehovah Himself, consequently, life itself ; whereas man’s internal is not the Lord, nor, consequently, life, but a recipient of life. The Lord had union with Jehovah ; but man has not union with the Lord, but conjunction. The Lord by his own proper power united himself to Jehovah, where-

fore also he was made righteousness ; but man's conjunction is not effected by his own power but by the Lord's, so that the Lord joins man to himself. This reciprocal union is what the Lord means, when he attributes to the Father what belongs to himself, and to himself what belongs to the Father ; as in John : " Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that *whosoever believeth on me* should not abide in darkness," (xii. 44, 45, 46 ;) in which words are contained the deepest arcana relating to the union of good with truth, and of truth with good, or, which is the same thing, of the Divine Essence with the Human, and of the Human with the Divine ; wherefore he saith, " He that believeth on me, believeth not on me, but on him that sent me ;" and presently, " He that believeth on me ;" those words intervening respecting that union, " He that seeth me, seeth him that sent me." Again, in the same Evangelist : " The words *which I speak unto you, I speak not of myself : but the Father, that dwelleth in me, he doeth the works* : Believe me that I am in the Father, and the Father in me.—Verily I say unto you, *He that believeth on me, the works which I do,*" &c., (xiv. 10, 11, 12.) In these words the same arcana are contained, relating to the union of good with truth, and of truth with good ; or, what is the same thing, of the Lord's Divine Essence with the Human, and of the Human with the Divine ; wherefore he saith : " The words which I speak unto you, I speak not of myself : the Father that dwelleth in me, he doeth the works : " and, presently, " The works which I do," &c. ; words respecting the union here likewise intervening, " I am in the Father, and the Father in me." This is the mystical union spoken of by many. Hence it appears that the Lord was not a different Person or Being from the Father, although he spake of the Father as of a different person : and this by reason of the reciprocal union which was to be effected, and which was effected ; for he frequently declares plainly that he is one with the Father : as in the passages above cited : *He that seeth me seeth him that sent me,*" (John xii. 45.) Also : " *The Father that dwelleth in me.—Believe me that I am in the Father, and the Father in me,*" (John xiv. 10, 11.) Again : " *If ye had known me, ye would have known my Father also,*" (viii. 19.) Again : " *If ye had known me ye would have known my Father also : and from henceforth ye know him, and have seen him.* Philip saith unto him, Lord, shew us the Father.—Jesus said unto him, Have I been so long time with you, and yet thou hast not known me, Philip ? *He that hath seen me hath seen the Father* : how sayest thou then, Shew us the Father ? Believest thou not that *I am in the Father and the Father in me ?*" (xiv. 7—10.) And again : " *I and my Father are one,*" (x. 30.) Hence it is, that in heaven they know

no other Father than the Lord, because the Father is in him, and he is one with the Father, and when any see him, they, as he saith himself, see the Father, see n. 15.

2005. That "a father," (spoken of Abram,) signifies what was from himself, appears from the signification of father, just treated of, viz., whatever was from the Father was from himself, as being one. The internal of every man is from the father, the external from the mother; or, what is the same thing, the soul itself is from the father, the body, with which the soul is clothed, is from the mother; nevertheless, the soul and the body make a one, for the soul belongs to the body, and the body to the soul, and thus they are inseparable. The Lord's internal was from the Father, consequently, it was the Father Himself: hence it is that the Lord says, that the Father is in him; "I am in the Father, and the Father in me;" "He that seeth me seeth the Father;" "I and my Father are one:" as appears from the passages above cited. In the Word of the Old Testament he is also called Father; as in Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, *the everlasting Father*, the Prince of Peace," (ix. 6;) where it must be evident to every one, that the child born to us, and the son given to us, is the Lord, who is called the everlasting Father. Again, in the same prophet: "*Thou art our Father*, though Abram be ignorant of us, and Israel acknowledge us not; *Thou, Jehovah, art our Father, our Redeemer*; thy name is from everlasting," (lxiii. 16:) speaking also of the Lord, who is called Jehovah our Father; for there is no other Redeemer. So in Malachi: "Have not we all *one Father*? hath not *one God created us*?" (ii. 10;) to create is to regenerate, as was shewn in the First Part of this work, n. 16, 88, 472. Not to mention that by Jehovah, in the Word of the Old Testament, is every where meant the Lord; for all the rites and ceremonies of the church represented him, and all things in the Word, in the internal sense, have respect unto him.

2006. That a multitude signifies truth, appears from the signification of a multitude, as denoting truth, concerning which see above, n. 1941; and from the signification of being multiplied, as being predicated of truth; concerning which, see n. 43, 55, 913, 983.

2007. That nations signify the good thence derived, appears from the signification of nations, as denoting good; concerning which, see the First Part of this work, n. 1159, 1258, 1259, 1360, 1416, 1849.

2008. Verse 5. *And thy name shall not any more be called Abram, but Abraham shall thy name be; because I have made thee to be a father of a multitude of nations.* "Thy name shall not any more be called Abram," signifies that he shall put off

what was human : “but Abraham shall thy name be,” signifies that he shall put on what is divine : “because I have made thee to be a father of a multitude of nations,” signifies here as above, that all truth, and good thence derived, is from him.

2009. “Thy name shall not any more be called Abram.”—That hereby is signified that he should put off what was human ; and that by these words, “Abraham shall thy name be,” is signified that he should put on what was divine, appears from the signification of a name ; also, from the signification of Abram, and, afterwards, of Abraham. When it is said in the Word respecting any one, “This shall be thy name,” it signifies that such would be his nature and quality, as appears from what was said n. 144, 145, 1754 : and as the name signifies the quality of any person, it comprehends in one aggregate whatever is in him : for, in heaven, no attention is paid to the name of any one, but when any one is named, or when the term “name” is mentioned, there is presented the idea of the person’s quality, or of all things which are his, are appertaining to him, and are in him : hence a man, in the Word, signifies quality. In order to make this matter more clear to the understanding, it may be expedient to adduce some further passages from the Word in confirmation of it. In the blessing, “Jehovah bless thee and keep thee : Jehovah make his face shine upon thee, and be gracious unto thee : Jehovah lift up his countenance upon thee, and give thee peace. Thus shall they put my name upon the children of Israel,” (Numb. vi. 24—27.) Here it is plain what is meant by a name, and by putting the name of Jehovah upon the children of Israel, viz., that Jehovah should bless, should preserve, should enlighten, should be gracious, and should give peace ; consequently, that such is the nature and quality of Jehovah or of the Lord. So in the decalogue : *Thou shalt not bring the name of Jehovah thy God into what is vain ;* for Jehovah will not hold him guiltless who *bringeth his name into what is vain,*” (Exod. xx. 7 : Deut. v. 11 ;) where to bring the name of God into what is vain, does not signify his name, by all things, generally and singly, which are from him, consequently, all things, generally and singly, relating to the worship of him, which ought not to be despised, much less to be blasphemed and defiled. So in the Lord’s prayer : “*Hallowed be thy name : thy kingdom come : thy will be done, as in heaven so upon the earth,*” (Luke xi. 2 :) neither by name is here meant the name, but all things appertaining to love and faith ; for these things belong to God or to the Lord, and are from him ; and as these things are holy, when they are accounted such, the kingdom of God comes, and his will is done on earth as in heaven. That “name” has such a signification, appears from all the passages of the Old and New Testament where the term is mentioned ; as in Isaiah : “In that day shall ye say, Praise

Jehovah, *call upon his name*, declare his doings among the people, make mention that *his name is exalted*," (xii. 4 :) where to call upon the name of Jehovah, and to make mention that it is exalted, by no means signifies to make any worship consist in a name, and to believe that Jehovah is called upon by his name merely, but by knowing his nature and quality, consequently, by all things, generally and particularly, which are from him. Again, in the same prophet: "Wherefore glorify ye Jehovah in the fires, *even the name of Jehovah the God of Israel* in the isles of the sea," (xxiv. 15;) where to glorify Jehovah in the fires is to glorify him from the holy things of love; and to glorify the name of Jehovah the God of Israel in the isles of the sea, is to glorify him from the holy things of faith. Again, in the same prophet: "O Jehovah our God,—by thee only *will we make mention of thy name*," (xxvi. 13;) and again; "I have raised up one from the north, and he shall come: from the rising of the sun *he shall call upon my name*," (xli. 25;) where to make mention of, and to call upon, the name of Jehovah, is to worship him from the good things and the truths of faith: they who are from the north are they who are without the church, and in ignorance of the name of Jehovah, who nevertheless call upon his name when they live in mutual charity, and adore a Deity the Creator of the universe; for the calling on Jehovah consists not in mentioning his name, but in his worship and its quality: that the Lord is also present with the Gentiles, may be seen, n. 932, 1032, 1059. Again, in the same prophet: "The nations have seen thy righteousness, and all kings thy glory; and *thou shalt be called by a new name*, which the mouth of Jehovah shall name," (lxii. 2:) where to be called by a new name denotes being changed into another nature, that is, created anew or regenerated. So in Micah: "All people will walk every one *in the name of his God*; and we will walk *in the name of Jehovah our God* for ever and ever," (iv. 5:) where to walk in the name of his God manifestly denotes profane worship, and to walk in the name of Jehovah denotes true worship. So in Malachi: "From the rising of the sun even unto the going down of the same, *my name shall be great among the Gentiles*: and in every place incense shall be offered to my name, and a pure offering: for *my name is great among the Gentiles*," (i. 11:) where by name is not signified name, but worship, which is the quality of Jehovah or the Lord, from which he is pleased to be adored. So in Moses: "The place which Jehovah your God shall choose—to put his name there," and—"to cause his name to dwell there; thither shall ye bring all that I command you," (Deut. xii. 5, 11, 14; xvi. 2, 6, 11:) where, also, by putting his name, and causing his name to dwell there, is not signified a name, but worship, consequently, the quality of Jehovah or the Lord, from which he is to be

worshipped : his quality is the good of love and the truth of faith, and with those who are principled in these the name of Jehovah dwells. So in Jeremiah : “Go ye now unto my place which was in Shiloh, where I *caused my name to dwell* at the first,” (vii. 12 :) where name, in like manner, denotes worship, consequently, the doctrine of true faith. That Jehovah does not dwell with him who merely knows and utters his name, must be plain to every one, for a name alone, without an idea of quality, a knowledge of quality, and a belief of quality, is a mere empty expression ; hence it is evident that name denotes quality and the knowledge of it. So in Moses : “At that time Jehovah separated the tribe of Levi,—to minister unto him, and to *bless in his name*,” (Deut. x. 8 :) where to bless in the name of Jehovah does not signify in the mere name, but by those things appertaining to the name of Jehovah spoken of above. So in Jeremiah : “*This is his name* whereby he shall be called : *Jehovah our righteousness*,” (xxiii. 6 :) where the name denotes righteousness, which is the nature and quality of the Lord who is here treated of. So in Isaiah : “Jehovah hath called me from the womb, from the bowels of my mother hath he *made mention of my name*,” (xlix. 1 :) speaking also of the Lord : to make mention of his name is to instruct concerning his nature and quality. That quality is signified by name, appears still more evidently in the Revelation : *Thou hast a few names even in Sardis* which have not defiled their garments ; and they shall walk with me in white ; for they are worthy. 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. “Him that overcometh—*I will write upon him the name of God, and the name of the city of God, New Jerusalem, which cometh down out of heaven from my God ; and my new name*,” (iii. 4, 5, 12 :) where it evidently appears that name does not signify name but quality : having his name in the book of life has a like signification ; and the same also is meant by confessing his name before the Father, and by writing upon him the name of God, and of the city, and a new name. So also in other passages, where mention is made of names written in the book of life, and in heaven, (Rev. xiii. 8 ; xvii. 8 ; Luke x. 20.) In heaven, one is distinguished from another solely by his quality, which in the literal sense is expressed by his name ; as may also appear to every one from this consideration, that when mention is made of any person on earth, he is presented in the idea of another according to his quality, whereby he is known and distinguished from others : now in the other life ideas remain, but names perish ; still more must this be the case amongst the angels. Hence it is that name, in the internal sense, denotes quality, or to know the quality of the person or being whose name it

is. So in the Revelation ; speaking of him that sat on the white horse : “ On his head were many diadems ; and *he has a name written*, that no one knew but he himself. He was clothed with a vesture dipped in blood ; *and his name is called the Word of God*,” (xix. 12, 13.) Here it is plainly declared that the name, that is, the quality of him that sat on the white horse, is the Word of God. That the name of Jehovah is the knowledge of nature and quality, viz., that he is all the good of love and all the truth of faith, appears plainly from these words of the Lord : “ O righteous Father,—I have known thee, and these have known that thou hast sent me ; and *I have declared unto them thy name*, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them,” (John xvii. 25, 26.) That the name of God, or of the Lord, is all the doctrine of faith concerning love and charity, which is signified by believing on his name, appears from these words in the same Evangelist : “ As many as received him, to them gave he power to become the sons of God, *even to them that believe on his name*,” (i. 12.) “ *If ye shall ask any thing in my name*, I will do it. *If ye love me*, keep my commandments,” (xiv. 14, 15.) “ *Whatsoever ye shall ask of the Father in my name*, he will give it you. These things I *command you, that ye love one another*,” (xv. 16, 17.) So in Matthew : “ Where two or three *are gathered together in my name*, there am I in the midst of them,” (xviii. 20 :) they that are gathered together in the name of the Lord, are those who are principled in the doctrine of faith concerning love and charity, consequently who are principled in love and charity. So in the same Evangelist : “ Ye shall be hated of all nations *for my name’s sake*,” (x. 22 ; xxiv. 9, 10 ; Mark xiii. 13 :) where “ for my name’s sake ” evidently means, for the sake of his doctrine. That the name itself is of no avail, but only that which the name implies, viz., the all of charity and faith, appears clearly from these words in Matthew : “ Have we not prophesied *in thy name*, and *by thy name* cast out devils, and *in thy name* done many wonderful works ? And then will I profess unto them, I never knew you : depart from me ye that work iniquity,” (vii. 22, 23.) Hence it is evident, that they who make worship to consist in a name, as the Jews did in the name of Jehovah, and as Christians do in the name of the Lord, are not on that account more worthy than others, because a mere name avails nothing ; but true worth arises from being such as the Lord acquires, which is to believe on his name. When, also, it is said that there is salvation in no other name but in that of the Lord, it means, that there is salvation in no other doctrine, that is, in no other thing than in mutual love, which is the true doctrine of faith ; consequently, in no other than the Lord, because all love, and faith grounded therein, is from him alone.

2010. Since then name signifies quality, and to know the

quality of the person or being to whom the name belongs, it may hence appear what is signified by the words in this verse : *Thy name shall not be called any more Abram, but Abraham shall thy name be* ; viz., that he should not be of the nature and quality which he then had, but of the nature and quality which he was about to have. That Abram served other gods, and worshipped the god Shaddai, has been shewn above, n. 1992 ; but as he represented the Lord, and that as to his internal man, consequently the celestial principle of his love, therefore his former quality was to be destroyed ; that is, the name Abram was to be changed into another quality, by which the Lord might be represented. On this account the letter H was taken out of the name of Jehovah (being the only letter in that name which implies Divinity, and signifies I AM, or TO BE), and was inserted in the name Abram, so as to render it Abraham. The same was done with Sarai, as recorded hereafter, to whose name also the same letter was added, and she was called Sarah. Hence likewise it may appear, that Abraham, in the internal sense of the Word, represents Jehovah or the Lord. But it is to be observed that, in representations, it is of no consequence what may be the representing person's character, because in them the person representing is not thought of, but the thing represented ; as was stated and shewn above, n. 665, 1097, 1361. Hence then the signification of these words, in the internal sense, is, that the Lord should put off what was human, and put on what was Divine ; which also results from the series of things treated of before, and likewise from that of the things which follow : for a promise is now made concerning Isaac, by whom was to be represented the Lord's Divine Rational.

2011. "Because I have made thee to be a father of a multitude of nations."—That these words signify here, as above that all truth, and good thence derived, is from him, appears from the signification of a father, as denoting from him ; from the signification of a multitude, as denoting truth ; and from the signification of nations, as denoting good thence derived ; concerning which, see above, n. 2005, 2006, 2007. That these same words, in a more universal or more remote sense, signify the union of the Human Essence with the Divine, may be seen above, n. 2004. For the union of the Lord's Human Essence with the Divine is like that of truth with good, and the union of his Divine Essence with the Human is like that of good with truth, which is reciprocal ; yea, in the Lord it was truth itself which united itself with good, and good itself which united itself with truth ; for the Infinite Divinity cannot otherwise be expressed than as Good Itself and Truth Itself. The human mind, therefore, is in no fallacy when it thinks that the Lord is Good Itself and Truth Itself.

2012. Verse 6. *And I will make thee fruitful most exceed-*

ingly ; and I will make thee become nations, and kings shall come out of thee. “I will make thee fruitful most exceedingly,” signifies the fructification of good to infinity : “and I will make thee become nations,” signifies that all good is from him : “and kings shall come out of thee,” signifies that from him is all truth.

2013. “I will make thee fruitful most exceedingly.”—That hereby is signified the fructification of good to infinity, appears from the signification of being made fruitful, as being predicated of good ; concerning which, see above, n. 43, 55, 913, 983 : and as it is said “most exceedingly,” and the Lord is the subject treated of, it signifies fructification to infinity.

2014. “And I will make thee become nations.”—That hereby is signified that all good is from him, appears from the signification of nations, in its genuine and primitive sense, as denoting good ; concerning which, see n. 1259, 1260, 1416, 1848.

2015. “And kings shall come out of thee.”—That hereby is signified that all truth is from him, appears from the signification of a king, both in the historical and prophetic parts of the Word, as denoting truth ; according to what was said, n. 1672 ; but which has not as yet been fully shewn. From the signification of nations, as denoting principles of good, and from the signification of kings, as denoting truths, may appear what is the nature and quality of the internal sense of the Word, and also how remote it is from the literal sense. When a person reads the Word, particularly the historical part of it, he supposes that the nations mentioned only signify nations, and the kings only kings, and thus that, in the very Word itself, the subject treated of is the nations and kings there named : but the idea both of nations and of kings altogether perishes when it is received by the angels, and there succeeds instead the idea of good and truth. This must needs appear strange, yea, as a paradox, but still it is true ; and the truth of it may appear to every one from this consideration, that supposing nations to be signified in the Word by nations, and kings by kings, the Word of the Lord would scarcely involve any thing more than any other history or writing, and thus would be a mere worldly composition. In the Word, however, there is nothing but what is divine, consequently what is celestial and spiritual. Thus in this verse, where it is written that Abraham should be made fruitful, and should be made to become nations, and kings should come out of him : what is there in such things but what is merely worldly, and in no respect heavenly ? for there is in them only the glory of this world, which is of no account in heaven : whereas, supposing it to be the Word of the Lord, there must needs be in it the glory of heaven, and not at all of the world : wherefore also the literal sense is altogether

obliterated and vanishes, when it passes into heaven, so that nothing of a worldly nature is mixed with it. For by Abraham is not meant Abraham, but the Lord : by his being made fruitful is not meant his posterity as being to increase most exceedingly, but the good of the Lord's Human Essence, and its increase to infinity : by nations are not meant nations, but principles of goodness : and by kings are not meant kings, but truths. Still the history is maintained in all its truth according to the literal sense : for it is true that Jehovah thus spake to Abraham ; and also that he was thus made fruitful, and that both nations and kings proceeded from him. That kings signify truths, may appear also from the following passages : " The sons of strangers shall build up thy walls, and *their kings* shall minister unto thee. *Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings,*" (Isaiah lx. 10, 16 :) what is meant by sucking the milk of the Gentiles and the breast of kings, does not at all appear from the letter, but from the internal sense, in which it denotes to be gifted with goods and instructed in truths. So in Jeremiah : " There shall enter into the gates of this city, *kings* and princes, sitting upon the throne of David, riding in chariots and on horses," (xvii. 25 ; xxii. 4 :) to ride in a chariot and on horses is a prophetic phrase, signifying an abundance of things intellectual ; as may appear from many passages in the prophets ; consequently, by kings entering the gates of a city is signified, in the internal sense, to be initiated into the truths of faith. Such is the heavenly sense of the Word, into which the worldly literal sense passes. Again, in the same prophet : " Jehovah—hath despised in the indignation of his anger the *king* and the priest. The gates [of Zion] are sunk into the ground ; he hath destroyed and broken her bars : the *king* and the *princes* are amongst the Gentiles : the law is no more," (Lament. ii. 6, 9 :) where the king denotes the truth of faith, and the priest the good of charity : Zion denotes the church, which is destroyed, and whose bars are broken : hence the king and the princes, that is, truth and the things appertaining to truth, shall be banished amongst the Gentiles, insomuch that there will not be any law, that is, any thing of the doctrine of faith. So in Isaiah : " Before the child shall know to refuse the evil, and to choose the good, the land shall be forsaken which thou abhorrest of *her two kings,*" (vii. 16 :) speaking of the Lord's coming : the land which shall be left denotes faith, which at that time would be lost, the truths of which are the kings which should be abhorred. Again, in the same prophet : " 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 thy daughters shall be carried upon their shoulders : *kings* shall be *thy nursing-fathers,* and their princesses shall give thee suck," (xlix. 22, 23.) Nations and daughters signify principles of good-

ness : people and sons signify truths, as was shewn in the First Part of this work. That nations signify principles of goodness, see n. 1259, 1260, 1416, 1849 : that daughters have a like signification, see n. 489, 490, 491 : that people denote truths, see n. 1259, 1260 : that sons have a like signification, see n. 489, 491, 533, 1147. Kings, therefore, denote the truths in general by which they should be nourished, and princesses the principles of goodness by which they should be suckled. It is the same thing whether we speak of principles of goodness and truth, or of those who are principled in them. Again, in the same prophet : "He shall sprinkle many *nations* : the *kings* shall shut their mouths at him : for that which had not been told them shall they see, and that which they had not heard shall they consider," (lii. 15 ;) speaking of the Lord's coming : nations signify those who are affected by principles of goodness, and kings those who are affected by truths. So in David : "Be wise now therefore, O ye *kings*, be instructed, ye judges of the earth : serve Jehovah in fear, and rejoice in trembling : kiss the Son, lest he be angry, and ye perish from the way," (Psalm ii. 10, 11, 12 ;) where kings denote those who are principled in truths, who also, on account of the truths possessed by them, are called throughout the Word king's sons : the Son here denotes the Lord, who is so called because he is truth itself, and all truth is from him. So in John : "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. Thou hast made us unto our God *kings* and priests ; and we shall reign on the earth," (Rev. v. 9, 10 ;) where they who are principled in truths are called kings. The Lord also calls them the sons of the kingdom, in Matthew : "He who soweth the good seed is the Son of Man : the field is the world : the good seed are *the sons of the kingdom* : and the tares are the sons of the wicked," (xiii. 37, 38.) Again, in John : "The sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that *the way of the kings* from the east might be prepared," (Rev. xvi. 12 ;) that by the Euphrates is not signified the Euphrates, nor by kings from the east such kings, is evident : what is signified by the Euphrates, may be seen, n. 120, 1585, 1866 : the kings from the east are the truths of faith which originate in the good things of love. Again, in the Revelation : "The *nations* of them that are saved shall walk in the light of it ; and the *kings of the earth* do bring their glory and honor into it," (xxi. 24 ;) where the nations denote those who are in principles of goodness, and the kings of the earth those who are principled in truths ; which is plain also from this consideration, that the words in this passage are prophetic, not historical. Again : "With whom the *kings of the earth* have committed fornication, and have been made drunk with the wine of her fornication," (Rev. xvii. 2 ;) and in another

place: "All nations have drunk of the wine of the wrath of her fornication, and the *kings of the earth* have committed fornication with her," (Rev. xviii. 3, 9 :) where the signification is the same. That by kings of the earth are not signified kings, is evident, for the subject treated of is the falsification and adulteration of the doctrine of faith, that is, of truth, which is fornication: the kings of the earth denote the truths which are falsified and adulterated. Again, in the Revelation: "The ten horns which thou sawest, are *ten kings*, which have received no *kingdom* as yet, but "receive power as *kings* one hour with the beast: these have one mind, and shall give their power and strength unto the beast," (xvii. 12, 13 :) that kings in this passage do not signify kings, must be obvious also to every one; for it is altogether unintelligible, if literally taken, that ten kings should receive power as kings one hour with the beast. To the same purport it is written in another place: "I saw the beast, and *the kings of the earth*, and their armies, gathered together to make war against him that sat on the horse, and against his army," (Rev. xix. 19 :) that he who sat upon the horse is the Word of God, is plainly declared in verse 13 of the same chapter: against this the kings of the earth are said to be gathered together: the beast denotes the good principles of love profaned, and kings denote the truths of faith adulterated; they are called the kings of the earth, because within the church: that the earth signifies the church, see n. 662, 1066, 1067, 1262. A white horse denotes the understanding of truth, and he that sat upon him denotes the Word. The signification of kings is still more evident in Daniel, in chap. xi., which treats of the war between *the king of the south and the king of the north*, by whom are signified truths and falsities, which combated together; the combats are there also described historically by war. As a king signifies truth, it may be seen what is signified, in the internal sense, by calling the Lord a king, and also a priest; and likewise what principle appertaining to the Lord was represented by kings, and what by priests. Kings represented his Divine Truth, and priests his Divine Good. All the laws of order, by which the Lord governs the universe as a king, are truths; but all the laws by which he governs the universe as a priest, and by which he also rules truths themselves, are principles of goodness; for government grounded in truths alone would condemn every one to hell, but government grounded in principles of goodness rises out of hell, and elevates into heaven; see n. 1728. As these two principles appertaining to the Lord exist in conjunction, they were also represented of old by the function of royalty exercised in conjunction with that of the priesthood; as in the case of Melchizedek, who was king of Salem, and at the same time priest to God Most High, (Gen. xiv. 18.) It was afterwards represented amongst the Jews, with

whom a representative church, as to form, was instituted, by the judges and priests, and at last by the kings ; but as kings represented truths, which ought not to bear rule, by reason, as just stated, that they condemn, therefore their appointment was so far displeasing to the Lord, that the people were blamed for it, and the nature of truth considered in itself was described by the manner of a king, (1 Sam. viii. 11—18 ;) and it was before enjoined by Moses (Deut. xvii. 14—18,) that they should choose genuine truth originating in good, and not spurious, and that they should not defile it by reasonings and scientifics. This is what is implied in the regulation concerning a king in the passage last cited ; which it is impossible for any one to discern by the literal sense, though it appears evident from every particular in the internal sense ; whence it follows also, that nothing was represented and signified by a king, and by the royal function, but truth.

2016. With respect to this circumstance, that all good, and truth derived from good, is from the Lord, it is an established truth. The angels have a perception of it, insomuch that they perceive, in proportion as they are under the Lord's influence, that they are in goodness and truth, but in proportion as they are under self-influence, that they are in evil and falsity. They also avow this to novitiate spirits, and to such spirits as doubt of it ; and even further, that they are kept from evil and falsity arising from their own proprium, and are preserved in goodness and truth, by the Lord. Their detention from evil and falsity, and the influx of goodness and truth, is also perceivable by them ; see n. 1614. As to man's supposing that he does good from himself, and thinks truth from himself, it is a mere appearance, because he is in a state destitute of perception, and in the greatest obscurity in regard to influx : wherefore he draws his conclusion from appearances, and even from fallacies ; from which he never suffers himself to be removed, so long as he believes only his senses, and so long as he reasons thence as whether it be so or not. But although this is the case, still man ought to do good, and to think what is true, as from himself ; for otherwise he cannot be reformed and regenerated ; the reason of which may be seen n. 1937, 1947. The subject treated of in this verse is the Lord's Human Essence as about to be united to the Divine, and that all good and truth would thus come to man from the Divine Essence through his Human. This is a divine arcanum which few believe, because they do not comprehend it : for they suppose that Divine good might reach to man without the Humanity of the Lord being united to the Divinity : but that this is impossible was briefly shewn above, n. 1676, 1990, where it was stated that man had so far removed himself from the Supreme Divinity, by the lusts into which he had immersed himself, and by the falsities with which he

had blinded himself, that it was not possible for any influx of the Divinity to enter into the rational principle of the human mind, except by and through the Humanity, which the Lord united in himself to the Divinity. By his Humanity the communication was effected, for thus the Supreme Divinity could come to man ; as the Lord plainly declares in several passages : as when he says of himself, that he is the way, and that there is no coming to the Father but by him. This then is what is here affirmed,—that all good and truth is from him, viz., from the Humanity united to the Divinity.

2017. Verse 7. *And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.* “I will establish my covenant between me and thee,” signifies union : “and thy seed after thee,” signifies conjunction with those who have faith in him : “in their generations,” signifies those things which appertain to faith : “for an everlasting covenant,” signifies conjunction with such : “to be a God unto thee,” signifies the Divinity of the Lord in him : “and to thy seed after thee,” signifies a Divine principle from the Lord with those who have faith in him.

2018. “I will establish my covenant between me and thee.”—That these words signify union, appears from the signification of a covenant as denoting union ; concerning which, see above, n. 665, 666, 1023, 1038. This union is treated of throughout this chapter ; and it has been shewn above that Jehovah, who here speaks, was in the Lord, because he was one with him from his first conception and nativity, since he was conceived of Jehovah, and hence his internal was Jehovah. This was illustrated by what is similar in the case of man, n. 1999, whose soul is one with his body, or his internal with his external, although there is a distinction between them, and they are sometimes so distinct, that the one strives with the other ; as is the case in temptations, in which the internal chides and corrects the external, and is desirous to reject the evil that is in the external ; and still they are joined together, or are a one, because both soul and body belong to the same man. This may be further exemplified by the case of a person whose thoughts are different from what he expresses in his countenance, in his words, and in his gestures ; in which case there is an interior principle which disagrees with the external : but still they are a one ; for thought belongs to and is constitutive of the man as much as the outward countenance, lips, and gestures are : but there is union, when the latter, that is, the countenance, the words of the lips, and the gestures, agree with the thoughts. This may serve for illustration.

2019. “And thy seed after thee.”—That these words signify conjunction with those who have faith in him, appears

from the signification of seed, as denoting faith; concerning which, see n. 1026, 1447, 1610: and from the signification of the phrase *after thee*, as denoting to follow. *To walk after any one*, is a form of speaking which often occurs in the Word, as Jerem. vii. 8; viii. 2; Ezek. xx. 16; also Mark viii. 34; Luke ix. 23; xiv. 27: wherefore, in the passage before us, "seed after thee," signifies those who are principled in faith, and who follow him; and, in the internal sense, those who are born of him.

2020. "In their generations."—That these words signify the things which appertain to faith, appears from the signification of generations, as denoting those things which are generated and born of charity; that is, all the things of faith, or, what is the same thing, all those who are regenerated of the Lord, consequently in whom is faith grounded in charity; concerning which faith, by the divine mercy of the Lord, more will be said hereafter. That generations, and also births, have such a signification, was shewn in the First Part of this work, n. 613, 1041, 1145, 1330.

2021. "For an everlasting covenant."—That these words signify conjunction with such, appears from the signification of a covenant, as denoting conjunction, concerning which see above, n. 665, 666, 1023, 1038: that it is with those who are called the seed, appears from what immediately follows, and from mention of a covenant being again repeated in this verse; thus the former covenant has relation to the union of Jehovah with the Human Essence, and the latter to conjunction with those who are the seed. In order that a more distinct idea may be conceived of the union of the Lord's Divine Essence with the Human, and of the Lord's conjunction with mankind by means of faith grounded in charity, it may be expedient both here, and in other places, to apply to the former the term "*union*," and to the latter the term "*conjunction*." This distinction is also grounded in truth and the nature of things: for between the Divine and Human Essence of the Lord there was a union; whereas between the Lord and mankind, by means of faith, grounded in charity, there is a conjunction. This appears from the consideration that Jehovah, or the Lord, is life, and his Human Essence was also made life, as has been shewn above; and between life and life there is union: but man is not life, but a recipient of life, as has also been shewn above; and when life flows into a recipient of life, there is conjunction; for it is adapted to it as an active principle is to a passive, or as what in itself is alive to what in itself is dead, which thence obtains life. The principal and the instrumental (as they are termed) appear indeed conjoined as if they were one, but still they are not so; for the former is by itself, and the latter is by itself. Man of himself is not alive; but the Lord out of mercy adjoins him to himself, and thus causes him to live to eternity; and because

they thus still remain distinct, the connexion between them is expressed by the term "conjunction."

2022. "To be a God unto thee."—That hereby is signified the Divinity of the Lord in him, appears from what was said above concerning the Lord's Divine Essence, as being in him.

2023. "And to thy seed after thee."—That hereby is signified a divine principle from the Lord with those who have faith in him, appears from the signification of seed, as denoting faith grounded in charity, concerning which, see n. 1025, 1447, 1610; and from the signification of the phrase *after thee*, as denoting to follow him, concerning which, see above, n. 2019. The Divine principle abiding with those who have faith in the Lord, is love and charity: and by *love* is meant love to the Lord; and by *charity* love towards our neighbor. Love to the Lord cannot possibly be separated from love towards our neighbor; for the Lord's love is towards the whole human race, which he desires to save eternally, and to adjoin entirely to himself, so as for none of them to perish; wherefore whosoever has love to the Lord, has the Lord's love, and thus cannot do otherwise than love his neighbor. But they who are principled in love towards their neighbor, are not all, on that account, principled in love to the Lord; as the upright Gentiles who are in ignorance concerning the Lord; with whom, nevertheless, the Lord is present in charity, as was shewn in the First Part of this work, n. 1032, 1059. It is the same with others who belong to the church: for love to the Lord is love in a superior degree. They who have love to the Lord are celestial men: but they who have love towards their neighbor, or charity, are spiritual men. The most ancient church, or that before the flood, which was a celestial church, was principled in love to the Lord: but the ancient church, or that after the flood, which was a spiritual church, was principled in neighborly love, or in charity. This distinction between love and charity will be observed in the following pages, whensoever the expressions occur.

2024. Verse 8. "*And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.*" "I will give unto thee, and to thy seed after thee, the land of thy sojournings," signifies that the Lord acquired to himself all things by his own strength, which are the land of his sojournings; "I will give unto thee," signifies that his are the things in the heavens and the earth: "and to thy seed after thee," signifies that he would give them to those who should have faith in him; "all the land of Canaan," signifies the heavenly kingdom: "for an everlasting possession," signifies to eternity: "and I will be their God," signifies that God is one.

2025. "I will give unto thee and to thy seed after thee the land of thy sojournings."—That by these words is signified that

the Lord acquired to himself all things by his own strength, which are the land of his sojournings, appears from the signification of sojourning, as denoting to be instructed, concerning which, see n. 1463. As man acquires life to himself particularly by instruction in the scientifics, the doctrinals, and knowledges of faith, hence sojourning signifies the life thus acquired; in reference to the Lord, it signifies the life which he procured to himself by knowledges, by temptation-combats, and by victories in them; and as he procured it to himself by his own strength, this is here signified by the land of his sojournings. That the Lord procured all things to himself by his own strength, and by his own strength united the Human Essence to the Divine, and the Divine to the Human, and that hereby he alone became righteousness, appears plainly in the prophets; as in Isaiah: "Who is this that cometh from Edom,—travelling in the *greatness of his strength*?"—"I have trodden the winepress *alone*, and of the people there was none with me.—I looked, and there was *none to help*; and I wondered that there was *none to uphold*; therefore *mine own arm brought salvation unto me*," (lxiii. 1, 3, 5:) Edom denotes the Lord's Human Essence; his strength and his arm denote his power: that the power was his own is expressly declared by its being said, that there was none to help, none to uphold, and that his own arm brought salvation unto him. Again, in the same prophet: "He saw that *there was no one*, and wondered that there was *no intercessor*: therefore *his arm brought salvation unto him*, and his righteousness, it sustained him. For *he put on righteousness* as a breast-plate, and a helmet of salvation upon his head," (lix. 16, 17:) in like manner denoting that the power was his own, and that hereby he was made righteousness. That the Lord is righteousness, appears from Daniel: "Seventy weeks are determined,—to make reconciliation for iniquity, and *to bring in everlasting righteousness*, and to seal up the vision, and the prophet, and to anoint the most Holy," (ix. 24.) And in Jeremiah: "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth: in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *Jehovah our righteousness*," (xxiii. 5, 6: xxxiii. 15, 16.) Wherefore also he is called "*The habitation of righteousness*," (Jerem. xxxi. 23; 1. 7:) and in Isaiah: "*Wonderful and Mighty*," (ix. 6.) The reason why the Lord so often attributes to the Father what belongs to himself was explained above, n. 1999, 2004; for Jehovah was in him, consequently in every single thing belonging to him. This may be illustrated by what is similar, though not on a footing of equality, in the case of man. The soul of man is in him, and, consequently, in the most minute particulars appertaining to him; as in the most minute particulars of his

thought, and in the most minute particulars of his actions: whatever in man has not his soul in it, belongs not to him. The Lord's soul was Life itself, or *Esse* itself, which is Jehovah; for he was conceived of Jehovah; consequently, it was in the most minute particulars appertaining to him: and as life itself or *Esse* itself, which is Jehovah, belonged to him as the soul does to man, therefore whatsoever belonged to Jehovah belonged to him. This is what the Lord declares when he says, That he is in the bosom of the Father, (John i. 18;) and that all things which the Father hath are his (John xvi. 15; xvii. 10, 11.) By virtue of good, which belongs to Jehovah he united the Divine Essence to the Human; and by virtue of truth he united the Human Essence to the Divine: thus the whole work, both generally and particularly, was from himself: nay, his Human Essence was left to itself, in order that he might fight from himself against all the hells, and might overcome them; and as he had life in himself, as above stated, and that life was his own, he overcame the hells by his own power and his own strength; as is also plainly declared in the passages above cited from the prophets. Hence then, as he acquired all things to himself by his own strength, he became righteousness, and vindicated the world of spirits from the infernal genii and spirits, and thus rescued mankind from destruction (since mankind are governed by spirits), and thus redeemed them. This is the reason why, in the Word of the Old Testament, he is so often called a Deliverer, a Redeemer, and Saviour, which is the meaning of his name Jesus.

2026. That by "I will give thee," is meant that his are all things in the heavens and the earth, appears from what has been already stated. To give to thee signifies in the literal sense, that God, or Jehovah, would give to him; as it is also said in the evangelists, that the Father gave him all things that are in heaven and earth: but in the internal sense, in which the truth itself is exhibited in its purity, it signifies that the Lord acquired those things to himself, because Jehovah was in him, and in every single thing belonging to him, as was stated above. This may be further illustrated by a similar case in respect to man. Suppose the interior or rational man, or thought, should say, that his corporeal part would have rest or tranquillity if it would desist from this, or if it would do that; here he who says is the same man as he to whom it is said; for both the rational principle and the corporeal belong to the man, wherefore when mention is made of the former, the latter is understood. Moreover, that the things in the heavens and earth are the Lord's, is manifest from numberless passages in the Word. Not to mention those in the Old Testament, suffice it to point to those in the Evangelists: Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 34, 35; xvii. 2. The same appears also from what was shewn in the First Part of this work, n. 458, 551, 552, 1607. As the

Lord rules all heaven, he rules likewise all things on earth ; for they are so connected, that whosoever rules the one rules all things : for on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this the human race. From the heavens, also, are derived all things which are in the world and in nature ; for without influx from the Lord through the heavens, nothing that is in nature, and in its three kingdoms, could exist and subsist ; see n. 1632.

2027. That "unto thy seed after thee," signifies that he would give such things to those who should have faith in him, appears from the signification of seed, as denoting faith, concerning which see n. 1025, 1447, 1610 ; that is, faith grounded in charity ; concerning which see n. 379, 389, 654, 724, 809, 916, 1017, 1158, 1162, 1176. They who place merit in their actions have not the faith which is grounded in charity, consequently, are not the seed here meant ; for thus they would be saved, not by the Lord's righteousness, but by their own. That in such there is no faith grounded in charity, that is, no charity, appears from this consideration, that they prefer themselves to others, consequently they have respect to themselves and not to others, unless so far as they are subservient to them, holding in contempt or hatred all who are not so. Thus by self-love they break the bands of association with others, and never strengthen them ; and thus they destroy what is celestial, viz., mutual love, which is the bond that holds heaven together : for in that love heaven itself, and all its consociation and unanimity, consist and subsist : for, in the other life, whatever destroys unanimity is contrary to the order of heaven itself, consequently, it conspires to the destruction of the whole. Such are they who place merit in their actions, and claim to themselves righteousness. Of this sort there are many in the other life. Their faces are at times bright and lucid like torches, but it is in consequence of a false fire proceeding from self-justification, whilst, notwithstanding, they are cold. They seem sometimes to be running here and there, and confirming their self-merit by the literal sense of the Word, hating the truths which appertain to the internal sense ; see n. 1877. Their sphere is a sphere of self-regard ; consequently, it is destructive of all ideas which do not look up to them as a kind of deities. The sphere of many of this sort together has a dispersive power, there being nothing in it but enmity and hostility : for when every one desires the same thing, viz., to be served by others, he in his heart murders the others. Some of this sort are amongst those who say they have labored in the Lord's vineyard, when nevertheless their minds have been continually intent on self-pre-eminence, glory, honor, and gain, even to the extent of aiming to be greatest in heaven, yea, to be served by the angels, in heart despising others in comparison with themselves, and being, con-

sequently, devoid of mutual love, in which heaven consists, and full of self-love, in which they place their heaven, being ignorant of the true nature of the heavenly life and bliss ; concerning such see n. 450, 451, 452, 1594, 1679. These are amongst those who desire to be first, but become last (Matt. xix. 90 ; xx. 16 ; Mark x. 31) ; and who say that they have prophesied in the Lord's name, and done many wondrous works, but to whom it is said, I never knew you (Matt. vii. 22, 23). The case is otherwise with those who have only supposed themselves to deserve heaven from the simplicity of their hearts, and have lived in charity ; these only regard themselves as meriting heaven on account of its being promised, and are easily brought to acknowledge it to be of the Lord's mercy : for the life of charity has this acknowledgment within it, true charity loving all truth.

2028. "All the land of Canaan."—That hereby is signified the heavenly kingdom, appears from the signification of the land of Canaan, as denoting the heavenly kingdom : concerning which see above, n. 1413, 1437, 1607.

2029. "For an everlasting possession."—That hereby is signified to eternity, appears without explication. They are called possessors, and also heirs of it, not as obtaining it of merit, but of mercy.

2030. "And I will be their God."—That hereby is signified that God is one, appears from the consideration, that the subject here treated of is the Lord's Human Essence as being to be united to the Divine, so as for it also to become God ; thus, "I will be to them for a God," signifies, in the internal sense, that God is one.

2031. Verse 9. *And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.* "God said unto Abraham," signifies perception : "thou shalt keep my covenant," signifies union still closer : "thou and thy seed after thee," signifies that from him comes the conjunction of all who have faith in him : "in their generations," signifies those things which belong to faith.

2032. "God said unto Abraham."—That these words signify perception, appears from the signification of God's saying, in the internal sense of the Word, as denoting to perceive ; concerning which see n. 1602, 1791, 1816, 1819, 1822.

2033. "Thou shalt keep my covenant."—That hereby is signified union still closer, appears from the signification of a covenant, as denoting union and conjunction : concerning which see above at verses 2, 4, 7, and n. 665, 666, 1023, 1038. The repetition of the mention of the covenant in this verse, which is so often spoken of before, denotes closer union. In the historical sense, which has relation to Abraham, nothing else can be stated, but that he should keep the covenant ; but in the internal sense, which has relation to the Lord, the historical

circumstance vanishes, and things predicable of the Lord succeed, which are, that the union should be closer. The union of the Lord's Human Essence with his Divine Essence was not effected at once, but successively through the whole course of his life, from infancy to the last period of his life in the world: thus he ascended continually to glorification, that is, union; which is what we read in John: Jesus said, "Father, *glorify* thy name. Then came there a voice from heaven, saying, I both have *glorified* it, and will *glorify* it again," (xii. 28;) see also above, n. 1690, 1864.

2034. "Thou and thy seed after thee."—That hereby is signified that from him comes the conjunction of all who have faith in him, appears from the signification of seed, as denoting faith, concerning which see above; and from the signification of the phrase, "After thee," as denoting to follow him; concerning which see above, n. 2019. The subject above treated of was the union of the Divine Essence with the Human, and of the Human with the Divine: the subject now treated of is the conjunction of the Lord with those who believe on him; wherefore also "thou" is again mentioned, "*thou* shalt keep my covenant, *thou* and thy seed;" by which repetition, and its adjunction to seed, it appears that, in the internal sense, conjunction is signified, and that a conjunction with those who are the seed, by which it was shewn is signified faith grounded in charity, n. 1025, 1447, 1610, and that faith is essential charity, was shewn in the First Part of this work, n. 30—38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844. The Lord, also, when speaking of his union with the Father, immediately, and without any interruption, speaks of his conjunction with mankind, because this was the cause of the union; as appears in John: "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 hast given me, I have given them, that they may be one, even as we are one: I in them, and thou in me.—I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them," (xvii. 21, 22, 26:) from which words, it is evident, that the Lord, in the union of himself with his Father, had respect to the conjunction of himself with mankind, and that he had this at heart because it was his love: for all conjunction is effected by love, love being conjunction itself. Again in the same Evangelist: "Because I live, ye shall live also. In 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," (xiv. 19, 20, 21:) hence, in like manner, it is evident, that the Lord, in the union of his Human Essence with his Divine, had respect to the conjunction of himself with mankind; and that this was his end, and this his love,

which was of such a nature, that the salvation of mankind, seen in his union with his Father, caused in him the inmost joy ; in the above passage also is described what it is that unites, viz., that it is to have and to do his commandments, consequently, to love the Lord. Again : " Father, glorify my name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again. Jesus said, this voice came not because of me but for your sakes.—And I, if I be lifted up from the earth, will draw all unto me," (xii. 28, 30, 32 :) by glorification is meant union, as was stated above : and that in his union with the Father, he had respect to the conjunction of himself with mankind, is plainly declared in these words : " When I shall be lifted up, I will draw all unto me." That a conjunction of the Infinite and Supreme Divinity with the human race was effected by the Humanity of the Lord made Divine, and that this conjunction was the cause of the Lord's coming into this world, is an arcanum respecting which many are inquisitive in their own minds, and because they do not comprehend it, they do not believe it ; and as they do not believe it, by reason of their not comprehending it, it becomes a stumbling block to them. That this is the case has been given me to know by much experience concerning those who come into the other life. There are very many, including almost the greatest part of those who passed for men of ingenuity in this world, who, when they think that the Lord was made man, and was as another man in his external form, and that he suffered, and that, notwithstanding, he governs the universe, instantly fill the sphere with scandals, by reason that this was a scandal, or stumbling block, to them in their life of the body, although they then kept their thoughts secret, and adored him with external sanctity. For, in the other life, the interiors are laid open and are manifested by the sphere that is thence diffused ; concerning which see n. 1048, 1053, 1316, 1504 : hence it is manifestly perceived what had been their faith, and what they had thought concerning the Lord. This being the case, it may be expedient briefly to explain how the matter really is. After all the celestial principle in man was lost, that is, all love to God, so that there remained no longer any will to what was good, the human race was separated from the Divinity, since nothing joins them together but love, and when there was no love, disjunction took place, the consequence of which is destruction and extirpation. A promise was therefore then made concerning the Lord's coming into the world, who should unite the Humanity to the Divinity, and, through this union, should effect conjunction of the human race in himself by a faith grounded in love and charity. From the time of the first promise (concerning which see Gen. iii. 25,) faith, grounded in love to the Lord who was to come, was effective of conjunction ; but when there was no longer any

such faith remaining throughout the earth, then the Lord came, and united the Human Essence to the Divine, so that they became altogether a one, as he himself expressly declares. He at the same time taught the way of truth, shewing that every one who should believe on him, that is, should love him and the things appertaining to him, and who should be principled in his love, which is extended towards the whole human race, should be conjoined with him, and be saved. When the Humanity was made Divine, and the Divinity Human, in the Lord, then the influx of the Infinite or Supreme Divinity had place with man, which could never otherwise have existed. Hence, also, there was a dispersion of the direful persuasions of falsity, and of the direful lusts of evil, with which the world of spirits was overcharged, and was continually overcharging more and more, in consequence of the souls that were continually collecting in it from this world; and they who were in those evils and falsities were cast into the hells, and thus were separated. Unless such a dispersion had been effected, mankind must have totally perished, they being governed by spirits from the Lord: nor was there any other method of effecting such dispersion, as no operation of the Divinity upon man's internal sensual principles was practicable through the rational principle, this principle being far beneath the Supreme Divinity not united with the Humanity. Not to mention other arcana of a still deeper nature, which cannot possibly be explained to the apprehension of any man; see what was said above, n. 1676, 1990, 2016. That the Lord appears as a sun in the heaven of the celestial angels, and as a moon in the heaven of the spiritual, and that the sun is the celestial principle of his love, and the moon is the spiritual principle of his love, see n. 1053, 1521, 1529, 1530, 1531; and that all things, even to the most minute, are under his view, see n. 1274, 1277.

2035. "In their generations."—That these words signify the things appertaining to faith, appears from the signification of generations and nativities, as denoting the things which belong to faith; concerning which see n. 613, 1145, 1255, 1330; and that the things which appertain to love and faith are like consanguinities and affinities of generations, n. 685, 917.

2036. Verse 10. *This is my covenant which ye shall keep between me and you, and thy seed after thee. Every male among you shall be circumcised.* "This is my covenant which ye shall keep between me and you," signifies a token of the conjunction of all with the Lord: "and thy seed after thee," signifies those who have faith in him: "Every male among you shall be circumcised," signifies purity.

2037. "This is my covenant that ye shall keep between me and you."—That these words signify a token of the conjunction of all with the Lord, appears from the signification of a cove-

nant, as denoting conjunction, concerning which see above; that in the present case it is a token of conjunction, appears from the following verse, where it is called a sign of the covenant: "Ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you." All the external rites of the church were signs of the covenant, and were to be esteemed holy, because they signified internal things. Circumcision, which is here treated of, was nothing else but a representative and significative rite, of which more will be said hereafter. Nevertheless, such rites throughout the Word are called the covenant, by reason that they were external representatives, and thus signified things internal. Things internal are what constitute the covenant, because they are effective of conjunction, which things external are not, except by derivation from those that are internal. Things external were only signs of the covenant, or tokens of conjunction, by which a remembrance of internal things might be excited, and thus conjunction might be effected by these; concerning signs of a covenant see above, n. 1308. All internal things which are constituent of a covenant, or which effect conjunction, have relation to love and charity, and proceed from love and charity; for on these two, viz., the love of the Lord above ourselves, and the love of our neighbor as ourselves, hang all the law and the prophets, that is, the whole doctrine of faith, (Matt. xxii. 34—41; Mark xii. 28—35.)

2038. "And thy seed after thee."—That these words signify those who have faith in him, appears from the signification of seed, as denoting faith grounded in charity, concerning which see above.

2039. "Every male among you shall be circumcised."—That this signifies purity, appears from the representation and consequent signification of circumcising, in the internal sense. Circumcision, or the cutting off of the foreskin, signified nothing else but the removing and wiping away of those things which obstructed and defiled heavenly love, which are the evils originating in lusts, particularly in the lusts of self-love, and the falsities thence derived. The reason of this signification is, because the genitals of both sexes represent heavenly love. There are three kinds of love which constitute the celestial things of the Lord's kingdom, viz., conjugal love, love towards infants, and the love of society, or mutual love. Of all these conjugal love is the principal; for it has for its end the greatest use, viz., the propagation of the human race, and thereby of the Lord's kingdom, of which the human race is a seminary. Love towards infants follows next in order of preference, being derived from conjugal love. Afterwards succeeds the love of society, or mutual love. Whatsoever covers, obstructs, and defiles these loves, is signified by the foreskin; the cutting off of which, or

circumcision, was therefore made representative. For in proportion as the evils originating in lusts, and the falsities thence derived, are removed, man is purified, and heavenly love is enabled to appear. How contrary self-love is to heavenly love, and how defiled it is, was stated and shewn, n. 760, 1307, 1308, 1321, 1594, 2045, 2057. Hence it is plain, that circumcision, in the internal sense, signifies purity. That circumcision is only a sign of a covenant, or of conjunction, may evidently appear from this consideration, that the circumcision of the foreskin is a thing of no consequence at all without the circumcision of the heart, and that the circumcision of the heart, which is purification from those defiling loves, is what is signified. This appears manifest from the following passages of the Word: "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 which words it is evident, that to circumcise the heart signifies to be purified from defiling loves, so that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. So in Jeremiah: "Break up your fallow ground, and sow not among thorns: *circumcise yourselves to Jehovah, and take away the foreskin of your heart*, ye men of Judah, and inhabitants of Jerusalem," (iv. 3, 4 :) to circumcise themselves to Jehovah, and to take away the foreskin of the heart, is nothing else but to remove such things as obstruct heavenly love: hence, also, it appears that circumcision of the heart is the interior thing which is signified by circumcision of the foreskin. So in Moses: "*Circumcise therefore the foreskin of your heart*, and be no more stiff-necked; for Jehovah your God doth execute the judgment of the fatherless and the widow, and loveth the stranger, in giving him food and raiment," (Deut. x. 16, 18 :) where also it is very clear, that to circumcise the foreskin of the heart is to be purified from the evils of defiling loves, and from the falsities thence derived; the heavenly things of love are described by works of charity, viz., by executing the judgment of the orphan and the widow, and by loving the stranger, in giving him food and raiment: So in Jeremiah: "Behold, the days come,—in which I will punish all them that are *circumcised with the uncircumcised*, Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all that are cut off into corners, that dwell in the wilderness; for *all these nations are uncircumcised*, and all the house of Israel are *uncircumcised in heart*," (ix. 25, 26 :) hence also it appears that circumcision is significative of purification: they are called circumcised, but still are reckoned among the uncircumcised nations, and even Judah amongst the rest: and Israel is said to be uncircumcised in heart. Again in Moses: "If then *their uncircumcised hearts* be humbled," (Levit. xxvi. 41 ;) where the same thing is signified. That by the fore-

skin and him that is uncircumcised, is signified what is unclean, appears from Isaiah : "Awake, awake, put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city ; for henceforth there shall no more come into thee the *uncircumcised and the unclean*," (lii. 1 :) by Zion is meant the church celestial, by Jerusalem the church spiritual ; into which the uncircumcised, that is, the unclean, shall not enter. That circumcision is *a sign of a covenant*, or a token of conjunction, appears evidently from the circumstance, that the like was represented by the fruits of trees, which were also to be circumcised ; concerning which it is thus written in Moses : "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall *count the foreskin thereof, even the fruit thereof, uncircumcised* : three years shall it be as *uncircumcised* unto you ; it shall not be eaten of : but in the fourth year all the *fruit* thereof shall be holy, to praise Jehovah," (Levit. xix. 23, 24 :) fruits, in like manner, represent and signify charity, as may appear from many passages in the Word ; consequently, their foreskin signifies the unclean thing which obstructs and defiles charity. It is a surprising circumstance, that when the angels who are in heaven have an idea of purification from natural defilements, there is represented in the world of spirits something that resembles circumcision most swiftly performed : for angelic ideas pass, in the world of spirits, into representatives. There were in the Jewish church some representative rites which originated in this circumstance, and some which did not. The spirits in whose presence that quick circumcision was represented in the world of spirits, were in the desire of being admitted into heaven, and, before they were admitted, this representation was exhibited. Hence may appear why Joshua was commanded to circumcise the people, when, having passed over Jordan, they entered into the land of Canaan. The entrance of the people into the land of Canaan represented nothing else but the introduction of the faithful into heaven, wherefore circumcision was a second time enjoined. The circumstance is thus related in Joshua : "Jehovah said unto Joshua, *Make thee knives of flints, and circumcise again the sons of Israel the second time. And Joshua made himself knives of flints, and circumcised the sons of Israel at the hill of the foreskins. And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal (devolution, or rolling off)*," (v. 2, 3, 9 :) knives of flints signify the truths into which they were to be initiated, that they might thereby correct and disperse impure loves ; for without the knowledges of truth there can be no purification. That a stone or flint signifies truths, has been shewn above, n. 643, 1298 ; and that a knife is predicated of truths by which evils may be corrected, is evident from the Word.

2040. Verse 11. *And ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.* "Ye shall circumcise the flesh of your foreskin," signifies the removing of self-love and the love of the world: "and it shall be a sign of the covenant between me and you," signifies a representative and significative of purification.

2041. "Ye shall circumcise the flesh of your foreskin."—That hereby is signified the removing of self-love and the love of the world, appears from the representation and signification of circumcision, as denoting purification from filthy loves, concerning which see above, n. 2039; and also from the signification of flesh, as denoting man's *proprium*, concerning which see above, n. 999. Man's *proprium* is nothing else but self-love and the love of the world, consequently, every lust originating in them; and how filthy it is was shewn in the First Part of this work, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047. Because the removal of this *proprium* is signified, it is here called *the flesh* of the foreskin. There are two loves, so called, and their lusts, which obstruct the influx of heavenly love from the Lord; for those loves, whilst they have rule in the interior and external man, and take possession of it, either reject or suffocate the heavenly love in its influx, and also pervert and defile it, being altogether contrary to such heavenly love; that they are altogether contrary, by the divine mercy of the Lord, will be proved hereafter. But in proportion as those loves are removed, heavenly love, entering by influx from the Lord, begins to appear, yea, to shine bright in the interior man; and in the same proportion man begins to see that he is in evil and falsity, yea, afterwards, that he is in uncleanness and defilement, and, lastly, that this was his *proprium*. These are they who are regenerate, with whom those loves are removed. It may also be apperceived by the unregenerate, with whom, when the lusts of those loves are quiescent, (as is the case at times whilst they are in holy meditation, or whilst their lusts are laid asleep, as happens under great misfortunes, or in times of sickness, and chiefly at the hour of death,) they apperceive somewhat of heavenly light, and of comfort from it; in consequence of corporeal and worldly things being then laid asleep, and in a manner dead: but with such there is not any removal of those lusts, but only a suspension of their activity, as in sleep; for they instantly relapse into them on their recovery of their pristine state. Even with the wicked, corporeal and worldly things may be laid asleep, and they are then capable of being elevated into a sort of heavenly principle; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord because they had heard so much about heaven whilst they lived in the world. Those external things, with such, are then laid

asleep, and they are thus raised into the first heaven, and enjoy their desire : but they are not able to stay there long, corporeal and worldly things being, with them, only in a state of quiescence, not of removal, as with the angels, concerning which see n. 541, 542. It is to be observed, that there is a continual influx of heavenly love from the Lord present with man, and that there is nothing which opposes, obstructs, and incapacitates man for its reception, but the lusts originating in the above loves, and the falsities thence derived.

2042. "And it shall be a sign of the covenant between me and you."—That hereby is signified a representative and significative of purity, appears from what was shewn above, n. 2039, viz., that circumcision was nothing else but a representative of purification from foul loves ; and that, as it was only an external rite, which represented and signified what was internal, it was not a covenant, but the sign of a covenant.

2043. Verse 12. *And a son of eight days shall be circumcised among you, every male, in your generations, he that is born in the house, or bought with silver, of every son that is a stranger, who is not of thy seed.* "A son of eight days," signifies every beginning of purification : "shall be circumcised among you," signifies purification ; "every male," signifies those who are principled in the truth of faith : "in your generations," signifies the things appertaining to faith : "he that is born in the house," signifies the celestial : "bought with silver," signifies the spiritual who are within the church : "of every son that is a stranger, who is not of thy seed," signifies those out of the church.

2044. "A son of eight days."—That hereby is signified every beginning of purification, appears from the signification of the eighth day. A week,* which is a period of seven days, signifies an entire period of every state and time, as of reformation, of regeneration, or of temptation, both with regard to a man individually, and to the church in general : thus any period, whether of a thousand years, of a hundred, or of ten, or of so many days, hours, minutes, &c., is called a week, as may appear from the passages cited in the First Part of this work, n. 728 : and as the eighth day is the first day of the week following, it here signifies every beginning. Hence also it is evident, that as circumcision was a representative of purification, so also is the time of it, viz., the eighth day ; not that they did at that time enter into a purer state, and thus were purified, but that, as circumcision, and also the eighth day, signified purification, so this ought to be going forward at all times, and thus be always proceeding as from a new beginning.

2045. "Shall be circumcised among you."—That hereby is signified purification, appears from the representation and sig-

* See Note, Vol. I, n. 728.

nification of circumcision, as denoting purification from foul loves, concerning which see above, n. 2039. They who are under the influence of self-love and the love of the world cannot by any means believe that they are in such filthiness and uncleanness as they really are; for there is a certain pleasurable-ness and delight which soothes, favours, and flatters them, and causes them to love that life, and to prefer it to every other; the consequence of which is, that they think there is no evil in it. For whatever favours any one's love and consequent life, is believed to be good. Hence also the rational principle consents, and suggests falsities which confirm that conclusion, and which cause such a degree of blindness, that the nature of heavenly love is not at all seen, or if it is seen, they in heart say that it is something miserable, or a thing of naught, or a mere imaginary existence, which keeps the mind in a state like that of sickness or disease. But that the life of self-love and the love of the world, with its pleasures and delights, is filthy and unclean, may appear to every one who will be at the pains to think according to the rational faculty with which he is endowed. It is from self-love that all evils come which destroy civil society; all kinds of hatred, all kinds of revenge, all kinds of cruelty, yea, all adulteries, flow thence as so many several streams from a filthy pit. For whoever loves himself, either despises, or abuses, or hates, all others, who are not subservient to him, or who do not pay him respect, or act in his favour: and where there is hatred, there must of necessity be revenge and cruelty; all in proportion to the degree of self-love. Thus that love is destructive of society, and of the human race; that this is the nature of self-love, may be seen from what was said concerning it in the First Part of this work, n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862; and that self-love in the other life is more filthy, and diametrically opposite to mutual love, in which heaven consists, will be also shewn, by the divine mercy of the Lord, in the following pages. As that love is the source of all kinds of hatred, of revenge, of cruelty, and of adultery, it is the source of all things which are called sins, crimes, abominations, and profanations. When, therefore, this reigns in man's rational principle, and in the lusts and phantasies of his external man, the influx of heavenly love from the Lord is continually repelled, perverted, and defiled. It is like filthy excrement, which dissipates, yea, contaminates every sweet odour: and it is like an object which turns into disagreeable and dark colours the rays of light which continually flow into it; or like a tiger and a serpent, which no enticement can tame, and which destroy with their bite and poison those who give them food; or like an utterly wicked man, who turns the best intentions of others, and their very kindnesses, into matter of revilement and malice. Hence it appears that the above loves, viz., self-

love and the love of the world, are what are represented and signified by the foreskin which was to be cut off.

2046. That "every male" signifies those who are principled in the truth of faith, appears from the signification of a male, as denoting truth, concerning which see n. 672, 749. The reason why the male is mentioned (by which is signified the truth of faith), is, because no one can be purified from the above filthy loves, unless he be principled in truth. It is by virtue of truth that he knows what is pure and impure, and what is holy and profane. Before this is known, there are no mediums to receive and transmit the operations of the heavenly love which continually flows from the Lord, and which cannot be received except in truths: wherefore man is reformed and regenerated, by means of the knowledges of truth, which cannot be effected till he is initiated into them. Conscience itself is formed by the truths of faith; for conscience, with which the regenerated man is gifted, is a conscience of what is true and right, see n. 977, 986, 1033, 1076, 1077. This is the reason also why knives of stone, or swords of flint, as they are called, were made use of in circumcision; by which are signified truths, as may be seen above, n. 2039, at the end.

2047. "In your generations."—That these words signify the things appertaining to faith, appears from the signification of generations and nativities, as denoting those things that are of faith; concerning which, see n. 613, 1145, 1255, 2020, 2035.

2048. That "he that is born in the house" signifies the celestial, and that he that is "bought with silver" signifies the spiritual, consequently those who are within the church, appears from the signification of the phrase, "born in the house," as denoting those who are within the house. A house, in the Word, signifies the celestial principle, because this is what is inmost; whence by the house of God is signified, in a universal sense, the Lord's kingdom, in a sense less universal, the church, and in a particular sense, an individual man in whom the kingdom or church of the Lord is. When man is called a house, it signifies the celestial principle of faith in him; and when he is called a temple, it signifies the truth of faith in him: consequently, in the present case, by those "born in the house" are signified the celestial. That those "bought with silver" signify the spiritual, appears from the signification of silver, as denoting truth, consequently the spiritual principle of faith; concerning which, see n. 1551. They are called celestial who are principled in love to the Lord: and as the most ancient church, or that before the flood, was principled in that love, it was a celestial church. They are called spiritual who are principled in neighborly love, and thence in the truth of faith: such was the ancient church, or that after the flood. The distinction between the celestial and the spiritual was frequently

treated of in the First Part of this work. It must be plain to every one that heavenly arcana are contained in what is here related, viz., that those born in the house should be circumcised, and those who were bought with silver, and also every son that was a stranger; and that these are mentioned repeatedly, as in the following verses, 13, 23, 27. The arcana do not appear except from the internal sense; in which it is seen that by those born in the house, and those bought with silver, are signified the celestial and the spiritual, consequently those who are within the church; and that by the son that was a stranger, who was not of the seed, are signified those who are without the church.

2049. "Of every son that is a stranger, who is not of thy seed."—That hereby are signified those who are without the church, appears from the signification of a son that is a stranger, as denoting those who are not born within the church, consequently who are not in the good principles and the truths of faith, because without knowledges respecting them. Sons that are strangers, also signify those who are in external worship; concerning whom, see above, n. 1097: but the subject there treated of is those who are within the church, whereas, in the present passage, as relating to the Lord's church universally taken, sons that are strangers signify those who are not born within the church, as is the case with the Gentiles. It is possible that the Gentiles who are out of the church may be principled in truths, but not in the truths of faith. The truths in which they are principled teach, like the commandments of the decalogue, that they should honor their parents, that they should not commit murder, that they should not steal, nor commit adultery, nor covet what belongs to others; and, also, that they should worship the Deity. But the truths of faith are all doctrinals relating to life external, to the Lord's kingdom, and to the Lord; and these cannot be known to the Gentiles, because they are not in possession of the Word. These are they who are signified by sons that are strangers, who are not of the seed, but who with them are to be circumcised, that is, to be purified. It hence appears, that they have a capacity of being purified as well as they who are within the church; which was represented by their being circumcised. They are purified when they reject filthy loves, and live in charity with each other; for they then live in truths, since all truths are of charity: but the truths in which they live are such as were spoken of above; and they who live in these truths easily imbibe the truths of faith, in the other life, if not in the life of the body, because the truths of faith are the interior truths of charity, and they then love nothing more than to be admitted into the interior truths of charity. The interior truths of charity are those in which the Lord's kingdom consists; concerning which, see n. 932, 1032, 1059, 1327, 1328, 1366. In the other life

the science of the knowledges of faith is of no avail ; for the worst of persons, and even the infernals themselves, may be possessed of such science, and in some cases in a degree superior to others ; but what avails a life according to knowledges, this being that which all knowledges have for their end : unless they are learned with a view to life, they are of no use, beyond that of serving as subjects of discourse, and of acquiring in the world the reputation of learning, of attaining honors, and of gaining fame and wealth. Hence it is evident, that the life of the knowledges of faith is no other than the life of charity ; for the law and the prophets, that is, the whole doctrine of faith with all its knowledges, consists in love to the Lord and in love towards one's neighbor ; as may be plain to every one from the Lord's words (Matt. xxii. 34—39 ; Mark xii. 28—35). Nevertheless doctrinals, or the knowledges of faith, are most necessary for the formation of the life of charity : and it cannot possibly be formed without them. This life of charity is what saves after death, and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. They who are principled in the life of love and charity, are in the Lord's life, and none can be conjoined to him by any other. Hence also it is manifest, that the truths of faith cannot be acknowledged as truths, that is, the acknowledgment of them so much talked of cannot exist, except outwardly and in words only, unless they are implanted in charity : otherwise, inwardly and in heart, they are denied ; for, as just stated, all the truths of faith have charity for their end, and if this is not within them, they are inwardly rejected. The quality of every one's interiors is made manifest in the other life, when the exteriors are removed ; and it then appears, that where there is no charity, the interiors are in complete opposition to all the truths of faith. It is not possible for those to receive the life of charity, or mutual love, in the other life, who had it not in some degree in the life of the body ; for the life they had formed in the world remains with them after death. They then are averse from, and hate, the life of charity ; and if they only approach near a society where the life of mutual love prevails, they are instantly seized with trembling, horror, and torment. Such, notwithstanding their being born within the church, are called sons that are strangers, uncircumcised in heart and in flesh, who are not to be admitted into the sanctuary, that is, into the kingdom of God. The same are also meant in Ezekiel, where it is written, "*No son that is a stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary,*" (xliv. 7, 9.) And again : "*To whom art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down, with the trees of Eden, into the nether parts of the earth : thou shalt lie in the midst*

of the *uncircumcised* with them that are slain by the sword," (xxxi. 18 :) speaking of Pharaoh, by whom are signified sciences in general, n. 1164, 1165, 1186, 1462 ; by the trees of Eden, with which they should be brought down to the nether parts of the earth, are also signified sciences, but those of the knowledges of faith. Hence then it is evident what is meant, in the internal sense, by the *uncircumcised*, viz., such as are in filthy loves and the life belonging to them.

2050. *He shall surely be circumcised that is born in thy house, and he that is bought with thy silver ; and my covenant shall be in your flesh for an everlasting covenant.* "He shall surely be circumcised," signifies that they shall altogether remove from themselves self-love and the love of the world : "that is born in thy house, and he that is bought with thy silver," signifies those within the church of each kind : "and my covenant shall be in your flesh," signifies the conjunction of the Lord with man in his impurity ; and also a significative rite : "for an everlasting covenant," signifies conjunction.

2051. "He shall surely be circumcised."—That hereby is signified that they shall altogether remove from themselves self-love and the love of the world, viz., they who are within the church, who are signified by him that is born in the house and him that is bought with silver, appears from the representation of circumcision, as denoting purification from self-love and the love of the world ; concerning which, see above, n. 2039. It is here again repeated that they should be circumcised, and it is expressed, "he shall surely be circumcised,"* by which is intimated necessity, that is, that they should be altogether purified from those loves : and as those within the church are signified, sons that are strangers are not here mentioned, because by them are signified those who are without the church ; as was shewn above, n. 2048. From the repetition of what was said in the preceding verse, concerning those born in the house and bought with silver, every one may see that there is here contained a divine arcanum, which does not appear from the literal sense : the arcanum is, that purification from those filthy loves is most especially necessary within the church, for this additional reason, because they who are within the church may render holy things themselves impure, which they who are without the church, or the Gentiles, cannot do : hence they are in greater danger of damnation. Moreover, they who are within the church may form principles of falsity in opposition to the very truths of faith, and be fully imbued with them, which cannot be done by those who are without the church, because they are ignorant of such truths : thus the former may profane holy truths, but the latter cannot ; concerning whom, see **more** in the First Part of this work, n. 1059, 1327, 1328.

* In the original, "In circumcising he shall be circumcised."

2052. "That is born in thy house, and he that is bought with thy silver."—That hereby are signified those who are within the church of each kind, viz., the celestial, who are those born in the house, and the spiritual, who are those bought with thy silver, was shewn above, n. 2047.

2053. "My covenant shall be in your flesh."—That hereby is signified the conjunction of the Lord with man in his impurity, appears from the signification of a covenant, as denoting conjunction, concerning which see above; and from the signification of flesh, as denoting man's *proprium*; concerning which see above, n. 2041. How impure the *proprium* is was stated and shewn in the First Part of this work, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047. With respect to "My covenant in your flesh" denoting the conjunction of the Lord in man's impurity, the case is this. There does not exist with man any pure intellectual truth, that is, truth divine; but the truths of faith, which are with man, are appearances of truth, to which the fallacies appertaining to the senses join themselves, and to these the falsities which originate in the lusts of self-love and the love of the world. Such are the truths which exist with man; and how impure these are may appear from the circumstance of their being attended with such adjuncts. Nevertheless the Lord conjoins himself with man in those impurities, for he animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and these, provided they are not contrary to the goods of faith, the Lord is not willing to violate, because man is imbued with them, and attaches sanctity to them. The Lord never breaks any one, but bends him. This may appear from this consideration, that within the church there are some of all denominations who are endowed with conscience; though their conscience nevertheless is more perfect in proportion as the truths which form it approach nearer to the genuine truths of faith. As conscience is formed of truths of faith of this sort, it appears that it is formed in the intellectual part of man; for it is the intellectual part which receives those truths. For this purpose, the Lord miraculously separated the intellectual part of man from his will part: which is an arcanum not heretofore known; concerning which see n. 863 875. 895, 927, 1023. That the "covenant in your flesh" also denotes a significative rite, that is, a rite significative of purification, appears from what was shewn above concerning circumcision, n. 2039.

2054. "For an everlasting covenant."—That hereby is signified conjunction, appears from the signification of a covenant, as denoting conjunction; concerning which see above. As the subject here treated of is those who are within the church, the covenant is again mentioned, and it is here called an everlasting

covenant, both on account of the particular necessity of circumcision, or of purification from self-love and the love of the world, to those within the church, according to what was shewn above, n. 2050 ; and because they who are within the church enjoy the nearest conjunction with the Lord and his heaven, since their conjunction is by the goods and truths of faith. There is indeed a conjunction also with those who are without the church, but it is more remote, because they are not principled in the goods and truths of faith ; as was stated above, n. 2048. The church, in the kingdom of the Lord, is like the heart and lungs in man ; the interiors of man being conjoined with his externals by means of the heart and lungs, whence life is derived to all the neighboring viscera. So also it is with the human race. The conjunction with them of the Lord and of his heaven is nearest with the church, but more remote with those who are without the church, who are in the situation of those viscera which live by means of the heart and lungs. The celestial are like the heart, but the spiritual like the lungs. The reason of the necessity in both cases is here treated of, but specifically in regard to those who are within the church ; wherefore mention of the covenant is twice repeated.

2055. Verse 14. *And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people ; he hath made void my covenant.* "The uncircumcised male," signifies he who is not principled in the truth of faith : "who is not circumcised in the flesh of his foreskin," signifies who is in self-love and the love of the world : "that soul shall be cut off from his people," signifies death eternal : "he hath made void my covenant," signifies that he cannot be conjoined.

2056. "The uncircumcised male."—That hereby is signified he who is not principled in the truth of faith, appears from the signification of a male, as denoting the truth of faith, concerning which see above, n. 2046 : wherefore here the uncircumcised male signifies him who is not principled in the truth of faith, consequently, who is in falsity. "Uncircumcised," or "having the foreskin," is a term applied to that which obstructs and defiles, as was stated above ; and when it is adjoined to "male," it denotes that which obstructs and defiles truth. In like manner, when it is adjoined to any other thing, it signifies the darkening and defilement of that thing ; as the uncircumcised ear, in Jeremiah : "To whom shall I speak, and give warning, that they may hear ? Behold, *their ear is uncircumcised*, and they cannot hearken : behold, the word of Jehovah is unto them a reproach, they have no delight in it," (vi. 10 :) their ear being uncircumcised denotes that there was no attention, and that the word of Jehovah was a reproach to them. The subject treated of in this verse is also those who are within the church,

who are not only in falsity, but likewise in the impurity of self-love and the love of the world: for it is a continuation of what precedes; wherefore mention is here made of the uncircumcised male, who is not circumcised in the flesh of his foreskin, thus denoting what is false conjoined with impurity of life. How great danger such are in of eternal damnation, may appear from what was stated above, n. 2051. This passage relates particularly to those within the church, who profane the good principles and truths of faith; of whom it is said, that that soul shall be cut off from his people: for they who are within the church may be guilty of profanation, which they who are without cannot, as was shewn, n. 593, 1008, 1010, 1059.

2057. "Who is not circumcised in the flesh of his foreskin." —That hereby are signified those who are in self-love, appears from what was said above concerning the signification of circumcision and of the foreskin, n. 2039, 2040; and also from the signification of flesh, n. 2041. The flesh of the foreskin here signifies self-love. They within the church, who are principled in falsity and are at the same time in self-love, more especially profane holy things, and not so much they who are influenced by any other love: for self-love is the most filthy of all, as being destructive of society, and thus of the human race, according to what was shewn above, n. 2045. That it is also diametrically opposite to mutual love, in which heaven consists, consequently, that it is destructive of heavenly order itself, may appear from wicked spirits and genii in the other life; and also from the hells, in which nothing rules but self-love; in consequence of which, all sorts of hatred, revenge, and cruelty, prevail, these having their ground and origin therein. Mutual love, which reigns in heaven, consists in this, that each loves his neighbor more than himself: hence the whole heaven constitutes, as it were, a single man, all being thus consociated by mutual love from the Lord. Hence too it is, that the felicities of all are communicated to each individual, and those of each individual to all: and hence the heavenly form is such, that every one is, as it were, a kind of centre, whence he is a centre of the communications, consequently, of the felicities, proceeding from all; which take place according to all the differences of that love, which are innumerable: and as they who are principled in that love perceive the highest happiness in this circumstance, that they are capable of communicating to others what they receive by influx themselves, which they do from the heart, the communication is thus rendered perpetual and eternal; in consequence of which the happiness of each increases in proportion to the increase of the Lord's kingdom. The angels, as dwelling in distinct societies and mansions, do not think of this: but the Lord thus disposes all things of his kingdom, both collectively and individually. Such is the king-

dom of the Lord in the heavens. Nothing attempts to destroy this form and this order but self-love; consequently, all in the other life who are under the influence of self-love, partake more profoundly than others of the infernal character. For self-love communicates nothing to others, but extinguishes and suffocates the delights and felicities of others. Whatever delight flows from others into those who are in self-love, they take to themselves, centre it in themselves, turn it into the defilement of self, and prevent its further propagation: thus they destroy every thing that tends to unanimity and consociation, whence result disunion and consequent destruction. As, also, each of them is desirous to be served, worshipped, and adored by others, and loves none but himself, there hence results dissociation, which is determined, or puts itself forth, into lamentable states, so that they perceive no greater delight than in torturing others, by dreadful contrivances and phantasies, from a principle of hatred, revenge, and cruelty. When such spirits approach any society where mutual love dwells, they are cast down of themselves, like impure and dead weights in a pure and living atmosphere, by reason that the delight which flows in terminates in themselves: and as they exhale a filthy idea of self, their own delight is there turned into a cadaverous stench, whereby they are made sensible of the hell of self; besides which they are seized with terrible agonies. Hence may appear what is the nature and quality of self-love, viz., that it is not only destructive of the human race, as was shewn above, n. 2045, but that it is also destructive of heavenly order, and, consequently, that there is in it nothing but impurity, defilement, profaneness, and hell itself, how different soever the appearance may be to those who are principled in it. They are in self-love who despise others in comparison with themselves; who regard with hatred those who do not favor, serve, and pay them a kind of worship; and who take a cruel delight in revenge, and in depriving others of honor, of reputation, of wealth, and of life. They who are in self-love are in these evils: and be it known to such as are in these evils, that they are in self-love.

2058. "That soul shall be cut off from his people."—That hereby is signified eternal death, appears from the signification of soul, as denoting life, concerning which see n. 1000, 1040, 1742; and from the signification of people, as denoting truths, concerning which see n. 1259, 1260. Consequently, people are such as live in truths, that is, angels; for the soul to be cut off from whom, is to be damned, or to perish in eternal death.

2059. "He hath made void my covenant."—That hereby is signified, that they are incapable of conjunction, appears from the signification of a covenant, as denoting conjunction, concerning which see above. Thus to make the covenant void is to disjoin themselves, so as to be incapable of conjunction.

2060. Verse 15. *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.* “God said unto Abraham,” signifies perception: “Sarai thy wife,” signifies here, as above, truth conjoined with good: “thou shalt not call her name Sarai,” signifies that he should put off what was human; “but Sarah shall her name be,” signifies that he should put on what is Divine.

2061. “God said unto Abraham.”—That hereby is signified perception, appears from the signification of God’s saying, in the historical sense, as denoting, in the internal sense, to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919. As another subject here begins to be treated of, viz., what is signified by Sarai and Sarah, and also what by the promise of a son by Sarah, and what by Ishmael, and his being to become a great nation, it commences with a new perception of the Lord’s, which is expressed by these words, “*God said unto Abraham;*” as is the case elsewhere continually.

2062. “Sarai thy wife.”—That hereby is signified truth conjoined with good, appears from the signification of Sarai, as denoting intellectual truth: and as the title “wife” is here added, as denoting that truth conjoined with good. That Sarai, and Sarai as a wife, signifies truth conjoined with good, was shewn above, n. 1468, 1901, and in many other places.

2063. “Thou shalt not call her name Sarai, but Sarah shall her name be.”—That hereby is signified that he should put off what was human, and should put on what is Divine, appears from what was said above (at verse 5) concerning Abraham, where it is written, *Thy name shall not any more be called Abram, but Abraham shall thy name be;* by which, in like manner, was signified, that he should put off what was human, and should put on what is Divine, concerning which see n. 2009. For the letter H which was added to the name Sarai, was taken out of the name Jehovah, in order that Sarah, like Abraham, might represent a Divine Principle belonging to the Lord, viz., the divine marriage of good with truth in the Lord, Abraham representing the Divine Good, and Sarah the Divine Truth; from which was to be born the Divine Rational Principle, which is Isaac. Divine Good, which is love, and which, in regard to the whole human race, is mercy, was the internal of the Lord, that is, Jehovah, who is Good itself: this is represented by Abraham. The truth which was to be conjoined with Divine Good was represented by Sarai; and when this truth also was made divine, it is represented by Sarah. For the Lord advanced progressively to union with Jehovah, as has been stated above. The truth not yet Divine, represented by Sarai, was such when it was not yet fully united with good, so as to be truth from good; but when it was so united with good as to proceed from good, it was Divine; and truth itself was then also good, as being the truth of good. There is a difference between the truth which tends

to good, in order to be united with it, and the truth which is so united with good as to proceed altogether from it. The truth which tends to good, has in it as yet some taint of what is human; but that which is altogether united with good, puts off all that is human, and puts on what is Divine. This may be illustrated, as above, by what is similar in man. During the course of man's regeneration, that is, when he is about to be conjoined to the Lord, he advances towards conjunction by truth, that is, by the truths of faith: for no one can be regenerated except by the knowledges of faith, which are truths, by which he advances towards conjunction. These truths the Lord meets with good, that is, with charity, which he so adapts as to enter into the knowledges of faith, that is, into its truths. For all truths are vessels receptive of good, wherefore, in proportion as the truths are more genuine, and more numerous, good is rendered more capable of taking them as vessels, and of reducing them to order, and finally of manifesting itself; till at length the truths no longer appear, only so far as good is translucent through them. This truth becomes celestial-spiritual. As the Lord is present only in good, which is of charity alone, therefore man is then conjoined with the Lord, and is gifted by good, that is, by charity, with conscience; by virtue of which he afterwards thinks what is true, and does what is right; which, however, is according to the principles of truth and rectitude into which the good or charity is insinuated, and to which it is adapted.

2064. Verse 16. *And I will bless her, and will give thee a son also of her: and I will bless him, and he shall become nations.**

* In the translation of the whole chapter above, this clause is given, "Yea, I will bless *her*, and *she* shall become nations." The author's Latin is, "Et benedicam illi, et erit in gentes." where, as the *illi* may be either masculine or feminine, it is impossible to tell whether it refers as its antecedent to Sarah or to her son; and the *erit* supposes for its nominative case a pronoun of the same gender as the *illi*. To determine the point, recourse was had to the original Hebrew; and here there is no ambiguity, the word translated "Et benedicam illi" being זָבַחְתִּיהָ (and or yea, I will bless her), and the word translated "et erit" being וְקָרְתָהּ (and she shall be or become), the first having the feminine affix, and the second the feminine termination. But the manner in which the author explains the passage in n. 2067 and 2069 below, shews that he understood it to relate, not to Sarah, but to her son Isaac. The discrepancy may be accounted for in two ways. Either the author, after first translating the whole chapter into Latin, when he came to explain this part did not again refer to the Hebrew, and taking, as might most naturally be done, the *illi* to be masculine, adapted the exposition accordingly; or he regarded the feminine affix and termination, in the original, to be errors of some transcriber, considering the spiritual sense to require the passage to be understood of Isaac. The reader must adopt whichever supposition appears to him most probable. It is but right, however, to add, that there is not any various reading of the original text to give external probability to the supposition of a slip of a transcriber; and as both the first and last clauses of the verse, even according to our author's translation, relate to Sarah, it seems most natural to conclude that the middle clause likewise is spoken of her. Yet the explanation given by our author also appears beautifully to cohere with the whole context. To suit that explanation, the translation is here given as he evidently understood it.—*Editt.*

kings of people shall be of her. "I will bless her," signifies the multiplication of truth: "and I will give thee a son also of her," signifies the rational principle: "and I will bless him," signifies the multiplication thereof: "and he shall become nations," signifies principles of goodness thence derived: "kings of people shall be of her," signifies truths derived from principles of truth and goodness in conjunction, which are kings of people.

2065. "I will bless her."—That hereby is signified the multiplication of truth, appears from the signification of blessing, as denoting to be enriched with all goodness and truth; concerning which see n. 981, 1096, 1420, 1422. As it is here said of Sarah, it signifies the enriching or multiplication of truth. For by Sarah, as has been shewn, is represented and signified truth originating in good, which is intellectual truth; which truth and its multiplication is what is here treated of: what intellectual truth is, may be seen above, n. 1904.

2066. "And I will give thee a son also of her."—That hereby is signified the rational principle, appears from the signification of a son, as denoting truth, concerning which see n. 489, 491, 533, 1147; and as every rational principle has its beginning from truth, by a son is here signified the rational principle. The Lord's first rational principle is represented and signified by Ishmael, born of Hagar the hand-maid, concerning whom see the preceding chapter: the second rational principle, here treated of, is represented and signified by Isaac, who was to be born of Sarah. The former, viz., what was represented by Ishmael, was the rational principle which was afterwards expelled the house; but the latter rational principle, which is represented by Isaac, is that which continues in the house, as being Divine. More, however, will be said of this rational principle, by the divine mercy of the Lord, in the following chapter, where Isaac is treated of.

2067. "And I will bless him."—That hereby is signified the multiplication thereof, viz., of the rational principle understood by a son, appears from the signification of blessing, as denoting to be enriched with all goodness and truth; concerning which see just above.

2068. "And he shall become nations."—That hereby are signified principles of goodness thence derived, appears from the signification of nations, as denoting principles of goodness; concerning which see n. 1259, 1260, 1416, 1849.

2069. "Kings of people shall be of her."—That hereby are signified truths derived from principles of truth and goodness in conjunction, appears from the signification of kings, as denoting, in general, all truths, concerning which see above, n. 2015; and from the signification of people, as also denoting truths, in general, all things spiritual; for kings are mentioned in relation to people, and not so much to nations, unless when

nations signify evils ; concerning which see n. 1259, 1260. In the prophetic parts of the Word there is frequent mention of kings and of people ; by whom, however, kings and people are never meant : for the very Word itself, which is the internal sense, does not at all treat of kings and people, but of things celestial and spiritual appertaining to the Lord's kingdom, consequently, of things relating to goodness and truth : the literal sense only supplies objects, serving, as human expressions, to convey the sense thence resulting. As the subject here treated of is the descent of kings of people from Sarah, and by Sarah is signified the Divine Truth which appertained to the Lord, it is manifest that by kings of people are signified truths derived from principles of truth and goodness in conjunction, which are all the truths of the internal church, or the interior truths of faith. These truths, as coming from the Lord, are called kings throughout the Word ; and also kings' sons, as was shewn above, n. 2015. Every one may see, that some internal divine arcanum lies hid in these words, where it is said, that kings of people should be of her : for in this verse Isaac is treated of, and it is said of him, "I will bless him, and he shall become nations,"* but of Sarah, that "kings of people should be of her : " nearly the same phrase was used concerning Abraham, verse 6, where it is said, that kings should come out of him, but not kings of people, as it is said of Sarah. The arcanum, which here lies concealed, is of too deep a nature to be unfolded and described in few words. From the representation and signification of Abraham, as denoting Divine Good, and from the representation and signification of Sarah, as denoting Divine Truth, what it is may in some degree appear, viz., that from the Divine Good of the Lord, understood by Abraham, all celestial truth should come forth and exist ; and from the Divine Truth of the Lord, understood by Sarah, should come forth and exist all spiritual truth. Celestial truth is what exists with the celestial angels, and spiritual truth is what exists with the spiritual angels ; or, what is the same thing, celestial truth is that which existed with the members of the most ancient church, or that before the flood, which was a celestial church ; whereas spiritual truth was that which existed with the members of the ancient church, or that after the flood, which was a spiritual church. For the angels, as well as the men of the church, are distinguished into celestial and spiritual ; the former being distinguished from the latter by their love to the Lord, and the latter from the former by their love towards their neighbor. But concerning celestial truth, and concerning spiritual truth, it is not possible to say more, before the distinction be known between what is celestial and what is spiritual, or, which is the same

* See note at n. 2064 above, p. 460.

thing, between the celestial church and the spiritual church, concerning which see what was said in the First Part of this work, n. 202, 337, 1577 ; also, what was the nature and quality of the most ancient church, and what of the ancient, n. 597, 607, 640, 765, 1114—1125 ; and frequently in other places ; and that to have love to the Lord is to be celestial, and to have neighborly love is to be spiritual, n. 2023. Hence then the arcanum is manifest, that by the kings who were to come out of Abraham (verse 6), are signified celestial truths, which flow-in from the Divine Good of the Lord ; and that by kings of people, who were to be of Sarah, spoken of in this verse, are signified spiritual truths, which flow-in from the Divine Truth of the Lord. For the influx of the Lord's Divine Good can only have place with the celestial man, because it flows into his will part, as with the most ancient church : whereas the influx of the Lord's Divine Truth has place with the spiritual man, because it flows only into his intellectual part, which, in the spiritual man, is separated from his will part, n. 2053 at the end ; or, which is the same thing, the influx of celestial good has place with the celestial man, and that of spiritual good with the spiritual man : wherefore the Lord appears to the celestial angels as a sun, but to the spiritual as a moon, n. 1529, 1539.

2070. Verse 17. *And Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born to a son of a hundred years, and shall Sarah, a daughter of ninety years, bear?* "Abraham fell upon his face," signifies adoration : "and laughed," signifies the affection of truth : "and said in his heart," signifies that he so thought : "Shall [a child] be born to a son of a hundred years," signifies that then the rational principle of the Lord's Human Essence would be united to the Divine : "and shall Sarah, a daughter of ninety years, bear?" signifies that truth conjoined with good would effect this.

2071. "Abraham fell on his face."—That hereby is signified adoration, appears from the signification of falling on the face, as denoting to adore, concerning which see above, n. 1999.

2072. "And laughed."—That hereby is signified the affection of truth, may appear from the origin and essence of laughter. Its origin is no other than the affection of truth or the affection of falsity, which gives birth to hilarity and joy, which expand themselves in the face by laughter : hence it appears that the essence of laughter is no other than this. Laughter, indeed, is something external, which belongs to the body, as being displayed in the countenance ; but, in the Word, things interior are expressed and signified by things exterior ; as all the interior affections of the mind are expressed by the face, interior hearing and obedience by the ear, internal sight, or understanding, by the eye, power and strength by the hand and arm, &c. : in the same manner, the affection of truth by laughter. In the rational

principle of man is truth, which is its chief attribute: there is also in it the affection of good, but this is within the affection of truth, being as its soul. The affection of good that is in the rational principle does not put itself forth by laughter, but by a certain joy, and thence by a delight of pleasure, which is not visible, for in laughter there also is generally something which is not altogether good. The reason that truth in man's rational principle is the chief thing is, because that principle is formed by the knowledges of truth: for it is impossible for any one to become rational except by such knowledges: and knowledges of good are equally truths as the knowledges of truths. That laughter here signifies the affection of truth, may appear from the circumstance of mention being here made of Abraham's laughing, and the same of Sarah, both before and after the birth of Isaac; and also from Isaac's being named from laughter, for the word "Isaac" has that signification. That Abraham *laughed* when he heard about Isaac, appears from this verse, for it is said that Abraham *laughed* when he heard of having a son by Sarah. That Sarah also laughed before Isaac was born, when she was told by Jehovah that she should bear a son, appears from these words: "Sarah heard it at the door of the tent:—therefore Sarah *laughed within herself*, saying, After that I am old shall I have pleasure, my lord being old also? And Jehovah said to Abraham, Wherefore did Sarah *laugh*, saying, Shall I of a surety bear a child which am old?—Sarah denied, saying, *I did not laugh*; for she was afraid. And he said, *Nay, but thou didst laugh,*" (Gen. xviii. 12, 13, 15.) Afterwards, also, when Isaac was born, it is said, "Abraham called the name of his son,—*Isaac*, (laughter.)—And Sarah said, *God hath made me to laugh*, so that all that hear *will laugh with me,*" (Gen. xxi. 3, 6.) These circumstances would never have been mentioned, unless such things had been implied by laughing, and by the name of Isaac, which signifies laughter.

2073. "And said in his heart."—That these words signify that he so thought, appears without explication.

2074. "Shall [a child] be born to a son of a hundred years."—That hereby is signified that then the rational principle of the Lord's Human Essence would be united to the Divine, appears from the signification of a hundred; concerning which see above, n. 1988.

2075. "Shall Sarah, a daughter of ninety years, bear?"—That hereby is signified that truth conjoined with good would effect this, appears from the representation and signification of Sarah, as denoting truth conjoined with good, or truth Divine; and from the signification of the number ninety, or what is the same thing, of nine. It cannot but be matter of surprise to every one, that the number of a hundred years, which Abraham had attained, should signify that the rational principle of the

Lord's Human Essence would be united to the Divine: and that the number of ninety years, which was the age of Sarah, should signify that truth conjoined with good would effect this. As, however, there is nothing in the Word of the Lord but what is heavenly and divine, this must also be true of the very numbers contained in it; that all numbers throughout the Word signify things, as well as all names, was shewn in the First Part of this work, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988. That the number nine signifies conjunction, and much more the number ninety, as being composed of nine multiplied by ten, (for ten signifies remains, by which there is conjunction, as appears from what was said above, n. 1988,) may appear also from the following representatives and significatives. It was commanded, that in *the tenth day of the seventh month* there should be a day of atonement, and that this should be a sabbath of a sabbath; and in *the ninth of the seventh month* at even, from even unto even, they should celebrate the sabbath, (Levit. xxiii. 27, 32.) In the internal sense these words signify conjunction by remains, *nine* denoting conjunction, and *ten* remains. That a divine arcanum is involved in these numbers, appears evidently from the months and days of the year, which were to be accounted holy; as from every seventh day, which was to be a sabbath; from the seventh month, as in this passage, which was to be a sabbath of a sabbath; from the seventh year: and again from the seven times seventh year, when the jubilee should commence. The case is similar in regard to the other numbers mentioned in the Word; as the number three, which signifies nearly the same as seven; the number twelve, which denotes all things belonging to faith; and the number ten, which signifies the same as tenths, or tithes, that is, remains, n. 576.. And so with the others. Thus here in Leviticus: unless the number ten and the number nine involve arcana, it would never have been commanded, that this sabbath of a sabbath should be on the tenth day of the seventh month, and on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind appears. It is the same when it is related of Jerusalem, that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that it was broken up in the eleventh year, on the ninth day of the month, concerning which it is thus written in the second book of Kings: "It came to pass in *the ninth year* of his reign, in *the tenth month*, on *the tenth day of the month*, that Nebuchadnezzar king of Babylon came against Jerusalem: and the city was besieged unto *the eleventh year* of king Zedekiah: and on *the ninth of the month* the famine prevailed in the city, and there was no bread for the people of the land: and the city was broken up,' (xxv. 1—4:) by the ninth year and the tenth month, and by

the eleventh year and the ninth of the month, when the famine prevailed in the city, and there was no bread for the people of the land, in the internal sense is signified that there was no longer any conjunction by the things belonging to faith and charity : a famine in the city, and no bread for the people of the land, signifies that there was nothing of faith and charity remaining : this is the internal sense of these words, which does not at all appear in the letter. In similar cases the internal sense still less appears from the historical parts of the Word than from the prophetic, because the historical facts engage the attention to such a degree, that it is scarcely believed that any thing of a deeper nature lies concealed with them ; when, nevertheless, all the facts are representative, and the words in which they are related are every where significative. This may appear incredible, but still it is true ; see n. 1769—1772.

2076. Verse 18. *And Abraham said unto God, O that Ishmael might live before thee !* “Abraham said unto God,” signifies the Lord’s perception derived from love : “O that Ishmael might live before thee !” signifies that others might not perish who are rational from a principle of truth.

2077. “Abraham said unto God.”—That hereby is signified the Lord’s perception derived from love, appears from the signification of saying to God, as denoting to perceive, concerning which, see above in several places : that Abraham here signifies the Lord in such a state, and in such an age, was said above, n. 1989. That the Lord said this from a principle of love, is evident, for the affection of love shines forth from the very words, where it is said, “O that Ishmael might live before thee !” The affection or love of the Lord was Divine, being exercised towards the whole human race, which by the union of his Human Essence with the Divine, he was desirous of perfectly conjoining with himself, and of saving eternally ; concerning which love, see n. 1735 : and that the Lord, by virtue of this love, continually fought against the hells, n. 1690, 1789, 1812 ; and that in the union of his Humanity with the Divinity, he regarded nothing but the conjunction of the Divinity with the human race, n. 2034. The nature and quality of the Lord’s love transcends all human understanding, and is more especially incredible to those who do not know what the celestial love is in which the angels are principled. Those angels, for the sake of saving a soul from hell, make no account of death, yea, if it was in their power, they would endure hell for such a soul : hence it is their inmost joy to translate into heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves, but that the whole of it, to the minutest particular, is from the Lord alone : nay, they are indignant if any one thinks otherwise.

2078. “O that Ishmael might live before thee.—That these

words signify that others might not perish who are rational from a principle of truth, appears from the representation and consequent signification of Ishmael, as denoting the rational principle ; concerning which see the foregoing chapter, where Ishmael is treated of. There are two kinds of men within the church, viz., the spiritual and the celestial. The former, viz., the spiritual, become rational by virtue of truth ; but the latter, or the celestial, by virtue of good : what is the distinction between the spiritual and the celestial, may be seen above, n. 2069 ; and frequently in the First Part of this work : the former, viz., the spiritual, who become rational by truth, are here understood by Ishmael ; for rational truth is Ishmael, in his genuine meaning ; as was shewn above, n. 1893, 1949, 1950, 1951. This rational truth, when it is adopted and desired by good, as in the present case by the Lord understood by Abraham, signifies the spiritual principle, consequently the spiritual man ; or, which is the same thing, the spiritual church, the salvation of which the Lord desired out of his Divine Love ; concerning which love see above, n. 2077. This desire is expressed by these words, "*O that Ishmael might live before thee !*"

2079. Verse 19. *And God said, Sarah thy wife shall indeed bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him.* "God said," signifies a reply perceived : "Sarah thy wife," signifies Divine Truth conjoined with good : "shall indeed bear thee a son," signifies that from thence would come the rational principle : "and thou shalt call his name Isaac," signifies the Divine Rational principle : "and I will establish my covenant with him," signifies union : "for an everlasting covenant," signifies eternal union : "and with his seed after him," signifies those who should have faith in the Lord.

2080. "God said."—That hereby is signified a reply perceived, appears from the signification of saying, as denoting to perceive, concerning which see above, n. 2077 ; and as in the foregoing verse Abraham said, by which was signified perception ; and here God said, or replied ; it follows, that it signifies a reply perceived, or a reply of perception. In every perception whatsoever there is both a proposition and a reply. The perception of each is here expressed, in the historical sense, by Abraham's saying to God, and by God's saying to Abraham. That God's saying denotes to perceive, may be seen, n. 1791, 1815, 1819, 1822, 1898, 1919 ; and above in this chapter throughout.

2081. "Sarah thy wife."—That hereby is signified Divine Truth conjoined with good, appears from the representation and consequent signification of Sarah, as denoting Divine Truth conjoined with good, concerning which see above, n. 2063.

2082. "Shall indeed bear thee a son."—That hereby is sig-

nified, that from thence should come the rational principle, appears from the signification of a son, as denoting truth,—in the present case, truth rational, concerning which see also above. n. 2066.

2083. “And thou shalt call his name Isaac.”—That hereby is signified the Divine Rational Principle, appears from the representation of Isaac, and also from the signification of his name in the internal sense. First, with respect to the representation of Isaac. Abraham, as has been shewn above, represents the Lord’s internal man, but Isaac the rational man, and Jacob the natural. The Lord’s internal man was Jehovah himself: the rational man, as being conceived from an influx of the internal man into the affection of sciences belonging to the external, n. 1896, 1902, 1910, was from the Divinity thus conjoined with Humanity. Hence the first rational principle, represented by Ishmael, was human; but it was made Divine by the Lord, and thus is represented by Isaac. Secondly, with respect to the signification of his name. Isaac was so named from laughter; and as laughter, in the internal sense, signifies the affection of truth, which belongs to the rational principle, as was shewn above. n. 2072, it here signifies the Divine Rational Principle. The Lord made Divine all that was human appertaining to him by his own proper power; thus he not only made the rational principle Divine, but also the interior and exterior sensual principle, and, consequently, the very body itself: thus he united the Humanity with the Divinity. That not only the rational principle, but also the sensual, and, consequently, the whole body, was made Divine, and Jehovah, has been shewn above: it may appear to every one from this consideration, that the Lord alone rose from the dead as to his body, and that he sits at the right hand of Divine Power, both as to all his Divinity and all his Humanity: to sit at the right hand of Divine Power, signifies to have all power in heaven and in earth.

2084. “And I will establish my covenant with him for an everlasting covenant.”—That hereby is signified union, and, in fact, eternal union, appears from the signification of a covenant, as denoting conjunction, and when spoken of the Lord, as denoting the union of his Divine Essence with his Human, and of his Human Essence with his Divine. That a covenant has such signification, was shewn above, n. 665, 666, 1023, 1038, 1864, and throughout in this chapter.

2085. “And with his seed after him.”—That hereby are signified those who should have faith in the Lord, appears from the signification of seed, as denoting faith, concerning which see above, n. 1025, 1447, 1610, 2034. By seed are here signified those who have faith grounded in love, that is, in love to the Lord, consequently, the celestial, or the members of the celestial church: for the subject here treated of is seed descend-

ing from Isaac. But they who have faith grounded in charity, that is, in charity towards their neighbor, consequently, the spiritual, or they who are of the spiritual church, are signified by Ishmael; and these are treated of in the subsequent verse. What is the distinction between the celestial and the spiritual, may be seen above, n. 2069, 2078; also what is the distinction between having love to the Lord, and having charity towards our neighbor, n. 2023.

2086. Verse 20. *And as for Ishmael, I have heard thee. Behold, I will bless him, and will make him fruitful, and will multiply him most exceedingly: twelve princes shall he beget; and I will make him become a great nation.* “As for Ishmael, I have heard thee,” signifies those who are rational from a principle of truth, and that they are to be saved: “Behold, I will bless him,” signifies that they shall be imbued and endowed: “and will make him fruitful,” signifies with the good things of faith: “and I will multiply him,” signifies with truths thence derived: “most exceedingly,” signifies immensely: “twelve princes shall he beget,” signifies the primary precepts of the faith which is grounded in charity: “and I will make him become a great nation,” signifies the enjoyment of good things, and the increase of them.

2087. “As for Ishmael, I have heard thee.”—That these words signify those who are rational from a principle of truth, and that they are to be saved, appears from the representation of Ishmael in this place, as denoting those who are rational from a principle of truth, or those who are spiritual, concerning which see above, n. 2078; and that they are to be saved, appears from the signification of “I have heard thee,” as may appear without explication.

2088. “Behold, I will bless him, and will make him fruitful, and will multiply him most exceedingly.”—That these words signify that they shall be imbued and endowed with the good things of faith, and the truths thence derived, to an immense degree, appears from the signification of being blessed, of being made fruitful, and of being multiplied. To be blessed signifies to be endowed with all good things, as was shewn in the First Part of this work, see n. 981, 1096, 1420, 1422: to be made fruitful, signifies the good things of faith with which they should be endowed; and to be multiplied, signifies the truths thence derived; as was also shewn in the First Part, n. 43, 55, 913, 983. It would be tedious here to explain again who are celestial, and who are spiritual, as they are described above; see n. 81, 597, 607, 765, 2069, 2078, and in several other places: in general, the celestial are those who have love to the Lord, and the spiritual those who have charity towards their neighbor; see above, n. 2023. The celestial are those who are in the affection of good originating in good, but the spiritual those

who are in the affection of good originating in truth. From the beginning all were celestial, because they were in love to the Lord, whence they received perception, by virtue of which they perceived what was good, not from truth, but from the affection of good. But afterwards, when such love to the Lord no longer prevailed, spiritual men succeeded; and men were called spiritual, who were principled in love towards their neighbor, or in charity. But neighborly love, or charity, was implanted by truth; and thus they received conscience, according to which they acted, not from the affection of good, but from the affection of truth. Charity, with such, appears like the affection of good: it is, however, the affection of truth; and by reason of such appearance, charity is also called good: it is, however, the good of their faith. These are they who are meant by the Lord in John: "I am the door: by me if any one enter in, he shall be saved, and shall go in and out, and find pasture.—I am the good shepherd, and know my sheep, and am known of mine.—*And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd,*" (x. 9, 14, 16.)

2089. "Twelve princes shall he beget."—That hereby are signified the primary precepts which belong to charity, appears from the signification of twelve, as denoting all things of faith; and from the signification of princes, as denoting things primary. Kings and princes are spoken of throughout the Word, but in the internal sense they by no means signify a king or prince, but those things which are primary in regard to the subject in relation to which they are mentioned; that kings signify truths in one complex, was shewn above, n. 2015; that princes signify the primary things of truths which are precepts, may be seen n. 1482. Hence the angels, specifically the spiritual angels, are called principalities, because they are in truths. The term "princes" is applied to them by reason of truths which have their ground in charity, for the spiritual, as was said above, n. 1482, by means of apparent truths esteemed by them as truths, receive charity from the Lord, and by charity conscience. That twelve signifies all things appertaining to faith has been heretofore unknown to the world; nevertheless, this is the constant signification of twelve, wheresoever that number occurs, whether in the historical or prophetic parts of the Word. Nothing else is signified by the twelve sons of Jacob, and hence by the twelve tribes, which took their names from them; in the like manner by the twelve disciples of the Lord, each of whom respectively represented some essential and primary principle of faith. What was particularly represented by each son of Jacob, and hence by each tribe of Israel, will be shewn, by the divine mercy of the Lord, when we come to treat of the sons of Jacob, Gen. **xxix.** and **xxx.**

2090. "And I will make him become a great nation."—That hereby is signified the enjoyment of good things, and the increase of them, appears from the signification of nations, as denoting good things, concerning which see above, n. 1159, 1258, 1259, 1260, 1416, 1849; wherefore, in the present case, to make him become a great nation, signifies both the enjoyment and the increase of good things.

2091. Verse 21. *But my covenant will I establish with Isaac, whom Sarah shall bear to thee, at this set time in the next year.* "My covenant will I establish with Isaac," signifies union with the Divine Rational principle: "whom Sarah shall bear to thee," signifies Divine Truth conjoined with good, from which it will exist: "at this set time in the next year," signifies the state of union when this was the case.

2092. "My covenant will I establish with Isaac."—That hereby is signified union with the Divine Rational Principle, appears from the signification of a covenant, as denoting union, concerning which see above; and from the representation of Isaac, as denoting the Divine Rational Principle; concerning which see above, n. 2083.

2093. "Whom Sarah shall bear to thee."—That hereby is signified Divine Truth conjoined with Divine Good, from which it will exist, appears from the representation of Sarah, as denoting Divine Truth, concerning which see above, n. 2063, 2081; and from the representation of Abraham, as denoting Divine Good, concerning which see above, n. 2063, and in other places. How the Lord's first rational principle was conceived and born, was shewn in the foregoing chapter, when treating of Ishmael, by whom that rational principle was represented. The subject now treated of, in this verse, and in the following chapter, is that rational principle which was made Divine by the Lord, which was done by a conjunction, like that of marriage, of Divine Good with Divine Truths. The first rational principle cannot be otherwise conceived, than by an influx of the internal man into the affection of sciences belonging to the external, nor be otherwise born than of the affection of sciences, which was represented by Hagar the handmaid of Sarai, as was shewn in the foregoing chapter, n. 1896, 1902, 1910; and in other places there; but the second, or Divine Rational Principle, is not so conceived and born, but by a conjunction of the truth of the internal man with the good of the same, and an influx thence. With the Lord, this was effected by his own proper power from the Divinity itself, that is, from Jehovah. His internal man, as has been repeatedly stated above, was Jehovah; and the good itself, represented by Abraham, was that of the internal man; and so was the truth itself, represented by Sarah: thus each was Divine. Hence then the Lord's Divine Rational Principle was conceived and born; it being effected, indeed, by an influx of good into

truth, thus by truth ; for truth is the chief constituent of the rational principle, as was stated above, n. 2072. It is therefore here said, *Whom Sarah shall bear to thee* ; which signifies Divine Truth conjoined with good, from which it was to exist ; and above, at verse 17, that *Sarah was a daughter of ninety years*, signifying, that truth conjoined with good should effect this. The like, but not in equal perfection, takes place with every man, as being created to be a likeness and image of God : for the first rational principle of man is also conceived and born by an influx of his internal man into the life of the affection of sciences of his external ; but his second rational principle from an influx of goodness and truth from the Lord, through his internal man. This second rational principle he receives from the Lord when he is regenerated, for he is then made sensible in his rational principle of what the good and truth of faith are. The internal man, with every one, is above his rational principle, and is the habitation of the Lord, concerning which see n. 1889, 1940.

2094. The subject treated of in the preceding chapter, and thus far in this, is the conception and nativity of the rational principle with the Lord ; how it was made Divine is also treated of in what follows. But some may suppose, that to know these things is of little importance to those who have faith, and that it is enough to know, that the Lord's Human Essence was made Divine, and that the Lord is God as to both. The case, however, is this : Those who believe this in simplicity have no need to know how it was effected, for to know how it was effected only has for its end, that they may believe it to be so. There are many at this day who believe nothing unless they are rationally convinced that it is so ; as may appear from the circumstance, that few believe in the Lord, although they confess him with their lips, because it is agreeable to the doctrine of faith ; but still they say within themselves, and amongst themselves, that if they knew how it could be so, they would believe. The reason that they thus speak, and yet do not believe, is, because the Lord was born as another man, and was in external form as another man. Such persons can never receive any faith unless they first comprehend, in some measure, how it may be so : for the use of such therefore these things are made manifest. But those who believe the Word in simplicity, have no need to know all these things, because they are in the end, which the former cannot attain except by the knowledge of such things. Moreover, these are the things which are contained in the internal sense of the Word, and the internal sense is the Word of the Lord in the heavens, and they who are in the heavens, by their perception, understand it thus. When man is in the truth, that is, in the internal sense, he may then make one, as to thought, with the inhabitants of heaven, although man is re-

spectively in a most general and obscure idea. The celestial in heaven, who are in faith itself, regard the above things, from a principle of good, as being so; but the spiritual regard them from a principle of truth; and these are confirmed and perfected by such things as are contained in the internal sense; which is done by thousands of interior reasons, which cannot perceptibly flow into the ideas of man.

2095. "At this set time in the next year."—That hereby is signified the state of union when this was the case, appears from what has been already said concerning Abraham's age, as being a son of a hundred years, and concerning Sarah's age, as being a daughter of ninety years, when Isaac was born: by which is signified, that then the rational principle of the Lord's Human Essence would be united to his Divine, and that truth conjoined with good would effect this, concerning which see above, n. 1988, 2074, 2075. Hence then the next year signifies the state of union.

2096. Verse 22. *And he left off speaking with him: and God went up from Abraham.* "He left off speaking with him," signifies the end of this perception: "and God went up from Abraham," signifies the Lord's entrance into his former state.

2097. "He left off speaking with him."—That hereby is signified the end of this perception, appears from the signification of speaking and saying, as denoting to perceive, concerning which see frequently above: wherefore to leave off speaking is to be no longer in such perception.

2098. "And God went up from Abraham."—That hereby is signified the Lord's entrance into his former state, appears from what was said in the last paragraph, and thus without explication. That the Lord was in two states during his life in the world, one of humiliation, and the other of glorification, has been shewn above, n. 1603, 2033; and in consequence of this, he had two states of perception. He was in a state of glorification, that is, of the union of the Humanity with the Divinity, when he perceived the things which are thus far contained in the internal sense of this chapter; and that he was no longer in such perception, is expressed by its being said, that "he left off speaking with him: and God went up from Abraham."

2099. Verse 23. *And Abram took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self-same day; as God had said unto him.* "Abraham took Ishmael his son," signifies those who are truly rational: "and all that were born in his house, all that were bought with his silver, and every male among the men of Abraham's house," signifies here, as above, those within the church, with whom the truths of faith are conjoined with its goods: "and circumcised the flesh of their fore-

skin," signifies their purification and righteousness from the Lord : "in the self-same day," signifies the state which has been spoken of : "as God had said unto him," signifies according to perception.

2100. "Abraham took Ishmael his son."—That hereby are signified those who are truly rational, appears from the signification of Ishmael, as denoting those who are rational from a principle of truth, that is, who are spiritual, concerning which, see above, n. 2078, 2087, 2088.

2101. "All that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house."—That hereby are signified those within the church, with whom the truths of faith are conjoined with its goods, appears from the signification of those born in the house, as denoting the celestial, and from the signification of those bought with silver, as denoting the spiritual ; and that they are those within the church, concerning whom, see above, n. 2048, 2051, 2052 ; and also from the signification of a male, as denoting those who are principled in the truth of faith, concerning which, see also above, n. 2046. Whence it is evident, that they are those within the church with whom the truths of faith are conjoined with its goods.

2102. "And circumcised the flesh of their foreskin."—That hereby is signified their purification and righteousness from the Lord, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, concerning which, see above, n. 2039 ; and also from the signification of the flesh of the foreskin, as denoting the removal of those loves, concerning which, see above, n. 2041, 2053, 2057 ; where it was likewise shewn, that those loves alone oppose the influx and operation of good and truth from the Lord, and of consequence, the application of the Lord's righteousness to man. The subject treated of in this chapter throughout, is the union of the Lord's Divine Essence with his Human, and the conjunction of the Lord with man by his Human Essence made Divine ; and also concerning circumcision, that is, purification from the defilements appertaining to man. These subjects cohere in one series, and one follows as a consequence from the other. For the union of the Divine Essence with the Human in the Lord was effected, to the end that the Divinity might be conjoined to man ; but the conjunction of the Divinity with man cannot have place, unless man be purified from those defiling loves : as soon however as he is thus purified, the Divine Humanity of the Lord flows-in, and thus conjoins man to itself. Hence appears what is the nature and quality of the Word, viz., that it is connected in a regular and beautiful series, when it is understood according to its signification in the internal sense.

2103. "In the self-same day."—That hereby is signified the

state which has been spoken of, appears from the signification of day, as denoting state in the internal sense, concerning which see above, n. 23, 487, 488, 493, 893.

2104. "As God had said unto him.—That hereby is signified, according to perception, appears from the signification of God's saying and speaking, as denoting to perceive, concerning which, see n. 1791, 1815, 1819, 1822. 1898, 1919, 2097.

2105. Verse 24, 25, 26. *And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin. In the self-same day was Abraham circumcised, and Ishmael his son.* "Abraham was a son of ninety and nine years," signifies the state and time before the union of the Lord's Divine Essence with his human: "when he was circumcised in the flesh of his foreskin," signifies when he utterly expelled the evils of the external man: "and Ishmael his son," signifies those who are made rational by the truths of faith from the Lord: "was a son of thirteen years," signifies holy remains: "when he was circumcised in the flesh of his foreskin," signifies, as before, purification: "in the self-same day," signifies that it was at that time: "was Abraham circumcised, and Ishmael his son," signifies that when the Lord joined the Human Essence to his Divine, he also conjoined to himself, and saved, those others who are rendered rational from a principle of truth.

2106. "Abraham was a son of ninety and nine years."—That these words signify the state and time before the union of the Lord's Divine Essence with his Human appears from the signification of ninety-nine years, as denoting the time before the Lord fully conjoined the internal man with the rational, concerning which, see above, n. 1988. The Lord's internal man, as repeatedly stated above, was Jehovah himself, that is, the Divinity Itself, which, when united to the Humanity, is united to the rational principle: for the Humanity begins in the inmost of the rational principle, and thence extends itself to man's external.

2107. "When he was circumcised in the flesh of his foreskin."—That hereby is signified when he utterly expelled the evils of the external man, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, or, which is the same thing, from evils, for all evils are thence, concerning which, see above, n. 2029, 2041, 2043, 2047: and the Lord, by his own proper power, expelled evils, and thereby made his Human Essence Divine, as was abundantly proved in the First Part of this work, and also above, n. 2025.

2108. "And Ishmael his son."—That hereby are signified those who become rational by the truths of faith, appears from

the signification of Ishmael in this place, as denoting those who become rational by truth, that is, who become spiritual, concerning which, see above, n. 2078, 2087, 2088.

2109. "Was a son of thirteen years."—That these words signify holy remains, may appear from the signification of ten, as denoting remains, concerning which, see above, n. 576, 1988; and from the signification of three, as denoting what is holy; concerning which, see n. 720, 901. Hence the number thirteen, as being composed of ten and three, signifies holy remains; that numbers in the Word signify things, may be seen, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What is meant by remains with man, was shewn, n. 468, 530, 561, 660, 1050, 1906.

2110. "When he was circumcised in the flesh of his foreskin."—That hereby is signified purification, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, concerning which, see n. 2039; and from the signification of the flesh of the foreskin, as denoting the removal of those loves; concerning which, see n. 2041, 2053, 2057.

2111. "In the self-same day."—That hereby is signified, at that time, appears from the signification of day as denoting time and state; concerning which, see also above, n. 23, 487, 488, 493, 893.

2112. "Was Abraham circumcised, and Ishmael his son."—That hereby is signified, that when the Lord conjoined his Human Essence to his Divine, he also conjoined to himself, and saved, those others who become rational from a principle of truth, appears from the representation of Abraham in this chapter, as denoting the Lord in that state and in that age, concerning which, see above, n. 1989; and from the representation of Ishmael in this place, as denoting those who become rational from a principle of truth, concerning which, see above, n. 2078, 2087, 2088; and also from the signification of being circumcised, as denoting to be purified, concerning which, see above, n. 2039; and, when predicated of the Lord, to be glorified, consequently, to put off what was human, and to put on what is Divine. That to be glorified means to put on what is Divine, may be seen above, n. 2033; and that he then conjoined to himself those also, who become rational, that is, spiritual, from a principle of truth, may be seen above, n. 2034, 2078, 2088.

2113. Verse 27. *And all the men of his house, he that was born in the house, and he that was bought with silver of a son that was a stranger, were circumcised with him.* "All the men of his house, he that was born in the house, and he that was bought with silver," signifies, all who are within the church; "of a son that was a stranger," signifies, all who are rational

out of the church : “ were circumcised with him,” signifies, that they were justified by the Lord.

2114. “ All the men of his house ; he that was born in the house, and he that was bought with silver.”—That hereby are signified all who are within the church, appears from the signification of those born in the house, as denoting the celestial ; and from the signification of those bought with silver, as denoting the spiritual ; concerning which, see above, n. 2048, 2051, 2052. It has also been shown, that they are those who are within the church ; for all who are within the church, that is, all who constitute the church, are either celestial or spiritual ; who are the celestial, and who the spiritual, may be seen above, n. 2088. In this last verse of this chapter is contained a summary of all that has been stated above, viz., that they who are purified from self-love and the love of the world, whether they be within or without the church, are justified by the Lord. Both classes are called the men of the house ; for the house, in the internal sense, signifies the kingdom of the Lord ; see n. 2048.

2115. “ Of a son that was a stranger.”—That hereby are signified all who are rational out of the church, appears from the signification of a son that is a stranger, as denoting those without the church, concerning which, see above, n. 2049, consequently, the Gentiles, who have not the Word, and therefore have no knowledge concerning the Lord. That these are saved, as well as those within the church, if they are rational, that is, if they live together in charity and mutual love, and have received any principle of conscience according to their religious persuasions, was shown in the First Part of this work, n. 593, 932, 1032, 1059, 1327, 1328.

2116. “ Were circumcised with him.”—That hereby is signified that they were justified by the Lord, may appear from the representation and consequent signification of being circumcised, as denoting to be purified ; concerning which, see above, n. 2039. Their being circumcised with him, that is, with Abraham, was also representative, viz., of their being purified and thus justified by the Lord. With respect to justification, it is not to be understood according to the common manner of apprehending, viz., that all evils and sins are wiped away, and altogether blotted out, when the sinner, as he imagines, receives faith, though at the very point of death, howsoever he may have lived in evil and wickedness during the whole course of his life : for I have been fully instructed, that not the smallest evil, which a man has thought and actually done in the life of the body, is wiped away and altogether blotted out, but that all remains, even to the smallest particular. The truth is this. They who have lived in the thought and practice of hatred, revenge, cruelty, and adultery, and thus not in any charity, retain after

death the life which they have thereby contracted, including all things belonging to such life, even to the minutest particulars, which successively return: hence their torments in hell. They who have lived in love to the Lord, and in charity towards their neighbor, likewise retain all the evils of their lives; but in them they are tempered by the good principles which they have received from the Lord, through the life of charity, during their abode in the world; and thus they are elevated into heaven, yea, are withheld from the evils, which they still have with them, so that they do not appear. Such in the other life as doubt concerning this circumstance of their having evils with them, because they do not appear, are again let into them, till they are convinced it is so; and then they are again elevated into heaven. This then is being justified; for thus they acknowledge that their righteousness is not their own, but the Lord's. The common saying, that they are saved who have faith, is true: but by faith nothing else is meant, in the Word, but love to the Lord, and love towards one's neighbor, consequently, a life agreeable to such love. Doctrinals and tenets of faith are not faith, but are only things belonging to faith; for all and each of them are given for the sake of this end, to make man such as they teach him to be. This may appear evident from the Lord's words where he teaches, that the law and all the prophets, that is, the whole doctrine of faith, consists in love to God, and in love towards our neighbor (Matt. xxii. 34—39; Mark xii. 28—35); that there is no other faith, which can properly be called faith, was shown in the First Part of this work, n. 30—38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1608, 1798, 1799, 1834, 1843, 1844; and that heaven itself consists in love to the Lord and mutual love, n. 537, 547, 553, 1112, 2057.

OF THE LAST JUDGMENT.

2117. *FEW* at this day know what is meant, by the last judgment. It is generally supposed that it is to be accompanied with the destruction of the world: and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that exist in the visible world; and that then, for the first time, the dead shall rise again, and shall undergo their judgment; when the wicked are to be cast into hell, and the good to ascend into heaven. These conjectures are grounded in the prophetic parts of the Word, where mention is made of a new heaven and a

new earth, and also of the New Jerusalem; mankind not being aware that the prophetic parts of the Word, in their internal sense, have a totally different signification from what appears in the literal sense; and that by heaven, or the sky, is not meant heaven or the sky, nor by earth the earth, but the church of the Lord in general, and with every individual in particular.

2118. *By the last judgment is meant the last time of the church; and also, the last time of every one's life. To speak of it, first, as denoting the last time of the church. It was the last judgment of the most ancient church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the ancient church, or that after the flood, when almost all who belonged to that church became idolaters, and were dispersed. It was the last judgment of the representative church which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed amongst the nations; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the face of the whole earth. The last judgment of the present church, which is called the Christian church, is what is meant, in the revelation of John, by the new heaven and the new earth.*

2119. *That the last time of the life of every man, when he dies, is to him the last judgment, is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into another life, and undergoes his judgment. This judgment is thus accomplished. As soon as his corporeal organs grow cold, which happens a few days after his decease, he is raised again of the Lord by celestial angels, who at first are attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels; and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who meet a kind reception. But as every one's desires follow him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating these separations till he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he was in his former bodily life, and, in fact, his present life is a continuation of his past. From this life his judgment commences. They who have led a wicked life, in process of time descend into hell: and they who have led a good life, are by degrees elevated by the Lord into heaven. Such is the last judgment of every individual person; of which we have spoken from experience in the First Part of this work.*

2120. *As to what the Lord spoke concerning the last times,*

saying that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise against nation, and kingdom against kingdom, with several other particulars, (Matt. xxiv. 7, 29; Luke xxi. 25;) they all, both in general and in particular, signify the state of the church, in regard to what it would be at the time of its last judgment. By the sea and the waves roaring, nothing else is signified, than that heresies and controversies, in general within the church, and in particular in every individual, would be thus noisy and outrageous: by the sun nothing else is meant than love to the Lord and towards our neighbor; by the moon, faith; and by stars, the knowledges of faith; which in the last times would thus be darkened, would not give light, and would fall from heaven, that is, would vanish away. The like is said by the Lord in Isaiah, (xiii. 10.) Also, by nation rising up against nation, and kingdom against kingdom, nothing else is meant than evils rising against evils, and falsities against falsities, &c. There are reasons, replete with arcana, why the Lord thus spoke in this style. That seas, the sun, the moon, the stars, nations, and kingdoms, have such a signification, I know of a certainty: and it was shown in the First Part of this work.

2121. That the last judgment is at hand,* cannot so plainly appear on earth, and within the church, as in the other life, whither all souls come and flock together. The world of spirits is at this day full of evil geni and evil spirits, chiefly from the Christian world; amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity, of all kinds; and also, treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go, but also with the interior sphere of that world, where those dwell, who, as to their intentions and ends of life, had been inwardly wicked. This sphere, in like manner, is at this day so crowded, that I have wondered that such an abundance of wicked spirits could possibly be collected together. For all are not cast instantly into hell, because it is according to the laws of order, that every one who is of such a character should return into his own life which he had in the body, and should thence be let down into hell by degrees. The Lord casts none down into hell, but every one casts himself thither. Hence those worlds of spirits are thronged with the crowds of such spirits, who tarry there for a time. By these the souls who come from the world are direfully infested: and, moreover, the spirits attendant upon man (for every man is governed by spirits and angels from the Lord) are more excited than heretofore to infuse into man malignant influences,

* The reader will recollect that this was published by our author in the year 1750. According to his later publications, the last judgment actually took place, or the chief operations belonging to it were performed, in the year 1757.

which, in fact, they do to such a degree, that the attendant angels can scarcely avert them, but are compelled to exercise their influence on man more remotely. Hence, in the other life, it may evidently appear, that the last time is at hand.

2122. As to what further concerns souls recently arrived. They who come from the Christian world have scarcely any other thought or purpose, than to become the greatest, and to possess all things, so entirely are they eaten up with self-love and the love of the world; and these loves are altogether opposite to heavenly order, see n. 2057. Many, also, entertain no other than filthy, obscene, and profane thoughts, and discourse among themselves of nothing else: besides which, they make light of, and altogether despise, whatever relates to charity and faith: they even do not acknowledge the Lord, and hate all who do: for, in the other life, thoughts and hearts speak. Moreover, hereditary evils, arising from the wicked life of parents, are become successively more malignant; and these, like fires hid and cherished inwardly, stimulate man to more atrocious profanation than heretofore of all that is right and pious. Such spirits flock in troops at this day into the other life, and crowd the exterior and interior spheres of the world of spirits; as observed above. When evil begins thus to prevail, and the equilibrium to incline on that side, it is thence plainly perceptible that the last time is at hand, and that the equilibrium will soon be restored by the rejection of those who are within the church, and the reception of others who are without.

2123. That the last time is at hand, may also appear, in the other life, from this circumstance, that all the good which flows from the Lord through heaven into the world of spirits, is there instantly turned into evil, obscenity, and profaneness, and that all truth is turned instantly into what is false; thus mutual love is turned into hatred, sincerity into deceit, &c., so that goodness and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits with whom the evil spirits in that world have communication. This has been most clearly discovered to me by much experience, which, were I to adduce it all, would fill many pages. It has often been given me to perceive and hear how the goodness and truth which flow from heaven are turned into evil and falsity, together with the degree and quality of the perversion.

2124. I have been informed, that good in the will-principle, which was enjoyed by the members of the most ancient church, was utterly lost among the antediluvians: but that at this day, with the members of the Christian church, intellectual good is beginning to perish, insomuch that very little of it is left remaining; by reason that they believe nothing but what they comprehend by their senses, and that at this day

men not only reason from the senses, but also extend such reasonings to divine arcana, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness is become so great as scarcely to admit of being dispersed.

2125. The character of the members of the Christian church at this day was visibly exhibited to me by representations. There appeared in a black cloud, some spirits so black, that I was struck with horror: and afterwards there appeared others not so horrible: and it was signified to me that I should see something. There were then seen, at first, some children, who were combed by their mothers so cruelly, that the blood followed the comb: by which was represented that such is the education of infants at this day. There afterwards appeared a tree, accompanied with a perception as if it was the tree of knowledge: and a great viper was seen to climb into it, of such a size as to inspire horror; it appeared to be of the length of the trunk. The tree with the viper vanishing, there appeared a dog. A door was then opened into a chamber, illuminated with a yellowish light like that of a coal fire; and in it were two women: it was perceived that the chamber was a kitchen: but I am not at liberty to relate the scenes which were there transacted. It was told me, that the tree, with the viper which climbed into it, represented the state of the members of the church, as it is at this day; showing how they entertain mortal hatred towards each other instead of love and charity, and how they cover such hatred also with simulated integrity and deceitful arts; and likewise, how they cherish impious thoughts concerning the things appertaining to faith: but the things seen in the kitchen represented those hatreds and impious thoughts, according to what they would become, if suffered to go on.

2126. It was also further represented, how those who are within the church at this day are in opposition to true innocence. There appeared a beautiful and innocent infant; at the sight of whom the external bonds, by which wicked genii and spirits are restrained from committing great enormities, were a little slackened. They then began to treat the infant in the worst manner possible, to tread him under foot, and to express a desire to kill him, one after another manner, and another after another; for innocence, in the other life, is represented by infants. Hereupon I said, that those spirits did not discover such dispositions in the life of the body: but reply was made, that their interiors were such, and that they would have displayed the same furious rage against all who are innocent, had not they been prevented by civil laws, and by other external restraints, such as the fear of forfeiting their property, their honor, their reputation, and their life. Those wicked genii and spirits, also, on hearing

this reply, made it a subject of mockery. Hence may appear what is the character of the members of the church at this day; and further, that the last times are at hand.

2127. *In the other life there sometimes appears, as it were, a kind of last judgment manifested to the wicked, when their societies are broken up and dispersed; and to the good, when they are introduced into heaven. I am at liberty to relate what has been made known to me by experience in regard to both.*

2128. *The idea of a last judgment performed on the wicked, which was seen by me twice or thrice, was as follows. When the spirits about me conjoined themselves into pernicious societies, so as to have predominance, and did not suffer themselves to be ruled by the law of equilibrium according to order, but annoyed other societies in an insolent manner, and by their predominant power, began to do them hurt: there then appeared a company of spirits of considerable magnitude, from the quarter in front a little to the right above, at whose approach a kind of fluctuating and loud-sounding tumult was heard. Upon this, consternation mixed with terror seized the spirits: next ensued confusion among them: and then they who were in those societies were dispersed, one in one direction, and another in another, so that they were separated from each other, and none knew where his companion was. During this tumult it appeared to the spirits no otherwise than as a last judgment, attended with destruction to them all. Some uttered lamentations: some through terror lost as it were all heart: in a word, all were seized with a sense of danger, as if their last end was come. The noise of those who approached from the quarter in front sounded to them variously; to some like the noise of armed horsemen, to others in a different manner, according to the state of fear and consequent phantasy in each. It was perceived by me as a continued buz, with alternate undulations, and as consisting of many sounds united together. I was informed by those who were near me, that such companies come from that quarter, when societies are thus in evil association, as stated above; and that they know how to dissociate and separate them one from another, and, at the same time, to strike terror into them, so that they think of nothing but flight: and that, by such disjunctions and dispersions, all are afterwards reduced to order by the Lord. I was also informed, that a dispersion of this sort is signified in the Word by an east-wind.*

2129. *There are likewise other kinds of tumults, or rather conflicts, which present also the idea of a last judgment, and by which societies, who are in evil connection as to their interiors, are dissolved. Of these, I am at liberty to relate what follows. Such spirits are reduced to a state, in which they do not, as usual, think in society, or in communion, but each for himself. From their thoughts thus varying, and their speech thus*

diversely murmuring, there was heard a certain noise as of many waters, and amongst them a conflict, such as cannot be described, arising from the confusion of opinions concerning certain truths which were at that time the objects of their thought and discourse; which conflict is such, that it may be called a spiritual chaos. The sound of the murmurs thus in conflict and confusion was threefold. One flowed in about the head; and it was told me that this was the conflict of their thoughts: another flowed in towards the left temple; and it was told me, that this was the conflict of their reasonings concerning certain truths, which they were not disposed to believe: the third flowed in from above towards the right, and was harsh, but not so confused: the harshness seemed to vibrate to and fro, which, it was told me, arose from this circumstance, that their truths were at strife with each other, and were thus bandied to and fro by their reasonings. During these conflicts, there were nevertheless spirits who discoursed with me, telling me what each particular thing signified; their discourse penetrating distinctly through those noises. The subjects of their reasonings were chiefly these: Whether it is to be understood literally, that the twelve Apostles would sit upon twelve thrones, and judge the twelve tribes of Israel: and whether any are to be admitted into heaven but such as have suffered persecutions and miseries. Every one reasoned according to the phantasy which he had imbibed in the life of the body. But some of them, who were reduced into communion and order, were afterwards instructed, that, as to the first subject of debate, it is not to be understood according to the letter, for that by the apostles are not meant the apostles, nor by thrones thrones, nor by tribes tribes, nor by twelve twelve, but that by all those expressions are signified the primary things of faith, n. 2089; and that by these, and according to these, judgment is passed upon every one. It was further shown, that the apostles cannot possibly judge a single man, but that all judgment belongs to the Lord alone. With respect to the other subject of debate, they were informed, that this is not to be understood as if those only were to be admitted into heaven, who have suffered persecutions and miseries; but that the rich as well as the poor, they who are in high stations as well as they who are in low, will be received there: for the Lord has pity on all, especially on such as have been in spiritual miseries and temptations, which are persecutions arising from the wicked; and who thus acknowledge that of themselves they are miserable, and believe it to be of the Lord's mercy alone that they are saved.

2130. *With respect to the idea of a last judgment presented before the good, when they are admitted into heaven, I am at liberty to relate how this is also. It is said in the Word, that the gate was shut, so that none could any longer be admitted; and that some had no oil, and came too late, and therefore were*

not admitted; by which particulars is also signified the state of the last judgment. How these things are, and how they are to be understood, has been shown me. I heard societies of spirits, one after another, saying with a distinct voice, that the wolf wished to carry them away, but that the Lord had delivered them, and that thus they were restored to the Lord; at which they rejoiced with the inmost joy of heart. For they had been in despair, and consequently in fear that the door was shut, and that they were come too late, so that they could not be let in. Such a thought was infused into them by those who are called wolves: but it was dissipated by their being let in, that is, by their being received by the angelic societies; for admission into heaven is nothing else but such reception. This letting-in appeared to me as being made and continued through societies amounting in number to twelve, and that the twelfth was let in, that is, was received, with greater difficulty than the foregoing eleven. Afterwards, also, there were admitted about eight societies, which it was indicated to me were of the female sex. It was then told me, that this process of admission, that is, of reception into the heavenly societies, has this appearance, and this by orderly continuation from one place to another; also, that heaven can never be filled to eternity, much less can the door be shut; but that its inhabitants are more blessed and happy, in proportion as more come into it, because thus its unanimity is strengthened. After the above were let in, it then appeared as if heaven was shut: for there were many who then also wished to be let in, that is, to be received; but reply was made, that this could not be as yet; which is signified by their coming too late, by the door's being shut, by their knocking, and by their not having oil in their lamps. The reason why they were not admitted, was, because they were not as yet prepared, so as to be able to abide with the heavenly societies, where mutual love dwells: for, as was said above, n. 2119, they who have lived in the world in charity towards their neighbor, are by degrees elevated by the Lord into heaven. There were also other spirits, who were ignorant of the nature of heaven, as consisting in mutual love, who also then wished to be let in, supposing that merely to be let in would be sufficient: but reply was made them, that their time was not yet, but that they should be let in at another time, when they were prepared. The reason that twelve societies appeared, was, because twelve signify all things of faith, as was said above, n. 2129.

2131. They who are admitted, are received by the angelic societies with the inmost charity and the joy belonging to it, and every mark of love and friendship is shown them. But if they are not freely willing to continue in those societies to which they first come, they are then received by other societies; and this is continued successively, till they come to that society with which they agree, according to the life of mutual love in which they

are principled. There they abide, till they become still more perfect; and then they are elevated and exalted thence to still greater happiness. They experience this from the mercy of the Lord, according to the life of love and charity which they had received in the world. But their translation from one society to another is never effected by a rejection on the part of the society in which they are, but by a certain inclination of will in themselves, according to the desire which is insinuated into them from the Lord; and being thus according to their desires, all is done from a principle of freedom.

2132. It is said in the Word (Matt. xxii. 11, 12, 13) that there came in one to the wedding, who had not on a wedding-garment, and that he was cast out; how this case is, was also shown me. There are some who, in the life of the body, are so principled in deceit, that they can feign themselves angels of light, and whilst they are in such a hypocritical state in the other life, they can also insinuate themselves into the nearest heavenly societies. But they do not long continue there; for as soon as they perceive the sphere of mutual love which there prevails, they are seized with fear and horror, and cast themselves headlong down. It then appears, in the world of spirits, as if they were cast down by others; some towards the lake, some towards Gehenna, and some towards some other kind of hell.

2133. Twice or thrice, by the divine mercy of the Lord, heaven was so far opened to me, that I heard a general glorification of the Lord; the nature of which is this. Several societies together and unanimously, but still each society by itself, with distinct affections and the ideas thence derived, glorify the Lord. The heavenly voice was heard far and wide, and reached to such an immense extent, that the hearing was lost for want of determination, as the sight is when it looks out upon the universe: and this was attended with the inmost joy and felicity. There was also perceived a glorification of the Lord at times resembling an irradiation flowing downwards, and affecting the interiors of the mind. This glorification is celebrated, when the angels are in a state of tranquillity and peace: for it then flows forth from their inmost joys, and from their felicities themselves.

2134. At the end of the next chapter, by the divine mercy of the Lord, the State of Infants in the other life will be treated of.

PREFACE.

THE subject treated of at the close of the last chapter was concerning the last judgment, and it was shown what is signified thereby, viz., not the destruction of the visible world, but the last time of the Church; when this time is at hand, the Lord saith, "that He shall come in the clouds of the heavens with power and glory," Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27. *Heretofore no one has known what is meant by the clouds of the heavens; but it has been discovered to me that nothing else is meant thereby but the literal sense of the Word, and that by power and glory is meant the internal sense, for in the internal sense of the Word there is glory, inasmuch as whatever is therein has relation to the Lord and to His kingdom; see the first part of this work, n. 1769—1772. The same is meant by the cloud which encompassed Peter, James, and John, when the Lord appeared to them in glory, concerning which it is thus written in Luke, "A voice came forth from the cloud, saying, this is My beloved Son, hear ye Him; and when the voice was past, Jesus was found alone," ix. 35, 36; by Moses and Elias, who then conversed with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets; by Moses are meant the books of Moses and also the historical books, and by Elias the Prophet are meant all the Prophets: But by Peter, James, and John, were represented (as in other places, wheresoever they are named in the books of the Evangelists) faith, charity, and the good of charity: and by their being alone present, when the Lord was transfigured, was signified that none else can see the glory of the Lord, which is in His Word, but they who are principled in faith, in the charity grounded therein, and in the good of that charity; others indeed are capable of seeing, but still they do not see, because they do not believe; This is the internal sense as to both the above passages: Cloud also, as used by the Prophets, everywhere signifies the Word in the letter, and glory the Word in its life. The nature and quality of the internal sense of the*

Word has been already frequently shown, and pointed out in the explication of each particular expression in the foregoing chapters. In our Lord's time, the lawyers [those skilled in the Mosaic law] were the last to believe that any thing in the Word had relation to the Lord; the lawyers of the present time know indeed, but possibly they will be the last to believe, that there is a glory in the Word different from what appears in the letter, which letter nevertheless is the cloud wherein that glory is concealed.

GENESIS.

CHAPTER THE EIGHTEENTH.

2135. THE nature and quality of the internal sense of the Word, and how it is perceived by the angels whilst it is read by man, may more especially appear from this chapter: from the historical sense of the letter nothing else is understood, than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his lad prepared food for them, viz., cakes of fine flour, a young ox,* and also butter and milk; which things, although they are historical truths, and were really fulfilled, yet are not perceived so by the angels, who altogether abstractedly from the letter, have a perception of the things represented and signified, according to the explication given in the *contents*, n. 2136—2141; thus, instead of the historical relation, they perceive the state of the Lord's perception in the humanity, and communication at that time with the Divinity, before the perfect union of His Divine Essence with the human, and of the human with the Divine; which state is also that, concerning which the Lord thus speaks: "*No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath made Him manifest,*" John i. 18; and by the different kinds of food here spoken of, the angels perceive nothing but the different kinds of celestial and spiritual good, concerning which see the explication; and further, in regard to what is said of the son whom Sarah should bear at the stated time of another year, they perceive only this, that the Lord's human rational [part or principle] should become Divine; lastly, in respect to what Abraham spake with Jehovah concerning the overthrow of Sodom and Gomorrah, they have a perception of nothing else but of the Lord's intercession for mankind; and by the numbers fifty, forty-five, forty, thirty, twenty, and ten, they are led to a perception of the Lord's intercession for those with whom truths should be adjoined to goodness, and who should attain good by temptations and combats, or by other states; and so it is in respect to all other passages in the Word, as may better appear from the explication of each particular expression, where it is shown that a like signification is involved

* In the original it is expressed *The son of a cow.*

in like expressions both in the historical and prophetic parts of the Word. That there is such an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His church in the earths, and with every individual person in particular, consequently treating of the good things of love, and of the truths of faith, may appear to every one from the passages out of the Old Testament cited by the Evangelists, as in Matthew, "*The Lord said unto My Lord, sit on My right hand, until I make Thy foes Thy footstool,*" xxii. 44; Psalm cx. 1; that these words relate to the Lord, does not appear from the literal sense of the passage as it stands in the book of Psalms, and yet that the Lord alone is here meant, He Himself teaches: so again, "*Thou Bethlehem the land of Judah, art not the least amongst the leaders of Judah, for out of thee shall come forth a leader, who shall feed My people Israel,*" Matt. ii. 6; Micah v. 2; they who, like the Jews, abide merely in the literal sense of this passage, learn indeed from that sense, that the Lord should be born in Bethlehem, but inasmuch as they expect a leader and a king, who shall bring them back again into the land of Canaan, therefore they explain all the expressions according to the letter, viz., the land of Judah they interpret as signifying the land of Canaan; Israel as signifying Israel, although they know not where Israel is; and leader as signifying their Messiah; when nevertheless by Judah and Israel other things are meant, viz., by Judah the celestial, by Israel the spiritual, both in heaven and on earth, and by leader the Lord; so again, in the same Evangelist, "*A voice was heard in Ramah, lamentation, a shout, and much weeping, Rachel weeping for her children, and would not be comforted because they are not,*" ii. 18; Jer. xxxi. 15; they who abide in the literal sense of these words, cannot by any means conceive thence what is their internal sense, when nevertheless it appears from the Evangelist that they have such an internal sense; again in the same Evangelist, "*Out of Egypt have I called My Son,*" ii. 15; Hosea xi. 1; in the Prophet whence this passage is quoted, are these words, "*When Israel was a child, I loved him, and out of Egypt have I called My son: they called them, so they went from their faces, and I made Ephraim to go,*" xi. 1—3; they who know not that there is an internal sense in every part of the Word, must needs conceive that Jacob is here meant, when he went down into Egypt, and his posterity when they came forth from thence, and that by Ephraim is meant the tribe of Ephraim, and thus that this passage contains the same things as are recorded in the historical parts of the Word; nevertheless it is plain from the Evangelist, that what is here said by the Prophet relates to the Lord; but what is signified by each particular expression, can only be known by unfolding the internal sense.

CHAPTER XVIII.

1. AND JEHOVAH appeared unto him in the oak-groves of Mamre, and he was sitting at the door of the tent as the day grew hot.

2. And he lifted up his eyes, and saw, and lo, three men standing above him, and he saw, and ran to meet them, from the door of the tent, and bowed himself towards the earth.

3. And he said, My Lord, if now I have found grace in Thine eyes, pass not I pray from above Thy servant.

4. Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.

5. And I will take a piece of bread and support ye your heart; afterwards ye may pass on; for wherefore have ye passed to your servant? And they said, So do as thou hast spoken.

6. And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of the farina* of fine flour, knead and make cakes.

7. And Abraham ran to the herd, and took a young ox [the son of a cow] tender and good, and gave to a boy, and he hastened to make it.

8. And he took butter and milk, and the young ox which he made, and gave before them, and he was standing before them under a tree; and they did eat.

9. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10. And he said, In returning I will return to thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah heard at the door of the tent, and it was behind him.

11. And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women.

12. And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my Lord old?

13. And JEHOVAH said to Abraham, Why did Sarah laugh at this, saying, Shall I truly bring forth, and I am old?

14. Shall any thing be wonderful for JEHOVAH? at the stated time I will return unto thee, according to this time of life, and Sarah shall have a son.

15. And Sarah denied, saying, I did not laugh, because she was afraid: and he said, Nay, but thou didst laugh.

16. And the men rose thence, and looked to the faces of Sodom, and Abraham was going with them to send them away.

17. And JEHOVAH said, Shall I conceal from Abraham what I am doing?

* We are forced here to adopt the Latin word *farina*, there being none in our language to express that particular part of the flour here meant, and which, according to the Author's explication below, n. 2177, has a determinate and distinct signification

18. And Abraham shall surely be for a nation great and numerous, and all the nations of the earth shall be blessed in him.

19. Because I have known him, by reason that he will command his sons, and his house after him, and they shall keep the way of JEHOVAH, to do justice and judgment, that JEHOVAH may bring upon Abraham that which he hath spoken upon him.

20. And JEHOVAH said, Because the cry of Sodom and Gomorrah is become great, and because their sin is very grievous ;

21. I will go down, and will see, whether they have made a consummation according to the cry thereof which hath come to me ; and if not, I will know.

22. And the men looked thence, and went towards Sodom, and Abraham he was still standing before JEHOVAH.

23. And Abraham came near, and said, Wilt Thou also destroy the just with the wicked ?

24. Peradventure there be fifty just in the midst of the city, wilt Thou also destroy, and not spare the place, for the sake of the fifty just, who are in the midst thereof ?

25. Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that the just should be as the wicked ; far be it from Thee ; shall not the Judge of the whole earth do judgment ?

26. And JEHOVAH said, If I find in Sodom fifty just in the midst of the city, I will spare the whole place for their sakes.

27. And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.

28. Peradventure there shall lack five of the fifty just, wilt Thou destroy the whole city for five ? and He said, I will not destroy if I find there forty and five.

29. And he added yet to speak unto Him, and said, Peradventure forty be found there ; and he said, I will not do it for forty's sake.

30. And he said, Let not my Lord, I pray, be angry, and I will speak, peradventure thirty be found there ; and He said, I will not do it if I shall find thirty there.

31. And he said, Behold, I pray, I have taken upon me to speak unto my Lord, peradventure twenty may be found there ; and He said, I will not destroy for twenty's sake.

32. And he said, Let not my Lord, I pray, be angry, and I will speak yet this time, peradventure ten be found there ; and He said, I will not destroy for ten's sake.

33. And JEHOVAH went as soon as he had finished speaking to Abraham ; And Abraham returned to his place.

THE CONTENTS.

2136. THE FIRST thing here treated of is concerning the state of the Lord's perception in the humanity, and of communication at that time with the Divinity, before the perfect union of His human essence with the Divine; which state also is that, concerning which the Lord speaks in these words, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father," &c., John i. 18.

2137. The state of the Lord's perception in the humanity, at that time, is signified by the oak-groves of Mamre, verse 1; in which state that He perceived the Divinity, which manifested itself before His humanity, appears verse 2; whereat He rejoiced, verse 3; and was desirous that the Divinity should approach nearer to his humanity, by putting on somewhat natural, verse 4; and that his humanity should approach nearer to the Divinity by putting on the celestial principle, verse 5. The celestial principle, and the spiritual thence derived, which He put on, are signified by the three measures of fine meal whereof cakes were made, verse 6; and that he also put on a conformable natural principle, is signified by the male-calf, verse 7. Hence the conformation and communication of the Divinity with the humanity, and of the humanity with the Divinity, verse 8.

2138. The SECOND thing treated of is, concerning the Lord's perception in that state respecting the rational principle which appertained to Him, that it should put off what was human, and should be made Divine.

2139. That the rational principle should be made Divine, is signified by the Son, whom Sarah should bear, verse 9; that rational-human truth appertaining to the Lord did not perceive that, consequently did not believe it, is signified by Sarah's laughing at the tent door, which was behind him, verses 10—13, 15. A confirmation that the Lord should also put off that principle [viz., rational-human truth], and instead thereof should put on Divine Truth, verse 14.

2140. The THIRD thing treated of is, concerning the Lord's grief and anxiety over mankind, because they were so much tainted with self-love, and the consequent lust of bearing rule over others from an evil and false principle, for whom in that state He interceded, and obtained that they should be saved, who were principled in goodnesses and truths; but who those are, is related in order.

2141. The Lord's perception respecting mankind, as being immersed in evil and the false; Sodom is self-love and the consequent lust of bearing rule from a principle of evil; Gomorrah is the lust of bearing rule from a principle of the false, verses 16, 20; that it could not be concealed from the Lord in that state, because all salvation is by Him and from Him, verses 17

—19; viz., that they were to be visited, when their wickedness came to its height, verses 20, 21. When he was in that perception, verse 22, that He interceded for them; first for those who were principled in truths, and whose truths were full of goodnesses, who are signified by fifty, verses 23—26; also for those less principled in good, but whose good was nevertheless joined with truths, who are signified by forty-five, verses 27, 28; afterwards for those, who have been in temptations, who are signified by forty, verse 29; as likewise for those, who have been engaged in some combats against evils, who are signified by thirty, verse 30; afterwards for those, who were gifted with states of the affection of good from other sources, who are signified by twenty, verse 31; lastly for those, who were gifted with states of the affection of truth, who are signified by ten, verse 32; in all these several cases answer was made, that they should be saved, verses 26, 28—32. Hereupon the Lord returned to his former state of perception, verse 33. These are the arcana contained in this chapter in the internal sense, which do not at all appear from the letter.

THE INTERNAL SENSE.

2142. VERSE 1. *And Jehovah appeared to him in the oak groves of Mamre, and he was sitting at the door of the tent the day growing hot.* Jehovah appeared to him, signifies the Lord's perception: in the oak-groves of Mamre, signifies the quality of perception: and he was sitting at the door of the tent, signifies the holy [principle] which then appertained to him: the day growing hot, signifies from a principle of love.

2143. *Jehovah appeared to him*—that hereby is signified the Lord's perception, may appear from this consideration, that the historical things of the Word are merely representative, and the expressions significative of those things which are contained in the internal sense: The subject here treated of in an internal sense is concerning the Lord, and concerning his perception, which was represented by Jehovah's appearing to Abraham; such is the nature of every appearing, of every discourse, and of every fact recorded in the historical parts of the Word; they are all representative, but what they represent does not appear, unless the historical expressions are no otherwise attended to than as objects, like the objects of sight, which suggest matter and occasion of thinking concerning things more sublime; as for example, in the case of gardens, which as outward visible objects suggest matter and occasion of thinking concerning fruits and their uses, and also concerning the delights of life thence derived, and what is still more sublime, concerning

paradisiacal or heavenly happiness; when such thoughts are suggested, the particular objects contained in a garden are seen indeed, but they are viewed so slightly as not to be attended to: The case is the same in respect to the historical relations of the Word, the expressions whereof are not attended to, when the celestial and spiritual things are thought of, which are contained in the internal sense.

2144. *In the oak-groves of Mamre*—that hereby is signified the quality of perception, appears from the representation and signification of oak-groves, and also from the representation and signification of Mamre. What oak-groves in general represented and signified, was shown n. 1442, 1443; and what the oak-groves of Mamre in particular represented and signified, was shown n. 1616, viz., that they represented and signified perceptions, but such as are human, grounded in scientifics, and in the first rational principles thence deduced. What perception is, at this day, is a thing most unknown, because at this day no one is in perception, such as was enjoyed by the ancients, and particularly by the most ancient, the latter of whom, by virtue of perception, knew whether a thing was good, and consequently whether it was true; it was an influx into their rational principle from the Lord through heaven, whereby instantly, whilst they were thinking of any thing holy, they perceived whether it was so, or was not so. Such perception was afterwards lost amongst men, when they began to be no longer in celestial ideas, but only in worldly and corporeal; and instead thereof conscience succeeded, which also is a species of perception, for to act against conscience and according to conscience, is nothing else than to perceive thence whether a thing is so or is not so, whether it is to be done, or not to be done: The perception of conscience however is not from the good which flows in, but from the truth, which, according to the holy principle of man's worship, is implanted in the rational principle from infancy, and is afterwards confirmed; this in such a case he supposes alone to be good: Hence conscience is a species of perception, but a perception arising from truth of such a nature, that when charity and innocence are insinuated by the Lord, there exists the good of that conscience: From these few observations it may appear what perception is, but there is much difference between perception and conscience; see what was said concerning perception, n. 104, 125, 371, 483, 495, 503, 521, 536, 597, 607, 784, 865, 895, 1121, 1616; and concerning the perception of spirits and angels, n. 202, 203, 1008, 1383, 1384, 1390—1392, 1394, 1397, 1504; and that the learned do not know what perception is, n. 1387. As to what regards the Lord, during His life in the world, all his thought was by virtue of Divine perception, as being alone a Divine and celestial man, for in Him alone was Jehovah Himself, from whom He derived His perception, con-

cerning which see n. 1616, 1791. His perceptions were more and more interior, as he approached nearer to union with Jehovah; the nature and quality of his perception, at this time, may appear from what was said concerning the oak-groves of Mamre, n. 1616; and what its nature and quality was when He perceived the things which are contained in this chapter, is described in what presently follows.

2145. *Sitting at the door of the tent*—that hereby is signified the holy principle which then appertained to Him, viz., the holy principle of love, which is signified by the day growing hot, as immediately follows, appears from the signification of tent, as denoting what is holy, concerning which see n. 414, 1102, 1566, where may be seen the reason why holy things are signified by tents: Inasmuch as the Lord at that time was in a state of perception, which is signified by the oak-groves of Mamre, which is an inferior rational perception, but still more interior than what is signified by the oak-groves of Moreh, concerning which see n. 1442, 1443, therefore it is here represented and thus signified by his sitting at the door of the tent, that is, at the entrance to what is holy: How the case is in regard to perceptions, as being less and more interior, may be illustrated by the perceptions of the most ancient people by whom I have been informed, that the more they were immersed in scientifics grounded in the objects of hearing and of seeing, in the same degree their perceptions were of an inferior sort; but the more they were elevated from those things to the celestial things of love and charity, in the same degree their perceptions were more interior, because they were then nearer to the Lord.

2146. *The day growing hot*—that hereby is signified from a principle of love, appears from the signification of heat, as denoting love in an internal sense; and whereas heat is either of the day or of the year, love is represented either by the heat of the day, or by the heat of the year, according to what is contained in the historical relation: That heat signifies love, may appear from this consideration, that love is called spiritual heat, and that heat is predicated of all affection, even in common discourse;* and moreover the same may appear from this consideration, that love and its affections manifest themselves by a kind of heat in man's interiors, and also in his exteriors, and in his bodily parts; yea, heat has no other source or origin with man, but this efflux or flowing forth from his interiors: Such however as the love is, such also is the heat; celestial love and spiritual love are what give birth to genuine heat; every other heat, viz., what is derived from self-love and the love of the world, and also from other defiled loves, is unclean, and in

* Thus we speak of *burning* with resentment, of being *fired* with indignation, of being *kindled* into anger, and being *warm* in affection, &c.

another life is changed into what is excrementitious, see n. 1773. Moreover it is to be observed, that holiness is never predicated except of love and charity, and not even of faith, but so far as the truths thereof partake of love and charity; the truths of faith are not holy except from this ground, see what was said above, n. 2049.

2147. Verse 2. *And he lifted up his eyes, and saw, and behold, three men standing over him, and he saw, and ran to meet them, from the door of the tent, and he bowed himself towards the earth.* He lifted up his eyes, signifies that he saw within himself: and behold, three men standing over him, signifies the essential Divine [principle], the Divine human, and the holy proceeding: and he saw, signifies when he perceived this: and he ran to meet them, signifies that in thought he approached nearer to those things which were perceived; from the door of the tent, signifies from the holy [principle], which then appertained to the Lord: and bowed himself towards the earth, signifies the effect of humiliation from joy derived from that holy principle.

2148. *And He lifted up His eyes*—that hereby is signified that He saw within Himself, appears from the signification of lifting up the eyes; by eyes in the Word is signified interior sight, or the understanding, as may appear from the passages cited n. 212; hence to lift up the eyes is to see and to perceive those things which are above a man's self; interior things are expressed in the Word by things superior, as where mention is made of looking upwards, of lifting up the eyes to heaven, of elevating the thoughts to high things, and the reason is, because man supposes heaven to be on high, or above himself, when nevertheless it is not on high, but in internals, as when a man is principled in the celestial things of love, his heaven then is within him, see n. 450; hence it is plain, that by lifting up the eyes is signified to see within himself.

2149. *Behold, three men standing over him*—that hereby is signified the essential Divine [principle] the Divine human, and the holy-proceeding, may appear without explication, for it is known to every one, that there is a Trinity [*Trinum*], and this Trinity is one; that it is one, appears manifest in this chapter, viz., in v. 3d, where it is said, "*My Lord, if, I pray, I have found grace in Thine eyes, pass not Thou I pray,*" which words were spoken to the three men; moreover in verse 10, it is written, "*And He said, returning I will return to thee;*" and in verse 13, "*And Jehovah said to Abraham;*" and in verse 15, "*He said, nay, but thou didst laugh;*" and in verse 17, "*And Jehovah said shall I conceal from Abraham what I do;*" and in verse 19, "*Because I have known him;*" and in verse 20, "*And Jehovah said;*" and in verse 21, "*I will go down and see, whether they*

have made a consummation according to the cry thereof which is come to *Me*, and if not, *I will know*;" and verse 23, "Abraham said, wilt *Thou* also destroy the righteous with the wicked?" and verse 25, "Far be it from *Thee* to do according to this thing, far be it from *Thee*;" and verse 26, "And *Jehovah* said, if *I shall find* fifty righteous, *I will spare* the whole place for their sakes;" and verse 27, "I have taken upon me to speak to *my Lord*;" and verse 29, "Wilt *Thou* destroy for five the whole city? And *He* said, *I will not destroy*, if *I shall find* there forty-five;" and verse 29, "He added yet to speak to *Him*: *He* said, *I will not do* it for forty's sake;" and verse 30, "Let not *my Lord* be angry; *He* said *I will not do* it, if *I shall find* thirty there;" and verse 31, "I have taken upon me to speak to *my Lord*; *He* said *I will not destroy* for twenty's sake;" and verse 32, "Let not, I pray, *my Lord* be angry; and *He* said *I will not destroy* for ten's sake;" and verse 33, "And *Jehovah* went as soon as *He had left off* to speak to Abraham." Hence it may appear, that by the three men who appeared to Abraham, was signified the essential Divine [principle], the Divine human, and the holy-proceeding, and that this Trinity [*Trinum*] in itself is one: The subject here treated of in the internal sense is concerning *Jehovah*, in that *He* appeared to the Lord, and that the Lord perceived this, but not by such an appearance as was manifested to Abraham; for that three men appeared to Abraham, is an historical truth, but representative of the Divine perception, or of the perception from the Divine [principle] which the Lord enjoyed when in the humanity, which perception is treated of in what follows.

2150. *And He saw*—that hereby is signified when *He* perceived this, appears from the signification of seeing in an internal sense, as denoting to understand and to perceive, and also to be enlightened, concerning which see n. 1584; that this is the signification of seeing, is manifest in the Word throughout; by seeing in the present case is signified, that the Lord apperceived perception from the Divine [principle] to be present as was just observed.

2151. *And Abraham ran to meet them*—that hereby is signified that in thought *He* approached nearer to those things which were perceived, appears from the series of the things treated of in an internal sense; for the subject treated of in the preceding verse is concerning the Lord's perception in which *He* was: in this verse it is shown, that *He* observed or noticed the perception to be from the Divine [principle]; *His* approaching nearer to it, in the present case, is represented, and thereby signified, by his running to meet them.

2152. *From the door of the tent*—that hereby is signified from the holy principle which then appertained to the Lord, ap-

pears from the signification of tent, as denoting what is holy, and from the signification of door, as denoting an entrance to what is holy, concerning which see n. 2145.

2153. *And he bowed himself towards the earth*—that hereby is signified the effect of humiliation from joy arising from an holy principle, appears from the signification of bowing himself, as denoting to humble: As all the interior affections have gestures corresponding to them in the external or corporeal parts, which gestures are the effects of affections, as of their efficient causes, so the affection of humiliation has its correspondent gesture, which is humiliation and also prostration; that this was from a principle of joy is evident, because He apperceived, as was said, perception from the Divine [principle]. The state of the Lord's humiliation, when He was in the humanity, has been abundantly treated of above, and will be further treated of, by the Divine Mercy of the Lord, in the following parts of this chapter.

2154. Verse 3. *And He said, My Lord, if, I pray, I have found grace in Thine eyes, pass not, I pray, from over Thy servant.* And he said, signifies that he so thought: my Lord, signifies the Trinity [*Trinum*] in one: If, I pray, I have found grace in Thine eyes, signifies the respectivity* of the Lord's state, when He observed [or noticed] that perception: pass not I pray from over Thy servant, signifies that he earnestly desired that what he had begun to perceive might not pass away; servant is the humanity appertaining to the Lord, before it was made Divine.

2155. *And he said*—that hereby is signified that He so thought, appears from the signification of saying in an historical sense, as denoting to perceive; see above, n. 1898, 1919, 2008.

2156. *My Lord*—that hereby is signified a Trinity in one, viz., the Essential Divine [principle], the Divine-human, and the Holy-proceeding, which Trinity [or three-fold principle, *Trinum*] is in one, appears from its here being said *Lord* in the singular number; in like manner it is said, verses 27, 31, "Behold, I pray, I have taken upon Me to speak with *My Lord*;" and verses 30, 32, "Let not, I pray, *My Lord* be angry." Those three men are also called *Jehovah*, verse 13, "*Jehovah* said to Abraham;" and verse 14, "Shall any thing be wonderful for *Jehovah*?" and verse 22, "Abraham was standing yet before *Jehovah*;" and verse 33, "And *Jehovah* went when He left off to speak to Abraham:" Hence it appears, that the three men, that is, the essential Divine [principle],

* By respectivity [*respectivum*] is here meant the particular affection excited in the Lord, by and in respect to the perception noticed; thus the term denotes all the reciprocal tendencies and effects wrought in the human principle in consequence of that perception.

the Divine-human, and the Holy-proceeding, are the same as the Lord, and the Lord the same as Jehovah. The same thing is acknowledged in the creed which is generally received amongst Christians, where it is expressly said, "There are not three Uncreate, nor three Infinite, nor three Eternal, nor three Almighty, but one." There are none who separate this Trinity [*Trinum*] which is in one, but they who say that they acknowledge One Supreme Being [*Ens*], the Creator of the Universe, which thing is pardonable in those who are without the Church; but it is not so with those who are within the Church; for they who are within the Church, and talk of acknowledging no other God but the Creator of the Universe, do not in fact acknowledge any God, whatsoever they may profess, or suppose; still less do they acknowledge the Lord.

2157. *If, I pray, I have found grace in Thine eyes*—that hereby is signified the respectivity of the Lord's state when He observed [or noticed] that perception, may appear from the affection of humiliation contained in these very words, and also in these which immediately follow, *Pass not, I pray, from over Thy servant*, in which likewise is humiliation; in each particular in the Word there is both affection and thing* [*et affectio et res*]; the celestial angels perceive the Word, such as it is in an internal sense, as to affection; whereas the spiritual angels perceive it, such as it is in an internal sense, as to thing; they who perceive the Word in an internal sense as to affection, attend not at all to the expressions which relate to thing, but form to themselves ideas from the affection, and its series, and this with indefinite variety; as in the present case in these words, *If, I pray, I have found grace in Thine eyes, pass not, I pray, from over Thy servant*, they perceive a state of the Lord's humiliation in the humanity, but only an affection of humiliation, whence in an inexpressible manner, variety, and abundance, they form to themselves celestial ideas, which can scarce be called ideas, but so many lights of affections and of perceptions, which follow in a continual series, according to the series of the affection of the things contained in the Word which is read; hence it may appear evident, that the perception, the thought, and the discourse of the celestial angels is more inexpressible, and more rich and copious than the perception, thought, and discourse of the spiritual angels, the latter being only determined to a subject according to a series of dictions or expressions; concerning the discourse of the celestial angels, as being of the nature here

* By *thing*, as here and in other places used by our author, is signified the determination of an affection to some particular thought, speech, or action, whereby the affection is as it were limited, and thus rendered less comprehensive than when left undetermined; consequently the celestial angels, who are here described as perceiving the Word as to *affection*, must perceive it in a much larger and more comprehensive manner than the spiritual angels, who perceive it only as to *thing*.

described, see above, n. 1647; hence it is that these words, *If, I pray, I have found grace in Thine eyes*, in a celestial sense, signify the respectivity of the Lord's state when He observed [or noticed] that perception: moreover, to find grace in Thine eyes was a customary form of speech on every occasion of respectivity, as may appear from Laban's respectivity to Jacob, "Laban said unto him, *If, I pray, I have found grace in Thine eyes*," Gen. xxx. 27; and from Jacob's to Esau, "Jacob said, nay, I pray, *if, I pray, I have found grace in thine eyes*," Gen. xxxiii. 10; and in like manner in other parts of the Word.

2158. *Pass not, I pray, from over Thy servant*—that hereby is signified an earnest desire that what he had begun to perceive might not pass away, appears from what was just now said, the case being similar, viz., a further expression of the respectivity of the Lord's state, attended with an affection of desire to retain what he had begun to perceive.

2159. That servant denotes the humanity appertaining to the Lord, before it was made Divine, may appear from several passages in the Prophets; the reason is, as hath been often observed above, because the humanity appertaining to the Lord, before He put it off, and made it Divine, was nothing else but a servant: the humanity which appertained to Him was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which He overcame by temptation-combats, and entirely expelled, insomuch that nothing remained of the infirm and hereditary principle derived from the mother; yea, at last nothing which was from the mother remained, so that He totally put off every thing maternal, to such a degree as to be no longer her son, according to what He Himself saith in Mark, "They said unto Jesus, Behold, Thy mother and Thy brethren without seek Thee! and he answered them, saying, Who is My mother or My brethren? and looking round upon them who sat about Him, He said, Behold My mother and My brethren, for whosoever shall do the will of God, he is My brother, and My sister, and My mother," iii. 32—35; Matt. xii. 46—49; Luke viii. 20, 21. And when He put off this humanity, He put on the Divine Humanity, by virtue whereof He called Himself *the Son of man*, as he frequently does in the Word of the New Testament, and also *the Son of God*; and by the Son of man He signified the essential truth, and by the Son of God the essential good, which appertained to His human essence when made Divine; the former state was that of the Lord's humiliation, but the latter of His glorification, concerning which see above, n. 1999. In the former state, viz., that of humiliation, when He had yet an infirm humanity appertaining to Him, He adored Jehovah as one distinct from Himself, and indeed as a servant, for the humanity is nothing else in respect to the Divinity; wherefore also in the Word, servant is predi-

cated of that humanity, as in Isaiah, "I will defend this city to preserve it, for the sake of Myself, and for the sake of *My servant David*," xxxvii. 35 ; speaking of the Assyrians, in whose camp an hundred and eighty and five thousand were smitten by an angel ; David denotes the Lord, who being about to come is called servant as to His humanity : that David in the Word denotes the Lord, see n. 1888 ; again in the same Prophet, "Behold *My servant*, on whom I lean, mine elect, My soul is well pleased : I have given my Spirit upon Him ; He shall bring forth judgment for the nations," xlii. 1 ; speaking manifestly of the Lord, of whom servant and elect is predicated, when He was in the humanity : again in the same Prophet, "Who is blind but *My servant*, and deaf as the angel I will send ? Who is blind as the perfect one, and blind as the *servant of Jehovah* ?" xlii. 19 ; speaking also of the Lord, of whom in like manner servant and angel is predicated, when He was in the humanity : again, in the same Prophet, "Ye are My witnesses, saith Jehovah, and *My servant* whom I have chosen ; to the end that ye may know, and believe Me, and understand that I am He," xliii. 10. Again in the same Prophet, "Thus saith Jehovah, who formed Me *from the womb to be His servant*, to bring back Jacob to Himself, and that Israel may be gathered to Him ; and He said, Thou art a light thing, that *Thou mayest be a servant to Me*, to set up the tribes of Jacob, I have given Thee for a light of the Gentiles, to be My salvation even to the extremity of the earth," xlix. 5, 6 ; speaking also manifestly of the Lord, and of His humanity, before He was made a light of the Gentiles, and salvation to the extremity of the earth : again in the same Prophet, "Who amongst you feareth Jehovah, and heareth the voice of *His servant*, who walketh in darkness, and hath no brightness, let him trust in the name of Jehovah, and lean upon his God," l. 10 ; where servant also denotes the humanity appertaining to the Lord, in which humanity is the voice of the servant of Jehovah, whilst the Lord taught therein the way of truth : again, in the same Prophet, "Jehovah goeth before you and the God of Israel gathereth you ; behold, *My servant* will act prudently, He shall be exalted, and shall be lifted up, and shall be greatly raised," lii. 12, 13 ; that servant is here predicated of the Lord, when He was in the humanity, is evident, for it is said thereof that it shall be exalted, and shall be lifted up, and shall be raised greatly : again in the same Prophet, "He hath neither form, nor honor ; we have seen him, but he hath no aspect ; he is despised, *a man of sorrows, acquainted with disease* ; Jehovah was willing to bruise Him, *He hath made Him infirm* : if He shall set His soul to be accused of guilt, He shall see seed, He shall prolong days, and the will of Jehovah shall prosper by His hand ; He shall see *of the labor of His soul*, He shall be satisfied, by His knowledge shall *My*

righteous *servant* justify many; and Himself hath borne their iniquities," liii. 2, 3, 10, 11; in which words, as in the whole chapter, the state of the Lord's humiliation is treated of; it is also said, that He was then in an infirm humanity, described by being a man of sorrows, acquainted with disease, infirm, by being in the labor of His soul, with many other circumstances, in which state He is called a servant.

2160. Verse 4. *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.* Let a little water, I pray, be taken, signifies that they should come near, and let themselves down from things Divine nearer to His intellectual things: and wash your feet signifies that they should put on somewhat natural, that so in that state, wherein He then was, He might the better perceive them, and lie down under the tree, signifies to the perception of His state in which He was; tree denotes perception.

2161. *Let a little water, I pray, be taken*—that hereby is signified that they should come near, and let themselves down from things Divine nearer to His intellectual things, cannot so well appear from the words alone, *Let a little water be taken*, but from the series of things treated of in this verse, and their connection with what goes before and what follows after: from the expressions in this verse, *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree*, no one could know was signified, that the Divine [principle] should let itself down nearer to the state of perception in which the Lord was at that time, that so He might be enabled better to perceive; for there is no trace of this arcanum discoverable in the expressions historically understood; but that nevertheless such is their signification in an internal sense, and that the angels have such a perception of them I know of a certainty; hence it may appear how great and how deep arcana lie concealed in the Word; moreover that this is the signification of those expressions, may in some sort appear from their signification in an internal sense, as from the signification of *water*, denoting things intellectual; and from the signification of *feet*, denoting things natural; and from the signification of *tree*, denoting perception; by which significations well understood, it may appear what is the internal sense of the present passage, from the series of the things treated of, and their connection with what goes before and what follows after. That waters signify things scientific and rational, consequently things intellectual, was shown n. 28, 680; and may appear from several other passages in the Word, which it would be too tedious here to cite.

2162. *And wash your feet*—that hereby is signified that the Divine [principle] should put on somewhat natural, that so in the state, wherein the Lord then was, He might the better perceive, may appear from the signification of feet, as denoting

things natural, and also in like manner from the series of the things treated of: that some arcana are herein concealed, may, in a measure, appear from this consideration, that Abraham prayed the three men to take a little water, and wash their feet, and lie down under the tree, when yet he knew that it was the Lord, or Jehovah; it may also appear from this consideration, that unless some arcana had been signified thereby, such circumstances would not have been mentioned. That feet signify things natural, may appear from representations in another life, and from the representatives thence derived amongst the most ancient people, and thus adopted in the Word; things celestial and spiritual are represented by the head, and by what appertains to the head: things rational, and whatever is connected therewith, are represented by the breast, and by what appertains to the breast; things natural, and whatsoever are connected therewith, are represented by the feet, and by what appertains to the feet; hence it is that the sole of the foot and the heel signify natural things of the lowest order, concerning which see n. 259; and that shoe signifies things of the lowest order, which are filthy, see n. 1748. Similar things are signified by what was represented in dreams and visions with the Prophets; as by the statue which Nebuchadnezar saw, whose head was pure gold, the breast and arms silver, the belly and thighs brass, the legs iron, *the feet part of iron and part of clay*, Dan. ii. 32, 33; where the head signifies things celestial, which are inmost and are gold, as was shown, n. 113, 1551, 1552; the breast and arms signify things spiritual or rational, which are silver, as was shown, n. 1551; but the feet signify inferior things which are natural, the truths whereof are signified by iron and the goodnesses by clay; that iron is truth may be seen n. 425, 426; and that clay is good, may be seen, n. 1300; each in the present case natural; this also is the order of their succession in the Lord's kingdom in the heavens, and in the Church which is the Lord's kingdom in the earths, and also in every individual person who is the Lord's kingdom. The case is similar in regard to the vision which Daniel saw, concerning which it is thus written, "I lifted up mine eyes, and saw, behold one man clothed in linen, and his loins girded with gold of Uphaz, and his body as Tarshish, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and *feet like the brightness of polished brass*," x. 5, 6; by these words are signified in particular the interior things of the Word as to goodnesses and truths; the arms and feet are its exterior things, which are the sense of the letter, because therein are natural things being taken from natural things: moreover, what each particular signifies, as the loins, the body, the face, the eyes, and many other parts appertaining to man, may appear from representatives in another life, concerning which, by the Divine

mercy of the Lord, more will be said, when we come to treat of the Grand Man [*maximo homine,*] which is the Lord's heaven, and of representatives thence in the world of spirits. It is written of Moses, Aaron, Nadab, Abihu, and the seventy elders, "that they saw the God of Israel, *beneath whose feet was as it were work of sapphire stone,* and as it were the substance of heaven as to purity," Exod. xxiv. 9, 10; whereby is signified, that they saw only the external things of the Church, represented in natural things: and also in the literal sense of the Word, in which likewise external things are represented by natural, as was said, which are the feet, beneath which is as the work of sapphire stone, and as it were the substance of heaven; that it was the Lord who appeared to them, but only in those inferior or natural things, is evident, for He is called the God of Israel, whom all things of the Church represented, and all things of the Word, in an internal sense, signified; for the Lord is presented to be seen according to those things which are signified on the occasion, as in the case of John, to whom He appeared as a man on a white horse signifying the Word, as it is expressly declared, Rev. xix. 11, 13. The animals seen by Ezekiel, which were cherubs, are described as to things celestial and spiritual by faces and wings and also several other particulars, but as to natural things thus, "*Their feet a straight foot, and the sole of their feet, as it were, the sole of a calf's foot,* and sparkling as the brightness of burnished brass," Ezek. i. 7; the reason why the feet, that is natural things, are said to sparkle like burnished brass is, because brass signifies natural good, concerning which see n. 425, 1551. In like manner He appeared to John as the Son of Man, "whose eyes were as a flame of fire, *and his feet like fine brass,*" Rev. i. 14, 15; chap. ii. 18. That feet signify things natural, is further evident from the following passages, "I saw a strong angel descending from heaven, encompassed with a cloud, and a rainbow about his head, and his countenance like the sun, *and his feet as pillars of fire,* having in his hand an open book, and setting his *right foot on the sea, and his left on the earth,*" Rev. x. 1, 2; by which angel in like manner is signified the Word, described as to its quality in the internal sense, by a rainbow about the head, and by a countenance as the sun; but as to the external or literal sense, by feet; sea denotes natural truths, earth natural goodnesses, whence it is evident what is signified by setting the right foot on the sea, and the left on the earth. Frequent mention is made in the Word of a *footstool*, but heretofore it has remained unknown what is signified thereby in an internal sense; thus in Isaiah, "Jehovah said, the heavens are My throne, *and the earth the stool of My feet;* where is that house which ye will build for Me, and where is that place of my rest?" lxvi. 1. The heavens are things celestial and spiritual, consequently inmost

things, both of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or in the Church, and also with every individual man who is a kingdom of the Lord, or a Church; consequently the heavens denote likewise all things appertaining to love and charity, and faith grounded therein; as also all things appertaining to internal worship, and in like manner all things appertaining to the internal sense of the Word; all these things are heavens, and are called the throne of the Lord; but earth denotes all inferior things corresponding to these internal or superior things, as inferior rational and natural things, whereof also things celestial and spiritual are predicated by reason of correspondance; these inferior things are such as are in the inferior heavens, and also in the Church, and in external worship, and likewise such as are in the literal sense of the Word, in short, all things which proceed from things internal and are fixed and exhibited in things external, as being things natural, are called earth and the Lord's footstool: What is meant by heaven and earth in an internal sense, may be seen n. 82, 1733; what by the new heaven and the new earth, n. 2117, 2118; and that man is a little heaven, see n. 911, 978, 1900. In like manner in Jeremiah, "The Lord covereth the daughter of Zion with a cloud in his anger, and cast down from the heavens to the earth the beauty of Israel, and hath not remembered *the stool of His feet in the day of His anger,*" Lam. ii. 1. Also in David, "Exalt Jehovah our God, and bow down yourselves *to the stool of His feet,* He is holy," Psalm xcix. 5: and again, "We will enter into His habitations, we will bow down ourselves *to the stool of His feet,*" Psalm cxxxii. 7; in the representative Church, consequently amongst the Jews, it was supposed that the house of God and the temple was his footstool, not knowing that by the house of God and the temple was signified representative external worship; they were altogether ignorant of the nature of the internal things of the Church, which were signified by heaven or the throne of God: Again, "Jehovah saith to my Lord, sit on My right hand, until I shall make thine enemies *a stool for My feet,*" Psalm cx. 1; Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43; by stool of the feet in like manner are here signified things natural, as well sensual as scientific, and hence the rational things of man, which are called enemies when they pervert worship, and this by the literal sense of the Word, so that there remains only worship in externals, and internal worship either totally perishes or is defiled, concerning which see n. 1094, 1175, 1183; when things natural and rational are thus perverted and defiled, they are called enemies; but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a footstool, as was said above, whether they be such things as appertain to external worship, or to the literal

sense of the Word. So in Isaiah, "The glory of Libanus shall come to Thee, the fir-tree, the pine-tree, and the box together, to decorate the place of My sanctuary, and I will make the place of My feet honorable," lx. 13; treating of the Lord's kingdom and Church, whose celestial-spiritual things are the glory of Libanus, or cedars, but whose celestial-natural things are the fir-tree, the pine-tree, and the box, as they are also called in other passages of the Word, consequently such things as relate to external worship, whereof it is said, I will make the place of My feet honorable, which cannot be made honorable by the fir-tree, the pine-tree, or the box, but by those things which are signified thereby. That feet have such signification, appears also from the representatives in the Jewish Church, as by this ordinance, "That Aaron and his sons *should wash their hands and feet*, before they entered into the tabernacle," Exod. xxx. 19, 20; chap. xl. 31, 32; which it must be plain to every one, was representative of some arcanum; for what is the washing of the hands and feet but an external act, which is of no avail unless the internal be clean and pure? Nor is it possible for the internal to be cleansed and purified by such washing; but whereas all the rites of that Church signified internal things, which are things celestial and spiritual, so also did this rite, viz., the cleanness of external worship, which is then clean, when influenced by internal worship; hence their lavers were of brass, as was also that great laver which was called a brazen sea, with the ten lesser lavers of brass about the temple of Solomon, 1 Kings vii. 23, 38; because brass represented the good of external worship, which is the same thing as natural good; concerning which signification of brass, see n. 425, 1551. In like manner it was representative, that "A man, in whom was *a fracture of a foot*, or a fracture of a hand, of the seed of Aaron, should not come near to offer offerings of fire to Jehovah," Lev. xxi. 19, 21; by those that had a fracture in the feet and hands, were represented such as are principled in perverted external worship. That feet signify natural things, appears also from other passages in the Prophets throughout, as from these prophetic words in Moses, "Blessed above sons is Asher, let him be accepted of his brethren, and let him dip in oil his *foot*, the iron and brass of thy *shoe*," Deut. xxxiii. 24, 25; it is impossible for any one to understand these words, unless it be known what is signified in an internal sense by oil, foot, iron, brass, and shoe; that foot is the natural [principle], shoe an inferior natural [principle], such as is the sensual corporeal, may be seen, n. 1748; and that oil is the celestial [principle] n. 886; and that iron is natural truth, n. 425, 426; and that brass is natural good, n. 425, 1551; hence it is plain what is involved in the above passage. So in Nahum, "The way of Jehovah is in the storm and tempest, *and the clouds are the dust of His feet*," i. 3;

where the dust of the feet signifies things natural and corporeal, appertaining to man, whence come clouds: the same thing also is signified in David by these words, "Jehovah bowed the heavens and came down, and *thick darkness was under His feet,*" Psalm xviii. 9. When the goodnesses and truths of faith are perverted by natural light, as it is called, it is described in the Word by the feet and hoofs of a beast, whereby waters are disturbed, and the various kinds of food are trodden under foot, as in Ezekiel, "Thou hast gone forth into the rivers, and *hast disturbed the waters with Thy feet,* and trodden down the streams thereof; I will destroy every beast thereof from off many waters, and *the foot of man shall not disturb them any more, neither the hoof of beast,*" xxxii. 2, 13; speaking of Egypt, by which the sciences are signified, as was shown, n. 1164, 1165, 1462; thus by feet and hoofs, whereby the rivers and waters are troubled, are signified scientifics grounded in things sensual and natural, from which men reason concerning mysteries of faith, and do not believe until they comprehend them, the consequence whereof is that they never believe at all; for the more such persons reason, the less they believe; see on this subject what was said, n. 128—130, 215, 232, 233, 1072, 1385. From all these passages then it is evident, that by feet in the Word are signified things natural; but what further is signified appears from the series of things treated of.

2163. *Lie down under the tree*—that hereby is signified to the perception of His state in which He was, appears from the signification of tree as denoting perception, concerning which see n. 103; hence that this is the real sense of the words, appears from the series of the things treated of. The true ground of this signification of trees, as denoting perceptions, was because the celestial man was compared and likened to Paradise, or the garden in Eden, hence the perceptions of celestial things appertaining to Him were compared and likened to the trees therein.

2164. Verse 5. *And I will take a piece of bread, and support ye your heart; afterwards ye may pass on; for wherefore have ye passed to your servant? And they said, so do as thou hast spoken.* I will take a piece of bread, signifies somewhat celestial adjoined: support ye your heart, signifies so far as is convenient; afterwards ye may pass on, signifies that when he had left off perceiving, he would be content therewith: for wherefore have ye passed to your servant, signifies that therefore they were come: and they said, so do as thou hast spoken, signifies that so it should be done.

2165. *I will take a piece of bread*—that hereby is signified somewhat celestial adjoined, appears from the signification of bread as denoting what is celestial, concerning which see above, n. 276, 680, 681; the reason why bread signifies what is celestial, is, because bread signifies in general every kind of food.

consequently in an internal sense every kind of celestial food ; what celestial food is, may be seen, n. 56—58, 680, 681, 1480, 1645 : That bread signifies in general every kind of food, may appear from the following passages of the Word ; it is written of Joseph, “ That he said to him who was over his house, that he should bring down the men (that is, his brethren), to the house, and should slay what was to be slayed, and should make ready ;” and afterwards, when “ Things were made ready, and they did eat together, he said, *set on bread*,” Gen. xliii. 16, 31 ; signifying that they should make ready the table ; thus bread denotes all kinds of food : So it is written of Jethro, “ That Aaron came, and all the elders of Israel, to *eat bread* with the father-in-law of Moses, before God,” Exod. xviii. 12 ; where also bread denotes every kind of food. So concerning Manoah, in the book of Judges, “ Manoah said to the angel of Jehovah, let us detain thee, I pray, and let us make ready before thee a kid of the goats ; and the angel of Jehovah said unto Manoah, if thou detainest me, I will *not eat thy bread*,” xiii. 15, 16 ; where bread denotes a kid of the goats ; again, “ When Jonathan eat of the honeycomb, they said to him, that Saul sware to the people, saying, cursed is the man who *shall eat bread* to-day,” 1 Sam. xiv. 27, 28 ; where bread denotes every kind of food ; again, it is written of Saul, “ When Saul sat to *eat bread*, he said unto Jonathan, wherefore cometh not the son of Jesse to *eat bread*, neither yesterday nor to-day,” 1 Sam. xx. 24, 27 ; denoting to the table, where were all kinds of food. Thus David said to Mephibosheth the son of Jonathan, “ Thou *shalt eat bread on my table* continually,” 2 Sam. ix. 7, 10. In like manner it is written concerning Evil-Merodach, “ That Jehoiakim, king of Judah, *did eat bread continually before him*, all the days of his life,” 2 Kings xxv. 29 ; and of Solomon it is said, “ *Solomon’s bread was* for every day thirty cors of fine flour, and sixty cors of meal, ten fat oxen, and twenty oxen of the pasture, and an hundred sheep, beside the stag, and the she-goat, and the deer, and fatted fowls,” 1 Kings iv. 22, 23 ; where bread manifestly denotes all these kinds of food : Whereas then bread signifies in general all kinds of food, it hence signifies in an internal sense all those things which are called celestial foods : This may better appear from the burnt-offerings and sacrifices, which were made of lambs, sheep, she-goats, kids, he-goats, cows, and oxen, which under a single name were called *the bread of what was offered by fire to Jehovah*, as is evident from the passages in Moses treating of the various sacrifices of which he says, “ That the priest should burn them upon the altar, *the bread of what is offered by fire to Jehovah*, for an odor of rest,” Levit. iii. 11, 16 ; all those sacrifices and burnt-offerings were called by this name : So again, “ The sons of Aaron shall be holy to their God, neither shall they profane the name

of their God, because they offer *the offerings made by fire to Jehovah, the bread of their God*. Thou shalt sanctify him because he offereth the *bread of thy God*. A man of the seed of Aaron, in whom shall be a spot, shall not come near to offer *the bread of his God*," Levit. xxi. 6, 8, 17, 21; where also sacrifices and burnt-offerings are bread, as also Levit. xxii. 25; again, "Command the sons of Israel, and say unto them, ye shall observe My offering, *My bread*, for the offerings made by fire of an odor of rest, that ye may offer to me in their stated time," Numb. xxviii. 2; where also bread denotes all the sacrifices which are there enumerated; so in Malachi, "Offering upon My altar polluted *bread*," i. 7; speaking also of sacrifices: The sanctified things of the sacrifices, which they did eat, were also called bread, as appears from these words in Moses, "He that hath touched what is unclean, shall not eat of the sanctified things; moreover he shall wash his flesh in water, and when the sun shall go down, he shall be clean, and afterwards he shall eat of the sanctified things, because *this is his bread*," Levit. xxii. 6, 7. The burnt-offerings and sacrifices in the Jewish Church, represented nothing else but celestial things appertaining to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earths or in the Church, also appertaining to the Lord's kingdom or the Church with every individual person, and in general all those things which are of love and charity, for these are things celestial; every particular kind of sacrifice also had a particular representation; all these things at that time were called BREAD; when, therefore, sacrifices were abolished, and other things succeeded instead thereof for external worship, it was commanded that bread and wine should be used for this purpose: Hence then it appears what bread signifies, viz., all those things which sacrifices represented, consequently in an internal sense the Lord Himself, and of course His love towards the whole human race, and whatever appertains to that love; as also man's reciprocity* to the Lord and towards his neighbor; thus it signifies all things celestial, and consequently wine signifies all things spiritual, which the Lord teaches expressly in John in these words, "They said, our fathers did eat manna in the wilderness, as it is written, He gave them *bread from heaven* to eat: Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *bread from heaven*, but My father *giveth you the true bread from heaven*, for the *bread of God* is He who came down from heaven and giveth life to the world: They said unto Him, Lord, give us evermore this bread: Jesus said

* By *reciprocity*, as here applied to man, is meant his power of joining himself, on his part, with the Lord. There is no other word in our language to express this power, and yet there is great need of such a word, inasmuch as it is very plain from Holy Scripture, that man possesses such a power, and that it is the Lord's continual gift to him for salvation, that is, for conjunction with the Lord.

unto them, *I am the bread of life*, he that cometh to me shall never hunger, and he that believeth on me shall never thirst," vi. 31—35; and again, in the same Evangelist, "Verily, I say unto you, He that believeth on Me hath eternal life, *I am the bread of life*; your fathers did eat manna in the wilderness, and are dead; *this is the bread* which came down from heaven, that whosoever eateth thereof may not die: *I am the living bread* which came down from heaven; if any one *eat of this bread*, he shall live forever," vi. 47—51. Inasmuch then as bread is the Lord, it denotes also the celestial things which appertain to love, and are of the Lord, for the Lord is the very essential principle, because He is the very essential love, that is, the very essential Mercy; and in consequence hereof, bread is also all that is celestial, that is, all love and charity appertaining to man; these being from the Lord; wherefore they who are not principled in love and charity, have not the Lord with them, consequently they are not gifted with things good and happy, which are signified by bread in an internal sense: This external symbolical [ordinance or institution] was enjoined, because the greatest part of mankind are principled in external worship, and therefore without somewhat external, there would remain scarce any thing of a holy principle appertaining to them; wherefore when they live in love to the Lord, and in charity towards their neighbor, they have an internal principle appertaining to them, although they do not know that this is the very essential internal principle of worship; thus in their external worship they are confirmed in those good things which are signified by bread. With the Prophets also by bread are signified things celestial appertaining to love, as in Isaiah, chap. iii. 1, 7; chap. xxx. 26; chap. xxxiii. 16; chap. lv. 2; chap. lviii. 7; Lam. v. 9; Ezek. iv. 16, 17; chap. v. 16; chap. xiv. 13; Amos iv. 6; chap. viii. 11; Psalm cv. 16; in like manner by the breads of faces* on the tabernacle, concerning which see Levit. xxiv. 6—9; Exod. xxv. 30; chap. xl. 23; Numb. iv. 7; 1 Kings vii. 48.

2166. *And support your heart*—that hereby is signified so far as is convenient, cannot so well appear from the proximate signification of the words in an internal sense, but still it appears from the series of the things treated of; for the subject treated of is concerning the Divine perception, that it might come nearer to the perception of the humanity, which then appertained to the Lord, and that it should let itself down to His intellectual things, by putting on somewhat natural, and also somewhat celestial joined thereto, so far as was convenient [or suitable], which is to support the heart; in a proximate sense, to support the heart by bread is to be refreshed, conse-

* In our common version, what is here called the *breads of faces*, is rendered *chew-bread*.

quently to enjoy just so much of the celestial principle as is convenient.

2167. *Afterwards ye may pass on*—that hereby is signified that when He had left off perceiving He would be content therewith, appears in like manner from the series of the things treated of.

2168. *For wherefore have ye passed to your servant*—that hereby is signified that for that purpose they were come, appears also without explication.

2169. *And they said, so do as thou hast spoken*—that hereby is signified that it should be so done, has in like manner no need of explication.

2170. Verse 6. *And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of the farina of fine flour, knead and make cakes.* Abraham hastened towards the tent to Sarah, signifies the Lord's rational good joined to his truth; Abraham here is the Lord in that state as to good; Sarah as to truth; tent as to the holy [principle] of love: and said, signifies the state of perception at that time respectively: hasten three measures of the farina of fine flour, knead, and make cakes, signifies the celestial [principle] of His love in that state: Three are things holy; the farina of fine flour is the spiritual and celestial [principle] of the Lord's rational at that time; cakes in like manner denote the conjunction of each.

2171. *Abraham hastened towards the tent to Sarah*—that hereby is signified the Lord's rational good joined to His truth, appears from the representation of Abraham and also of Sarah, and from the signification of tent, of which we shall speak presently. As all and each of the things in the Word have respect to the things treated of in the internal sense, so have the words in the present verse, viz., to the Divine perception, into which the Lord came, when He was in the perception of the humanity; but they who are ignorant what perception is, cannot possibly know how the case is with respect to perception, still less can they know that there are different degrees of perception more and more interior, viz., natural perception, rational perception, and lastly internal perception, which is Divine, and which appertained solely to the Lord; they who are in perception, as the angels are, know perfectly well what is the degree of perception in which they are, whether it be natural, or rational, or still interior, which to them is Divine; what then must have been the case with the Lord in this respect, who had perception from the very Supreme and Infinite Divine [principle], concerning which, see n. 1616, 1791, which no angels at any time ever had, for their perception is only an influx from the Lord's supreme or infinite Divine [principle] through His human essence. The reason why the Lord's perception is described, is, because when He was in the humanity, it was thus made known to Him how

the essential Divine [principle], the human Divine [principle], and the holy proceeding, should be united in Him, afterwards how His rational [principle] should be made Divine, and lastly, what was the nature and quality of mankind, who were to be saved by Him, that is, by the union of the human essence with the Divine in Him, which are the subjects treated of in this chapter; on these accounts the Lord's perception is first described, and also on account of the union itself which was to be effected.

2172. That Abraham here is the Lord in that state as to good, appears from the representation of Abraham; Abraham here represents the Lord in the humanity, when he speaks with Jehovah, as above, n. 1989, where he represents the Lord in that state, and in that age, because then also he spake with Jehovah; otherwise Abraham represents the Divine Good of the Lord, and Sarah the Divine Truth, hence he now represents the Lord's rational good.

2173. That Sarah here is the Lord as to truth, appears from the representation of Sarah, as denoting intellectual truth adjoined to good, and consequently in this place denoting rational truth, for the same reason that Abraham denotes rational good, as was just now observed; that Sarah represents truth, may be seen above, n. 1468, 1901, 2063, 2065. Good and truth in the historical parts of the Word, cannot be represented otherwise than by a marriage; for this is the real case with them, there being a Divine marriage between things celestial and things spiritual, or, what is the same, between those things which appertain to love, and those which appertain to faith: or, what is still the same, between those things which appertain to the will, and those which appertain to the understanding; the former things have relation to good, the latter to truth: such marriage has place in the Lord's kingdom in the heavens, such also in the Lord's kingdom in the earths, or in the Church, such in every individual man, in all the particulars of which he is constituted, yea, in the most minute component parts of each particular: this being the case, it is customary with the Prophets, especially with Isaiah, to express every thing in a twofold manner, one expression having relation to the celestial principle, or good, the other to the spiritual principle, or truth, concerning which circumstance see n. 683, 793, 801. That in all particular things there is a resemblance of a marriage, may be seen n. 718, 747, 917, 1432; hence it is, that by Abraham is represented the good of the Lord, and by Sarah the truth.

2174. That tent is the Lord as to the holy principle of love, appears from the signification of tent as denoting what is holy, concerning which see above n. 414, 1102, 1566, 2145.

2175. *And he said*—that hereby is signified the state of perception at that time respectively, appears from the signification

of *saying* in an historical sense, as denoting to perceive, concerning which see above, 1898, 1919, 2080.

2176. *Hasten three measures of the farina of fine flour, knead, and make cakes*—that hereby is signified the celestial principle of His love in that state, appears from the signification of farina of fine flour, and of a cake, concerning which we shall speak presently: That such things are herein involved will appear incredible to every one, whose attention is confined to the literal sense, or the sense of the expressions, and still more incredible if the attention be confined to the historical things described by those expressions; for in such case the thoughts are busied, not only about the preparation here made, but also about the men who came to Abraham, without paying any regard to the consideration that deeper arcana are concealed under these circumstances; and this is the reason why it appears less credible, that the historical parts of the Word should contain such arcana, than that the prophetic parts should; for the historical parts are more apt to engage the mind's attention to them, and to overshadow the interior things concealed therein; nevertheless, that deep arcana are contained even in the historical parts of the Word, may appear from this single consideration, that it is the Word of the Lord, written not only for man, but also for the angels in heaven, and this in such a manner, that whilst man is reading it, the angels have thence at the same time celestial ideas, so that by the Word heaven is joined with mankind. We shall now proceed to show what is meant in an internal sense by farina, fine flour, and cakes.

2177. That the farina of fine flour is the spiritual and celestial [principle] which at that time appertained to the Lord, and that cakes in like manner denote the conjunction of each, appears evident from the sacrifices of the representative Church, and from the meat-offering at that time in use, which consisted of fine flour mixed with oil, and made into cakes; the chief part of representative worship consisted in burnt-offerings and sacrifices; what things were represented thereby, was shown above, in speaking of bread, n. 2165, viz., the celestial things appertaining to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earths, or in the Church, and also to the Lord's kingdom or the Church with every individual, and in general to all those things which are of love and charity, because these are things celestial, which at that time were all called bread; to these sacrifices were joined also the meat-offering, which, as was said, consisted of fine flour mixed with oil, to which also frankincense was added, and likewise a libation of wine; it may also appear what these things represented, viz., similar things to the sacrifices, but in a lesser degree, consequently things appertaining to the spiritual Church, and likewise to the external Church; it may further appear to every one, that such things

would never have been commanded, unless they had represented things Divine, and that every particular thing had a particular representation; for unless they had represented things Divine, they would not have differed in any respect from similar things in use amongst the Gentiles, who had also their sacrifices, meat-offerings, libations, frankincense, perpetual fires, and several other things, which they derived from the ancient Church, especially from the Hebrewan; but whereas things internal, that is, the Divine things which were represented, were separated from these Gentile rites, therefore they were merely idolatrous; and so indeed they became separated also amongst the Jews, who for that reason fell into all kinds of idolatry: Hence it may appear evident to every one, that heavenly arcana were contained in every rite, especially in the sacrifices and the particulars thereof. As to what concerns the meat-offering, its nature and quality are described, and how it was to be prepared into cakes, Levit. ii., throughout, and also Numb. xv., and in other places: The law of the meat-offering is described in these words in Leviticus, "The fire shall be continually burning upon the altar, it shall not be put out: And this is *the law of meat-offering*, that the sons of Aaron bring it before Jehovah to the faces of the altar, and he shall take of it his handful of the *fine flour of the meat-offering*, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar; an odor of rest, for a memorial to Jehovah; and the residue thereof Aaron and his son shall eat; what is unleavened shall be eaten in the holy place; in the court of the tent of the congregation they shall eat it; it shall not be baked leavened; I have given it their portion of My offerings made by fire; it is the Holy of Holies," vi. 13—17. The fire, which was to be continually burning upon the altar, represented the love, that is, the mercy of the Lord, perpetual and eternal; that fire in the Word signifies love, may be seen, n. 934; hence offerings made by fire for an odor of rest, signify the Lord's being well pleased in those things which are of love and charity; that odor is what is well-pleasing, that is, agreeable, may be seen n. 925, 1519; by taking a handful was represented, that they should love with all the strength, or with all the soul, for hand, or the palm of the hand, signifies power, as was shown, n. 878; hence also handful has the same signification; fine flour with oil and frankincense represented all things appertaining to charity, fine flour the spiritual principle thereof, but oil the celestial principle, and frankincense what was thus rendered agreeable; that fine flour represents the spiritual principle, is plain from what has been said, and from what follows: that oil represents the celestial principle, or the good of charity, may be seen, n. 886; and that frankincense, by reason of its odor, represents what is agreeable and acceptable, may be seen, n.

925; by its being unleavened, or not fermented, is signified that it should be sincere, consequently from a sincere heart, and free from things unclean; by Aaron and his sons eating the residue, was represented man's reciprocity,* and appropriation, and consequent conjunction by love and charity, wherefore it was commanded that they should eat it in a holy place; hence it is called the holy of holies; these are the things which were represented by the meat-offering, and the representatives themselves were so perceived in heaven; and when any man of the Church thus conceived of them, he was in an idea similar to the perception of the angels, consequently he was in the Lord's real kingdom in the heavens, notwithstanding his being still on earth. The meat-offering is further treated of, in respect to its nature and quality, what it ought to be when applied to every particular kind of sacrifice, also how it was to be baked into cakes, and likewise what sort should be offered by those who were cleansed, and on other occasions, which it would be too tedious to adduce and explain; see what is said on the subject, Exod. xxix. 39—41; Levit. v. 11—13; chap. vi. 14—16; chap. x. 12, 13; chap. xxiii. 10—13, 16, 17; Numb. v. 15, and the following verses; chap. vi. 15—17, 19, 20; chap. vii. throughout; chap. xxviii. 5, 7, 9, 12, 13, 20, 21, 28, 29; chap. xxix. 3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37. Fine flour made into cakes in general represented the same thing as bread, viz., the celestial principle of love, and its farina the spiritual principle, as may appear from the passages above cited: The loaves which were called bread of the faces, or bread of proposition, were made of fine flour, which was prepared into cakes, and were set on a table for a continual representation of the love, that is, of the mercy of the Lord towards the whole human race and man's reciprocity, concerning which loaves it is thus written in Moses, "Thou shalt take *fine flour*, and shalt *bake it twelve cakes*; *one cake* shall be of two-tenths; and thou shalt place them in two orders, six in an order, upon a clean table, before Jehovah; and thou shalt give pure frankincense upon the order; and it shall be to the bread for a memorial, an offering made by fire to Jehovah: On every Sabbath-day he shall set it in order before Jehovah continually, from the sons of Israel by the covenant of eternity, and it shall be for Aaron and his sons, and they shall eat it in the holy place, because it is the holiness of holinesses to Him, of the offerings made by fire to Jehovah, by a statute of eternity," Levit. xxiv. 5—9. Particulars and things most particular herein represented the holy principle of love and of charity, and the fine flour the same thing as the farina of fine flour, viz., the celestial and spiritual principle thereof, and the cake the conjunction of both together. Hence it appears what is the nature of the holiness of the Word

* See note above, n. 2165.

to those, who are in celestial ideas; yea, what an holiness was in this representative rite; hence it is that it is called the holiness of holinesses; and on the other hand how void of holiness it is to those who think that it contains nothing celestial, and who abide merely in things external, perceiving farina as mere farina, fine flour as fine flour, and cake as cake, and supposing that such things might have been mentioned, without any reference to the Divine things involved in them: The case is the same with those who imagine the bread and wine of the sacred supper to be mere things of form and ceremony, containing nothing holy, when yet there is in them such a holy principle, that human minds may be joined by that supper with celestial minds, whilst from an internal affection they think that the bread and wine signify the Lord's love, and the reciprocal love on man's part, and thus from an interior principle are in a state of holiness. The same was implied by what was enjoined to the sons of Israel, that "When they came into the land, they should give a *cake* of the first of their dough, an heave-offering to Jehovah," Numb. xv. 20. That such things are signified, may also appear from the Prophets, from whom many passages might be cited by way of proof, but suffice it at present to adduce only the following from Ezekiel, "Thou wast adorned with gold and silver, and thy raiment was fine linen, and silk, and needle-work; thou hast eaten *fine flour*, honey, and oil, and thou wast become exceeding exceedingly beautiful, and thou didst prosper to a kingdom," xvi. 13; speaking of Jerusalem, whereby is signified the Church, which had such ornaments in its first time, viz., the ancient Church, which is described by raiment and other ornaments; and also its affections of goodness and truth, described by fine flour, honey, and oil; every one may see, that all those things have a different signification in the internal sense from what appears in the sense of the letter: so it is with respect to the passage under consideration, that Abraham said unto Sarah, hasten three measures of the farina of fine flour, knead, and make cakes; that three signify what is holy, may be seen, n. 720, 901.

2178. Verse 7. *And Abraham ran to the herd, and took a young ox tender and good, and gave to a boy, and he hastened to make it.* Abraham ran to the herd, signifies natural good: and took a young ox tender and good, signifies the celestial natural [principle] which was conformable, which the rational [principle] took to itself, that it might join itself to the perception derived from the Divine [principle]; and gave to a boy, and he hastened to make it, signifies the conjunction of this good with rational good; boy is here the natural man.

2179. *Abraham ran to the herd*—that hereby is signified natural good, appears from the signification of oxen and cows, which appertain to the herd, of which we shall speak presently:

That beasts, whether of the herd, or of the flock, signify things appertaining to man, may appear from what was said n. 45, 46, 142, 143, 246, 714, 715, 719, 776; see also what was said concerning beasts used in sacrifices, n. 1823. It may possibly appear surprising to every one, that the animals mentioned in the Word, and also those offered in sacrifices, should signify goodnesses and truths, or what is the same, things celestial and spiritual, therefore it may be expedient briefly to explain the ground of such signification: In the world of spirits various representatives are presented and exhibited to view, and frequently among other things there appear before the eyes of spirits animals, as horses with variety of trappings, oxen, cows, lambs, and divers other kinds, sometimes such as were never seen on the earth, but they are only representatives; the Prophets also had views of such things, as they are recorded in the Word, which likewise were all from the spiritual world; the animals which appear there are representative of the affections of goodness and truth, and also of evil and the false; good spirits know perfectly well what they signify, and also collect thence what is the subject of discourse amongst the angels, for the discourse of the angels, when it flows down into the world of spirits, is sometimes thus fixed and exhibited in representatives; as for example, when horses appear, the good spirits know that the discourse of the angels is about things intellectual; when oxen and cows appear, that it is about natural goodnesses; when sheep appear, that it is about rational goodnesses and about probity; when lambs appear, that it is about goodnesses of a still interior nature, and about innocence; and so in other cases: The men of the most ancient Church, by reason of their communication with spirits and angels, and having visions and dreams continually like those of the Prophets, knew instantly hereby what was signified by any beast, as soon as ever the idea was presented to them; from them first arose representatives and significatives, which continued long after their times, and at length were held in such veneration by reason of their antiquity, that books were written by mere representatives, and the books which were not so written were held in no estimation, yea, and accounted of no sanctity if written within the Church; hence and for other mysterious reasons (concerning which, by the Divine mercy of the Lord, we shall speak elsewhere), the books of the Word also were so written.

2180. *And he took a young ox tender and good*—that hereby is signified the celestial-natural [principle] which the rational took to itself, that it might join itself to the perception derived from the Divine [principle], appears from the signification of a young ox, or the son of a cow, in the Word, as denoting natural good, and inasmuch as the subject treated of is concerning the Lord's rational [principle] it is called tender by virtue of the

celestial-spiritual [principle] or truth grounded in good, and good by virtue of the essential celestial [principle] or essential good; in the genuine rational [principle] there is an affection of truth, and there is an affection of good, but the affection of truth is the primary thereof, as was shown above, n. 2072; hence it is first called tender, but still each property is expressed, as is usual in the Word, by reason of the marriage of truth and good, concerning which see above, n. 2173. That a young ox, or the son of a cow, signifies the celestial-natural [principle] may appear more particularly from sacrifices, which were the chief representatives of worship in the Hebrew Church, and afterwards in the Jewish; their sacrifices were made either from the herd, or from the flock, consequently they consisted of animals of various kinds, which were clean, as of oxen, cows, he-goats, sheep, rams, she-goats, kids, and lambs, and moreover of turtles and young pigeons; all these signified internal things of worship, that is, things celestial and spiritual, n. 2165, 2177, the animals taken from the herd denoting celestial-natural things, and those from the flock denoting celestial-rational things; and as both things natural and things rational are of various kinds, being more or less interior, therefore so many genera and species of those animals were made use of in the sacrifices; which may appear also from this consideration, that it was prescribed in the burnt-offerings, and also in the sacrifices of divers kinds, as in the daily sacrifices, in those of the Sabbaths and feasts, in the voluntary, eucharistic, and votive sacrifices, in those that were expiatory of guilt and of sin, and also in those that were purificatory and cleansing, and likewise in the sacrifices of inauguration, what animals should be offered; the animals also were expressly named, and also their number, in every kind of sacrifice, which would never have been done unless each had had some peculiar signification, as manifestly appears from those passages where sacrifices are treated of, as Exod. xxix; Levit. i; chap. iii; chap. iv; chap. ix; chap. xvi; chap. xxiii; Numb. vii; chap. viii; chap. xv; chap. xxix; but what was particularly signified by each, will be shown in its proper place; each animal also has a peculiar signification, whensoever it is named in the Prophets; and from them it may appear that young oxen signified celestial-natural things: That no other than celestial things were signified, may appear also from the cherubs seen by Ezekiel, and from the animals before the throne seen by John: Concerning the cherubs it is thus written in the Prophet, "The likeness of their faces, the face of a man, and the face of a lion, for them four on the right, and the *face of an ox* for them four on the left, and the face of an eagle for them four," Ezek. i. 10; and concerning the four animals about the throne it is thus written in John, "About the throne were four *animals*, the first *animal* was like unto a

lion, the second *animal* like to a young ox, the third *animal* had a face as a man, the fourth *animal* was like a flying eagle; saying, Holy, Holy, Holy, Lord God Omnipotent, who was, and who is, and who is to come," Rev. iv. 7, 8; every one may see, that by the cherubs and by the animals were represented holy things, consequently the same things were represented by oxen and cows in the sacrifices; in like manner in the prophecy of Moses concerning Joseph, "Let it come upon the head of Joseph, and upon the top of the head of the Nazarite of his brethren: The *first born of his ox* hath honor, and the horns of an unicorn are his horns; with these he shall push the people together, to the ends of the earth," Deut. xxxiii. 16, 17; none can understand what is here said unless it be known what is signified in an internal sense by an ox, by an unicorn, by horns, and many other things besides. As to what concerns sacrifices in general, they were commanded indeed by Moses to the children of Israel; but the most ancient Church, which was before the flood, was altogether unacquainted with sacrifices, nor did it ever enter into their minds to worship the Lord by the slaying of animals; the ancient Church, which was after the flood, was likewise unacquainted with sacrifices; it was indeed principled in representatives, but sacrifices were first instituted in the succeeding Church, which was called the Hebrew Church, and thence this mode of Worship was propagated amongst the Gentiles, and descended to Abraham, Isaac, and Jacob, and thus to their posterity: that the Gentiles were principled in sacrifice-worship, was shown n. 1343; and that the posterity of Jacob were so principled, before they departed out of Egypt, consequently before sacrifices were enjoined by Moses on mount Sinai, may appear from Exodus v. 3; chap. x. 25, 26; chap. xviii. 12; chap. xxiv. 4, 5; and especially from their idolatrous worship before the golden calf, concerning which it is thus written in Moses: "Aaron built an altar before the calf, and Aaron proclaimed, and said, to-morrow is the feast of Jehovah; and they rose up in the morning on the morrow, and *offered burnt-offerings, and brought peace-offerings*; and the people sat down to eat and to drink, and rose up to play," Exod. xxxii. 5, 6; this was done whilst Moses was on mount Sinai, and consequently before the command was brought to them concerning the altar and sacrifices; which command was given on this account, because sacrifice-worship was become idolatrous with them, as with the Gentiles, from which worship they could not be removed, inasmuch as they esteemed it to be of especial sanctity, and what is once implanted from infancy with an idea of sanctity, particularly if it be implanted into children by their fathers, and thereby rooted in them, this the Lord never breaks, but bends, unless it be contrary to essential order; hence appears the reason why it was prescribed, that sacrifices should be under such particular

rules and regulations, as it is written in the books of Moses: That sacrifices were by no means acceptable to Jehovah, consequently that they were only tolerated and permitted for the reason just now mentioned, appears plainly from the Prophets, as in Jeremiah, "Thus saith Jehovah of Hosts, The God of Israel, add your burnt-offerings on your sacrifices, and eat flesh; *I did not speak with your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, on the words of burnt offering and sacrifice; but this word I commanded them, saying, obey My voice, and I will be to you for a God,*" vii. 21—23: and in David, "*Sacrifice and offering Thou hast not desired, burnt-offering and sacrifices of sin Thou hast not requested; I have desired to do Thy will, O my God,*" Psalm xl. 6, 8; and again, "*I will not receive from thy house a young ox, or he-goats from thy folds, sacrifice to God confession,*" Psalm l. 9, 14; again, "*Thou delightest not in sacrifice that I should give it, thou acceptest not burnt-offering; the sacrifices of God are a contrite spirit,*" Psalm li. 16, 17; cvii. 22; cxvi. 17; so in Hosea, "I desire mercy and not sacrifices, and the knowledges of God more than burnt-offerings," vi. 6; and Samuel saith to Saul, "*Hath Jehovah pleasure in burnt-offerings and sacrifices? Behold, to obey is better than the sacrifice of oxen, and to hearken than the fat of rams,*" 1 Sam. xv. 22; and in Micah, "Where- with shall I come before Jehovah, shall I bow myself before the High God? *Shall I come before Him with burnt-offerings, with calves the sons of a year? Will Jehovah be pleased in thousands of rams, in 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 judgment, and to love mercy, and to humble thyself by walking with thy God?*" vi. 6—8. Hence then it is evident, that sacrifices were not commanded, but permitted; also that in sacrifices nothing but the internal principle was regarded; and that it was the internal principle, and not the external rite, which was acceptable: wherefore also the Lord abrogated them, as it was likewise foretold by Daniel in these words, "In the midst of the week [*septimanæ*] *He shall cause to cease the sacrifice and oblation,*" ix. 27; speaking of the Lord's coming: see also what was said on this subject, n. 922, 923, 1128, 1823. As to what concerns the son of a cow, which Abraham made or prepared for the three men, it had the same signification as when used in the sacrifices, which may appear from what Abraham said to Sarah, that she should take *three measures* of fine flour: concerning fine flour to one young ox, it is thus written in Moses, "*When thou makest the son of a cow a burnt-offering or sacrifice, in performing a vow or peace-offerings to Jehovah, thou shalt offer upon the son of the cow a meat-offering of fine flour three-tenths mixed with oil,*" Numb. xv. 8, 9; where mention is made in like manner of three, in one place three-tenths, in the other

three measures; whereas to a ram were added only two-tenths, and to a lamb one-tenth: see verses 4—6, of the same chapter.

2181. *And gave to a boy, and he hastened to make it*—that hereby is signified the conjunction of this good with rational good, and that boy is the natural man, appears from the signification of boy, as denoting him who ministers and administers; and what is ministered or done is to make, viz., the son of a cow, by which is signified natural good, as was shown above. In order for the better perceiving how this is, let it be observed, that there is with every man an internal [principle], a rational or middle [principle], and a natural [principle], and that these are distinct from each other, concerning which see n. 1889, 1940; and that they must be made conformable in order that they may make one, and that thus rational good may make one with natural good, and that without such conformation and consequent conjunction, there can be no Divine perception: inasmuch as the subject here treated of is concerning the Lord's Divine perception, therefore, in an internal sense, by these words is signified the conformation and conjunction both of rational and natural good.

2182. Verse 8. *And he took butter and milk, and the young ox which he made, and gave before them, and he was standing before them under a tree, and they did eat.* He took butter and milk, and the young ox which he made, signifies all those things thus joined together; butter is the celestial of the rational [principle]; milk is the spiritual thence derived; the young ox is the corresponding natural [principle]: and gave before them, signifies that thus he prepared himself to receive: and he was standing before them under a tree, signifies perception thence—tree, as above, is perception: and they did eat, signifies communication hereby.

2183. *And he took butter and milk and the young ox which he made*—that hereby are signified all those things thus joined together, may appear from the signification of butter and milk and a young ox, of which we shall speak presently. The subject treated of in the preceding verses was concerning the Lord's rational [principle], that it was instructed by the celestial and thence by the spiritual [principle], which were signified by the farina of fine flour made into cakes, n. 2176, 2177; and also concerning the celestial-natural [principle], which was signified by the young ox, n. 2180; the same things are now expressed by other words, viz., by butter, milk, and a young ox, whereby are signified all those things joined together: but it is no easy matter to describe these things, so as to render them intelligible to common understandings, by reason of the ignorance which prevails concerning man, as consisting of an internal [principle], a rational, and a natural, and that these principles are most distinct from each other, yea, so

distinct, that one may disagree with another, viz., the rational [principle], which is called the rational man, may disagree with the natural principle, which is the natural man; yea, that the rational man may see and perceive evil which is in the natural man, and if it be a genuine rational [principle], may correct that evil, see n. 1904: before these two principles are joined together, man cannot be an entire man, nor in the tranquillity of peace, inasmuch as one fights with the other; for the angels who are attendant on man, rule his rational [principle], but the evil spirits, who are with him, rule his natural, and hence comes combat; if in such case the *rational principle* conquers, the natural is subdued, and thus man is gifted with conscience; but if the *natural* conquers, then he can receive nothing of conscience: if the *rational* conquers, then his natural [principle] becomes as if it also was rational; but if the *natural* conquers, then the rational becomes as if it was natural: further, if the *rational principle* conquers, then the angels approach nearer to man, and insinuate into him charity, which is the celestial [principle], derived by angels from the Lord, and in this case the evil spirits remove themselves to a distance; but if the *natural* [principle] conquers, then the angels remove themselves further off, that is, more towards his interiors, whilst the evil spirits approach nearer towards the rational principle, and continually assault it, and crowd up the lower parts [*inferiora*] thereof with all kinds of hatred, revenge, deceit, and the like: If the *rational* principle conquers, then man comes into tranquillity of peace, and in another life into the peace of heaven; but if the *natural* principle conquers, then, during his life in the world, he appears as if he was in the tranquillity of peace, but in another life he comes into the restlessness and torment of hell: hence may be known what is the nature of man's state as to his rational principle, and as to his natural; wherefore there is nothing else which can make man blessed and happy, but a conformity of the natural principle to the rational, and a conjunction of both, which is only effected by charity, and charity is only from the Lord.

2184. That butter is the celestial of the rational principle, that milk is the spiritual principle thence derived, and that a young ox is the corresponding natural principle, appears from the signification of butter, and from the signification of milk, and also from the signification of a young ox; as to what concerns butter, signifies in the Word the celestial principle, and this by reason of fatness, that fat is the celestial principle, was shown, n. 353; and that oil, as being fat, is the essential celestial principle, was shown, n. 886; that butter has the same signification, may appear from Isaiah, "Behold, a virgin bearing a Son, and shall call His name Emanuel; *butter* and *honey* shall He eat, that He may know to refuse evil and choose good," vii. 14, 15; speaking of the Lord, who is Emanuel; that by butter is not signified

butter, nor by honey honey, may be plain to every one, but by butter is signified the Lord's celestial principle, and by honey that which is derived from the celestial principle: again, in the same Prophet, "And it shall come to pass for the multitude of making *milk*, he shall eat *butter*, for *butter* and *honey* shall every one eat that is left in the midst of the land," vii. 22; speaking of the Lord's kingdom, and of those in the earths who are in the Lord's kingdom; milk denotes spiritual good, butter celestial good, and honey the happiness thence derived: So in Moses, "Jehovah alone leadeth him, and there is no strange God with him: He causeth him to ride on the heights of the earth, and feedeth him with the produce of the fields, and maketh him suck honey out of the rock, and oil out of the flint of the rock; *butter of the herd and milk of the flock*, with the fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou shalt drink the blood of the grape for wine," Deut. xxxii. 12—14; what these things mean, it is impossible to understand, unless the internal sense of each expression be known; the passage appears as a heap of words only, such as are used by the eloquent in worldly language, nevertheless every expression signifies somewhat celestial, and somewhat spiritual appertaining thereto, and also the blessedness and happiness thence derived, and this in an orderly and regular series; butter of the herd is the celestial-natural principle, milk of the flock is the celestial-spiritual principle of the rational. But with respect to milk, as was observed, it signifies the spiritual principle derived from the celestial, or the celestial-spiritual principle; what the celestial-spiritual principle is, may be seen, n. 1577, 1824; and in other places; the ground of this signification of milk is, because water signifies the spiritual principle, n. 680, 739; but milk, as containing fat in it, signifies the celestial-spiritual, or what is the same thing, truth grounded in good, or what is the same thing, faith grounded in love or charity, or what is also the same, the intellectual principle grounded in goodness of the will, and what is still the same, the affection of knowledges and sciences grounded in the affection of charity towards our neighbor, such as abides with those who love their neighbor, and confirm themselves in that love by the knowledge of faith and also by scientifics, and hence love such knowledges and scientifics; all these things are the same as the celestial-spiritual principle, and are predicated according to the subject treated of: that this is the signification of milk appears also from the Word, as in Isaiah, "Every one that thirsteth, go to the *waters*, and he that hath no silver, go, buy, and eat, and go, buy without silver and without price *wine* and *milk*; why do ye weigh silver for what is not bread," lv. 1, 2; where wine denotes the spiritual principle which is of faith, and milk the spiritual principle which is of love; so in Moses, "He washed his garments in

wine, and his clothes in the blood of grapes : his eyes are redder than wine, and *his teeth whiter than milk*," Gen. xlix. 11, 12; these words are the prophecy of Jacob, at that time Israel, concerning Judah, and by Judah is there described the Lord; and by his teeth being whiter than milk is signified the celestial-spiritual principle appertaining to His natural principle : so in Joel, "It shall be in that day, the mountains shall drop new wine, and *the hills shall go with milk*, and all the streams of Judah shall go with waters," iii. 18; speaking of the Lord's kingdom, where milk denotes the celestial-spiritual principle : in the Word also the land of Canaan, by which is represented and signified the Lord's kingdom, is called a land flowing with milk and honey, as in Numbers xiii. 27; chap. xiv. 8; Deut. xxvi. 9, 15; chap. xxvii. 3; Jer. xi. 5; chap. xxxii. 22; Ezek. xx. 6, 15; and in these places by milk is meant nothing else but an abundance of celestial-spiritual things, and by honey an abundance of happinesses thence derived; land is the essential celestial principle of the kingdom from which those things flow. As to what concerns a young ox, or the son of a cow, it was shown above, n. 2180; that thereby is signified the celestial-natural principle; the celestial-natural principle is the same thing as natural good, or good in the natural principle; the natural principle of man, as well as his rational, has its good and its truth, for in all things there is a marriage of good and truth, as was shown above, n. 2173; the good of the natural principle is the delight which is perceived from charity, or from friendship which is grounded in charity, from which delight there exists a pleasurable principle [*volupe*], or pleasure, which is properly of the body; the truth of the natural principle is scientific truth, which favors that delight; hence it may appear what is meant by the celestial-natural principle.

2185. *And gave before them*—that hereby is signified that thus he prepared himself to receive, may appear from the signification of giving before them, in an internal sense, when the subject treated of is concerning the preparation of the rational principle to receive perception from the Divine; thus it may appear without further explication.

2186. *And he was standing before them under a tree*—that hereby is signified perception thence, follows from the signification of tree, as denoting perception, concerning which see n. 103, 2163. It was said above, verse 4, that the three men who came to Abraham lay down under a tree, whereby was signified that the Divine [principle] approached to the perception of that state in which the Lord then was; but here it is said, that Abraham stood under a tree, whereby is signified that the Lord approached to Divine perception after that He had prepared Himself; thus is denoted reciprocity :* every one may see

* See note above, n. 2165.

that it is not without reason that mention is made of the three men and of Abraham standing under a tree, consequently it is for the sake of those arcana which lie concealed in that circumstance.

2187. *And they did eat*—that these words signify communication hereby, may appear from the signification of eating, as denoting communication and conjunction, which is plain also from the Word: Aaron's eating of the sanctified things of the sacrifices, in the holy place, together with his sons, the Levites, and the people also, signified nothing else but communication, conjunction, and appropriation, as was shown above, n. 2177, in the explication of the passage in Levit. vi. 9, 10; for it was celestial and spiritual food which was signified by the sanctified things that they did eat, consequently the appropriation thereof; the sanctified things were of the sacrifices, which were not burnt on the altar, and were eaten either by the priests, or by the people who offered, as may appear from several passages where sacrifices are treated of; that they were to be eaten by the priests, appears Exod. xxix. 32, 33; Levit. vi. 16, 18; chap. vii. 6, 15, 16, 18; chap. viii. 31; chap. x. 12, 13; Numb. xviii. 9—11; and that they were to be eaten by the people, appears Levit. xix. 5, 6; Dent. xii. 27; chap. xxvii. 7; and in other places; and that the unclean were not to eat thereof, appears Levit. vii. 19—21; chap. xxii. 4—7; those feastings were held in the holy place, near the altar, or at the door, or in the court of the tent; nor did they signify any thing else but the communication, the conjunction, and the appropriation of celestial good things; for by them was represented celestial food, concerning which food see n. 56—58, 680, 681, 1480, 1695; and all those things were called BREAD, the signification whereof may be seen above, n. 2165; the like was represented by Aaron and his sons eating the breads of proposition, or of faces, in the holy place, Levit. xxiv. 9. The law enacted for the Nazarite, that he should not eat of any part of the grape, from the stone even to the skin, in the days of his Nazariteship, Numb. vi. 4, was grounded in this consideration, because the Nazarite represented the celestial man, and the celestial man is such, that he is unwilling even to make mention of things spiritual, as may be seen n. 202, 337, 880, 1647; and whereas wine, and the grape, and whatever appertains to the grape, signified the spiritual principle, hence it was forbidden the Nazarite to eat thereof, that is, to have communication therewith, to join himself thereto, and to appropriate those things to himself; the like is meant by eating in Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and *eat*; and go, buy ye, without silver, and without price, wine and milk: Wherefore do ye weigh silver for what is not *bread*, and labor for that which *satisfieth* not? hear ye in hearkening to Me, and *eat good*, and your soul shall be delighted in fatness," lv. 1, 2; and also by

these words in John, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the Paradise of GOD," Rev. ii. 7; the tree of life is the essential celestial [principle], and in a supreme sense the Lord Himself, because from Him is all the celestial principle, that is, all love and charity, thus to eat of the tree of life is the same thing as to feed on the Lord; and to feed on the Lord is to be gifted with love and charity, consequently with those things which appertain to celestial life, according to what the Lord Himself saith in John, "I am the *living bread*, which cometh down from heaven, if any one *eat of this bread*, he shall live forever; he that *eateth Me*, shall live by Me," vi. 51, 57. "But they said, This is a hard saying; but Jesus said, The words which I speak unto you are spirit, and are life," verses 60, 63, of the same chapter: hence it is evident what is meant by eating in the sacred supper, Matt. xxvi. 27, 28; Mark xiv. 22, 23; Luke xxii. 19, 20; viz., to have communication, to be joined together, and to appropriate. Hence also it is clear what is meant by these words of the Lord, "Many shall come from the east and from the west, and *shall lie down* with Abraham, Isaac, and Jacob," Matt. viii. 11; not that they should eat with them in the kingdom of God [according to the literal sense of the words], but that they should enjoy celestial good things, which are signified by Abraham, Isaac, and Jacob; namely the celestial things of love, as well the inmost, which are Abraham, as the inferior, or middle, which are those of the rational principle, which are Isaac; and also the still inferior, which are celestial-natural, such as are in the first heaven, which are meant by Jacob; this is the internal sense of those words; that Abraham, Isaac, and Jacob have this signification, may be seen n. 1893; and in every other place where they are treated of; for whether it be said to enjoy those celestial things, or to enjoy the Lord, it is the same thing, inasmuch as all those things are from the Lord, and the Lord is the All in All thereof.

2188. Verse 9. *And they said to him, Where is Sarah thy wife? and he said, Behold, in the tent.* They said to him, where is Sarah thy wife, signifies rational truth, which then did not appear, because it was in rational good: and he said, behold, in the tent, signifies in the holy [principle].

2189. *They said to him, where is Sarah thy wife*—that hereby is signified rational truth, which then did not appear, because it was in rational good, is evident from the representation of Sarah in this place, as denoting rational truth, concerning which see above, n. 2173. How the case is in respect to this and the following passages, where the state of the rational principle is treated of as appertaining to the Lord, who is represented by Sarah, cannot so well be explained to the apprehension, unless

it be known what is the nature of the state of the rational principle in general, as to good, and as to truth ; also, in the Lord's case, as to the Divine [principle], and as to the human in which He then was : the primary [*primarium*] of the rational principle is truth, as was said above, n. 2072 ; consequently the affection of truth to the intent that man may be reformed, and thereby regenerated, which is effected by knowledges and scientifics, which are of truth, and which are continually implanted in good, that is, in charity, that thus man may receive the life of charity, it is on this account that the affection of truth with man predominates in his rational principle ; for with respect to the life of charity, which is the essential celestial life, the case is this, that with those who are reformed and regenerated, it is in a continual birth, and growth, and receiving of increase, and this by means of truths, therefore the more truth is insinuated, so much the more the life of charity is perfected ; of consequence, *the state of charity in man is according to the quality and quantity of truth.* Hence it may in some measure appear, how the case is with the rational principle of man : Nevertheless, life is not in truth, but in good ; truth is only a recipient of life, that is, of good ; it is, as it were, the clothing and vestment of good ; therefore also truths in the Word are called clothes, and also garments ; but when good constitutes the rational principle, then truth disappears, and becomes as if it was good, in which case good is translucent through truth, as is the case with the angels, who, when they appear clothed, appear so by reason of the splendor which assumes the appearance of a garment, according as they were presented to view before the Prophets. This then is what is meant by rational truth at that time not appearing, because it was in rational good, which was signified by their saying to Abraham, Where is Sarah thy wife ? But whereas the Lord's rational good was at that time Divine, such as cannot be with any angel, therefore it cannot be described otherwise than by a comparison, and thus by illustration derived from somewhat similar, which is not the same.

2190. *And he said, Behold, in the tent*—that hereby is signified in the holy principle, appears from the signification of tent, as denoting what is holy, concerning which see n. 414, 1102, 1566, 2145 ; it is said in the holy principle, because in good ; all good is called holy, by reason of its being grounded in love and charity, which are only from the Lord : But as it is with things good, so it is with things holy ; things good are formed, that is, have birth and growth by the truths of faith, and are therefore according to the quality and quantity of the truth of faith implanted in charity, as was said above, n. 2189 ; hence it may appear, that things good or things holy differ with every particular person ; and although they may seem alike in their

external form, yet in their internal forms they are unlike, and this as well in the case of those who are without the Church, as of those who are within the Church: In the good of charity with man, there are contained things so innumerable as to surpass all belief; for therein are all things appertaining to faith; the same is true concerning the holy principle of his worship; this appears to the angels as in clear day, according to its quality, although man knows nothing but that in general he is influenced by a certain holy principle: notwithstanding, in this his holy principle there are myriads upon myriads of his thoughts respecting the good things and truths of faith. But concerning the holy principle of worship, what its nature and quality in general is, more will be said, by the Divine Mercy of the Lord, in another place.

2191. Verse 10. *And he said, in returning, I will return to thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah was hearing at the door of the tent, and it was behind him.* And he said, signifies perception: in returning I will return to thee, according to this time of life, signifies conjunction of the Divine with the Lord's human [principle]: and lo, Sarah thy wife shall have a son, signifies the rational [principle] about to become Divine: and Sarah was hearing at the door of the tent, signifies rational truth at that time near to the holy principle: and it was behind him, signifies next to the good, in which the rational principle then was, consequently separate from it, in proportion as any thing of the human [principle] was therein.

2192. *And he said*—that hereby is signified perception, appears from the signification of saying, in an historical sense, as denoting to perceive, concerning which see n. 1898, 1919, 2080.

2193. *In returning I will return to thee, according to this time of life*—that hereby is signified the conjunction of the Lord's Divine [principle] with the human, appears from this consideration, that Jehovah's coming to Abraham represented Divine perception, for the reception of which the Lord prepared Himself, consequently it represented conjunction, as was shown above; thus by what is here said, "In returning I will return to thee," the like is signified, viz., the conjunction of the Divine with the human [principle].

2194. *And lo, Sarah thy wife shall have a son*—that hereby is signified the rational [principle] about to become Divine, appears from the signification of son, and also of Sarah, and likewise of Isaac who was to be born to him: both son, and Sarah, and likewise Isaac, signify that which appertains to the Lord's rational [principle]; that son is truth, may be seen n. 489, 491, 533, 1147; that Sarah is rational truth, may be seen n. 2173; and that Isaac is the Divine rational [principle], n. 1893, 2066, 2083. The human [principle] with every man commences in

the inmost of his rational [principle], as was said, n. 2106 ; so also with the Lord's human [principle] ; what was above that principle was Jehovah Himself, and herein the Lord differed from every other man : Inasmuch as the human principle commences in the inmost of the rational principle, and the Lord made all the human principle appertaining to Him Divine, He consequently first made the rational principle itself Divine from its inmost ; which, when made Divine, is represented and signified, as was said, by Isaac.

2195. *And Sarah was hearing at the door of the tent*—that hereby is signified truth rational at that time near to the holy principle, appears from the representation of Sarah, as denoting truth rational, see n. 2173, 2194 ; and also from the signification of tent, as denoting what is holy, see n. 414, 1102, 1566, 2145 ; and thus from the signification of the door of the tent, as denoting the entrance to what is holy, consequently near to what is holy, concerning which see above, n. 2145 ; hence then it appears that such is the signification of the words before us.

2196. *And it was behind him*—that these words signify near to the good in which the rational principle then was, and separate from it, in proportion as any thing of the human [principle] was therein, appears from this consideration, that it is said of the door, where Sarah was, that it was behind him ; to be behind him, signifies not to be joined together, but at his back. What is separated from any one, this is represented by a kind of rejection as it were to the back, as may appear plainly from representatives in another life, concerning which see what is said from experience, n. 1393, 1875 ; this then is expressed by this circumstance, that the door, where Sarah was, was behind him. With respect to rational truth merely human, which then appertained to the Lord, being separated from Him, when he joined Himself with the Divine [principle], the case is this ; rational human truth doth not comprehend things Divine, because such things are above the sphere of its understanding, for this truth hath communication with the scientifics which are in the natural man, and in proportion as from these scientifics it looks at those things which are above itself, in the same proportion it does not acknowledge them ; for this truth is principled in appearances, which it cannot put off ; and appearances are those things which have birth from things of sense, which induce a belief as if Divine things also were of a like nature, when yet these are exempt from all appearances, and are such, that, when mentioned, this rational truth cannot believe them, because it cannot comprehend them ; as for example, when it is said that man has no life but what is from the Lord, the rational principle in this case supposes, from appearances, that man cannot live as from himself, when nevertheless he then first begins truly to live, when he perceives that his life is from the

Lord. Again, the rational principle, judging from appearances, supposes that the good, which man does, is from himself, when yet there is nothing of good from man's self, but from the Lord. Again, the rational principle concludes from appearances, that a man merits salvation when he does good, when yet man of himself can merit nothing, but all merit is of the Lord. Again, man concludes from appearances, that when he is withheld from evil, and kept in good, from the Lord, there is nothing appertaining to him but what is good, and just, yea, and holy, when nevertheless in man there is nothing but what is evil, unjust, and profane. Again, man from appearances concludes, that when he does good from a principle of charity, he does it from a will-principle [*ex voluntario*] in himself, when nevertheless it is not from his own will-principle that he does it, but from an intellectual principle, in which charity is implanted. Again, man from appearances concludes, that no glory can possibly exist but what partakes of worldly glory, when nevertheless in the glory of heaven there is not the least of the glory of this world. Again, man from appearances concludes, that no one can love his neighbor more than himself, but that all love begins from self, when nevertheless in celestial love there is nothing of the love of self. Again, man from appearances concludes, that there can no light exist, unless what is from the light of this world, when nevertheless in the heavens there is not the least of this world's light, and still there is so great a light therein, that the midday light of this world is nothing to be compared with it. Again, man from appearances concludes, that the Lord cannot possibly shine as a sun before the universal heaven, when nevertheless all the light of heaven is from Him. Again, man by reason of appearances cannot conceive, that there are progressive motions [*progressiones*] amongst the inhabitants in another life, when nevertheless they appear to themselves to exercise progressive motion, just as men on earth do, in their habitations, their courts, and their paradises; still less can he conceive that these progressive motions are changes of state, which so appear. Again, man by reason of appearances cannot conceive, that spirits and angels, as being removed from bodily sight, are capable of being seen and conversed with by man, when nevertheless they appear to the internal sight, or that of the spirit, more conspicuous than man does to man on earth; and in like manner their speech is heard more distinctly; not to mention thousands upon thousands of similar things, which man's rational principle can by no means believe, in consequence of deriving its light from the things of sense, which light is thereby darkened: Yea, even in natural things the rational principle is blind, as in the case of the antipodes, whom it cannot conceive standing on their feet, and walking, and in many other cases too tedious to mention; and if it be thus blind

in natural things, what must it not be in spiritual and celestial things, which are far above natural? Such then being the nature and quality of the human rational principle, it is here said of it, that it was separated, when the Lord was united to the Divine [principle] in Divine perception, which is signified by this circumstance, that Sarah (by whom is signified such rational truth) stood at the door of the tent, and it was behind him.

2197. Verse 11. *And Abraham and Sarah were old, entering into days, and it ceased to be with Sarah in the way as of women.* And Abraham and Sarah were old, signifies the human [principle] with the Lord, that it should be put off: entering into days, signifies that the time was come: it ceased to be with Sarah in the way as of women, signifies the state of rational truth, that it could no longer so remain.

2198. *Abraham and Sarah were old*—that hereby is signified the human [principle] with the Lord, that it should be put off, appears from the representation of Abraham and Sarah, and also from the signification of old, or of old age; Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, according to what was said above in this chapter throughout; thus each represents here the human [principle] appertaining to the Lord, by reason, as was said above, because now Jehovah was present, and spake with Abraham, and Jehovah was the essential Divine [principle] of the Lord, and not separate from Him, although in the representative historical relation it is exhibited as separate, not being capable of any other representation by what is historical. With respect to its being said, that Abraham and Sarah were old, as denoting that the human [principle] should be put off, the case is this; old age implies nothing else but the last time; frequent mention is made in the Word of old age and of death, but in the internal sense, no old age, or death, such as appertain to the body, are perceived, but somewhat else, which appears from the series of the things treated of; for in another life it is not known what old age is, or what is death: what is signified here by being old, appears, as was said, from the series of the things treated of, viz., that the Lord should put off the human [principle].

2199. *Entering into days*—that hereby is signified that the time was at hand, follows as a consequence from what has been said: day in the Word, as also year, yea, and time in general, signifies state, as was shown n. 23, 487, 488, 493, 893; thus in the present case, to enter into days signifies, in an internal sense, into a state to put off the human [principle], consequently that the time was at hand.

2200. *It ceased to be with Sarah in the way as of women*—that hereby is signified that she could no longer so remain,

appears from what has been already said, consequently without explication.

2201. Verse 12. *And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my lord old?* Sarah laughed within herself, signifies the affection of that rational truth that it should so be: Saying, after that I am grown old, shall I have pleasure? signifies that it was not the affection of that truth that it should change state: And my lord old, signifies that the affection of truth wondered that rational good, to which truth was adjoined, should also put off the human [principle].

2202. *Sarah laughed within herself*—that hereby is signified the affection of that rational truth that it should so be, appears from the signification of laughing, or of laughter, as denoting the affection of truth, concerning which see above, n. 2072. What is implied herein, follows now immediately.

2203. *Saying, after that I am grown old, shall I have pleasure?*—that hereby is signified that it was not the affection of that truth that it should change state, appears from the signification of growing old, as denoting to put off the human [principle], consequently to change state, concerning which see above, n. 2198; and from the signification of these words, “Shall I have pleasure?” as denoting not to desire, consequently that it was not her affection. How this is, may appear from what was said above, n. 2196, concerning Sarah, that she stood at the door of the tent, and it was behind him, denoting that the human rational [principle] as to truth is such, that it cannot understand what the Divine [principle] is, by reason that that truth is in appearances; wherefore, what it cannot understand, it does not believe; and what it does not believe, neither is it affected therewith; the appearances, in which the rational principle is, are such as affect it, for in appearances themselves there is delight; wherefore, whosoever is deprived of appearances, supposes that there is nothing of delight left remaining, when, nevertheless, celestial affection is not in appearances, but in essential good and truth; rational truth being of such a nature and quality, is also excused and pardoned, and permitted to be in appearances, and to have delight therein. Such truth, which was in appearances, is represented by Sarah, when the Lord joined Himself with the Divine [principle]; wherefore it is said that she stood at the door and that she laughed and said, *After that I am grown old shall I have pleasure?* whereby is signified that it was not her affection to change state.

2204. *And my lord old*—that hereby is signified that the affection of truth wondered, that rational good, to which truth was adjoined, should put off the human [principle], appears from the representation of Abraham, who is here my Lord, as denoting rational good; and from the representation of Sarah, as denoting

rational truth, concerning which see above, n. 2198, and in other places; also from the signification of growing old, as denoting to put off the human [principle], concerning which see also n. 2198. Rational human good is such, that it has in it much of worldly delights, being formed not only of the truths, but also of the delights of things of sense, and of several delights which are in the world; into which delights, when man is reformed and regenerated, spiritual good from the Lord is insinuated, and in this case the worldly delight is tempered by that good, and thus has afterward its happiness therein. But the Lord totally expelled every thing worldly from the rational principle, and thereby made it Divine, and this is what the rational truth, represented by Sarah, wondered at.

2205. Verse 13. *And Jehovah said to Abraham, why did Sarah laugh at this, saying, shall I also truly bring forth, and I am grown old?*—Jehovah said to Abraham, signified the Lord's perception from the Divine [principle]: Why did Sarah laugh at this? signifies the thought of rational truth from the affection thereof: Shall I also truly bring forth? signifies a wondering that the rational principle should become Divine: And I am grown old, signifies, after that the rational principle should no longer be of such a nature and quality.

2206. *Jehovah said to Abraham*—that hereby is signified the Lord's perception from the Divine [principle], appears from the signification of saying, as denoting to perceive, concerning which see above, n. 1898, 1919, 2080; and from this consideration, that Jehovah said, denoting perception from the Divine [principle]; for, as it has been often shown above, the essential internal [principle] of the Lord was Jehovah.

2207. *Why did Sarah laugh at this?*—that hereby is signified the thought of the rational truth from the affection thereof, appears from the signification of laughing, or of laughter, as denoting an affection which is of truth, concerning which see above, n. 2072; and from the representation of Sarah, as denoting rational truth, concerning which see above in this chapter. This interrogation implies, that the Lord perceived that there was as yet somewhat of the human [principle] in His rational.

2208. *Shall I also truly bring forth?*—that hereby is signified surprise, or wondering, that the rational principle should become Divine, appears from the signification of bringing forth here in an internal sense; for inasmuch as the Lord's Divine rational [principle] is represented by Isaac, as was said above, and as will appear from what follows, consequently bringing forth here signifies Isaac, that is, the rational principle, that it should be made Divine: and this could not be comprehended by rational truth, represented by Sarah.

2209. *And I am grown old*—that hereby is signified, after that it [rational truth] no longer was of such a nature and

quality, viz., not Divine, but human; and that the latter should be put off, appears from the signification of growing old, as denoting to put off the human [principle], concerning which see above, n. 2198, 2203. As to what concerns the rational [principle] in general, it is to be observed, that when it thinks of Divine things, especially if it thinks of them from the principle of truth, which appertains to it, it can by no means believe that such things are, as well because it does not comprehend them, as because the appearances, which have birth from the fallacies of the senses, adhere to it, by which, and from which, it thinks, as may appear from the examples adduced above, n. 2196; to which also, for the sake of further illustration, we may add the following queries; if the rational principle be consulted, can it possibly believe that the Word has an internal sense, and that this internal sense is so remote from that of the letter, according to what has been shown throughout this work; and thus, that it is the Word which joins heaven with earth, that is, the Lord's kingdom in the heavens with the Lord's kingdom in the earths? Again, can the rational principle believe, that souls after death discourse with each other in a most distinct manner, and yet without verbal expressions, and still so fully, that they can express more in a minute than man can in an hour; and that the angels in like manner discourse together, but that their discourse is still more perfect, and imperceptible to spirits; and further, that all souls, on their coming into another life, know how to discourse thus, although they are not instructed? Again, can the rational principle believe, that in one single affection of man, yea in one single sigh, there are indefinite things which can never be described, and which yet are perceivable to the angels; and that every particular affection of man, yea, every particular idea of his thought, is his image, and such as to contain in it, in a surprising manner, all things appertaining to his life, not to mention thousands upon thousands of similar cases? The rational principle, having its ground in the things of sense, and being tainted with the fallacies thereof, when it thinks of the above subjects, does not believe that they can so be, because it cannot form to itself any idea thereof, except from such things as it perceives by some external and internal sense; what then must be the case when it thinks of things Divine-celestial and spiritual, which are still of a superior nature? for there will always be some appearances derived from the things of sense, to which the thought will lean, and on which it will support itself, and when these appearances are removed, idea perishes; this was evinced to me from the case of novitiate spirits in another life, who are greatly delighted with the appearances which they have contracted in the world, and which they thence bring along with them, saying, that if those appearances should be removed from them, they did not

know whether they should be able to think at all. Such is the nature and quality of the rational [principle] considered in itself.

2210. Verse 14. *Shall any thing be wonderful for Jehovah? at the stated time I will return to thee, according to this time of life, and Sarah shall have a son.* Shall any thing be wonderful for Jehovah? signifies that every thing is possible to Jehovah: At the stated time I will return to thee, signifies a future state: According to this time of life, and Sarah shall have a son, signifies that then the Lord should put off the human rational [principle], and should put on the Divine rational.

2211. *Shall any thing be wonderful for Jehovah?*—that hereby is signified that every thing is possible to Jehovah, appears without explication.

2212. *At the stated time I will return to thee*—that hereby is signified a future state [or a state about to be], appears from the signification of time as denoting state, according to what was said above, n. 2199; it is here said that Jehovah would return at the stated time, and presently it is said, at this time of life, or, what is the same thing, at the present time of the following year; each expression implies somewhat peculiar, viz., stated time implies the common [principle] of that state, which state is signified by this time of life; the common [principle] is that it was future, or about to be, but how it was about to be, is signified by this time of life: in the Word, especially with the Prophets, it is usual to describe states by two expressions as if were alike, when yet one involves a common [principle], the other somewhat determinate in that common [principle].

2213. *According to this time of life, and Sarah shall have a son*—that hereby is signified that the Lord should then put off the human rational [principle], and put on the Divine rational, appears from the signification of returning at this time of life, or at this present time of the following year, as denoting the conjunction of the Lord's Divine [principle] with the human, concerning which see above, n. 2193; and from the signification of Sarah's son, as denoting the rational [principle] about to be Divine, concerning which see also above, n. 2194: this time of life, or the present time of the following year, denotes the time when Abraham entered into the hundredth year, by which year is signified the uniting of the Lord's human [principle] with the Divine, and of the Divine with the human, as was shown above, n. 1988; a year then interceded, because by year in the Word is not meant year, but an entire time, consequently a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours, as was also shown above, n. 482, 487, 488, 493, 893; so also in the case of a week, concerning which see n. 2044.

2214. Verse 15. *And Sarah denied, saying, I did not laugh,*

because she was afraid; and he said, nay, but thou didst laugh. And Sarah denied, saying, I did not laugh, because she was afraid, signifies that human rational truth was willing to excuse itself, because it perceived that it was not such as it ought to be: And he said, nay, but thou didst laugh, signifies that still it was such.

2215. *And Sarah denied, saying, I did not laugh, because she was afraid*—that hereby is signified that human rational truth was willing to excuse itself, because it perceived it was not such as it ought to be, may appear without explication.

2216. *And he said, nay, but thou didst laugh*—that hereby is signified that still it was such, appears also without explication. How this is, may appear from what was said above, n. 2072, concerning the signification of laughing or laughter, viz., that it is an affection of the rational principle, and indeed an affection of what is true or of what is false in the rational principle, hence comes all laughter; so long as such affection is in the rational principle, which puts itself forth in laughter, so long there is somewhat corporeal or worldly, consequently merely human therein; celestial good and spiritual good does not laugh, but expresses its delight and cheerfulness in the countenance, in the speech, and in the gesture, after another manner; for in laughter there are many principles contained, as for the most part something of contempt, which although it does not appear, still lies concealed under that outward expression, and is easily distinguished from cheerfulness of mind, which also produces somewhat similar to laughter. The state of the human rational [principle] appertaining to the Lord is described by Sarah's laughing, and thereby is signified with what kind of affection the truth of the rational [principle], at that time separate from good, regarded what was said concerning the human [principle] being put off, and the Divine put on; not that the Lord laughed, but that He perceived, from the Divine [principle], what was still the quality of the rational, and how much of the human was still in it, which was to be expelled; this is signified by Sarah's laughing in an internal sense.

2217. Verse 16. *And the men rose up thence, and looked to the faces of Sodom; and Abraham was going with them to send them away.* The men rose up thence, signifies that that perception was finished: and looked to the faces of Sodom, signifies the state of the human race; Sodom is all evil derived from self-love: and Abraham was going with them, signifies that the Lord also as yet remained with them in perception, but concerning the human race: to send them away, signifies that he was desirous to depart from that perception.

2218. *The men rose up thence*—that hereby is signified that that perception was finished, appears from the signification of

rising up, as denoting to go away ; and from the signification of men, concerning which see above : By the coming of three men, or of Jehovah, to Abraham, was represented the Lord's Divine perception, as was shown above ; the Lord's perception from the Divine [principle] at that time was first concerning a trine or threefold Divine [principle], which is the essential Divine [principle] Itself, the Divine-Human, and the holy proceeding ; afterwards it was concerning His human [principle], that it should put on the Divine ; now follows a perception from the Divine [principle] concerning the human race, as to its nature and quality ; these are the three things treated of in this chapter ; and they follow in order, viz., that the Divine [principle] should assume the human, and make it Divine to save the human race : concerning the two first of these subjects it is said, that the perception was finished, which is meant, in an internal sense, by the men rising up ; but the perception concerning the human race, as to their nature and quality, is signified in an internal sense by their looking to the faces of Sodom and Abraham going with them ; and that the Lord was not desirous to remain in that perception, is signified by Abraham's going with them to send them away ; how these things are, may be better seen from the general contents premised, n. 2136—2141 ; and also from the explication of what follows.

2219. *And looked to the faces of Sodom*—that hereby is signified the state of the human race, appears from the signification of looking to the faces, and in the present case to the faces of Sodom : by faces are signified all the interior things of man, as well evil as good, by reason that they shine forth from the face, as was shown, n. 358. Faces, therefore, in the present case, as being predicated of Sodom, signify interior evils, which are those of self-love, and which in general are meant by Sodom, as will appear from what presently follows. The reason why the worst of all evils originate in self-love is, because self-love is destructive of human society, as was shown above, n. 2045, and destructive of heavenly society, as was shown, n. 2057 ; and inasmuch as the perversity of mankind is thence known, the state of the human race is here signified by the faces of Sodom : it was moreover shown, in the first part of this work, what is the nature and quality of self-love, viz., that it is altogether contrary to the order in which and for which man was created : man is distinguished from the beasts by his rational [principle], which was given him for this end, that every one might will well, and do well to another, as in general so in particular likewise ; this is the order in which and for which man was created ; consequently, it is love to God, and love towards his neighbor, which was intended to be the life of man, whereby he should be distinguished from brute animals ; this also is the order of heaven, in which it was intended man should be during his life in the

world, and thus in the Lord's kingdom, into which kingdom he would pass, when he put off the body which served him on earth, and there he would rise into a state continually advancing in celestial perfection : but self-love is the primary, yea, the only principle, which destroys this state of order, and not so much the love of the world, for the love of the world is opposite indeed to the spiritual things of faith, but self-love is diametrically opposite to the celestial things of love ; for he who loves himself, does not love all others, but endeavors to destroy all who do not worship him, nor does he will well and do well to any one, except to such as are in his interest, or whom he can engage to be in his interest, as somewhat as it were engrafted into his lusts and phantasies ; hence it is evident, that from self-love spring all kinds of hatred, revenge, and cruelty, and likewise all kinds of infamous dissimulation and deceit, consequently all the vices contrary to the order both of human and of heavenly society : moreover so terribly lawless is self-love, that when it is left unrestrained, that is, when opportunity is given it of taking free range (even with those of the lowest class), it is so impetuous as to grasp at dominion not only over neighbors and acquaintance, but even over the universe, yea, over the Supreme Divine [principle] Itself ; this indeed man is ignorant of, because he is held in bands of restraint with which he is not altogether acquainted, but in proportion as these bands are loosened, in the same proportion, as was observed, he gives the reins to his lusts, which has been given me to know by much experience in another life : such, then, being the evils which lie concealed in self-love, they who are principled therein, and are not gifted with restraints of conscience, above all others hold the Lord in hatred, consequently they hate all the truths of faith, these being the essential laws of order in the Lord's kingdom, which they reject so as to abominate them, and this also is made manifest in another life : self-love likewise is the serpent's head, which the seed of the woman, that is, the Lord, treads down, concerning which see n. 257. But self-love is not always that, which in an external form appears like haughtiness and pride, for sometimes there may be much of charity under such external appearance, inasmuch as such appearance is born with some persons, and with others is contracted at any early age, but afterwards is brought into subjection to the spirit of charity, the external form still remaining the same ; but they are principled in self-love, who despise others in comparison with themselves, and set them at naught, having no concern about the common good, unless so far as it favors themselves, and they themselves as it were constitute it ; it is a proof of still greater self-love, when any hate and persecute those who do not favor and serve them, depriving them of their possessions, honor, reputation, yea, and life itself, as far as lies in their power ; whosoever breathe such purposes,

let them know that they are principled in self-love in a very high degree.

2220. That Sodom denotes all evil originating in self-love, is evident from the signification of Sodom in the Word : although in the subsequent chapter it appears as if by Sodom is signified the evil of the most abominable adultery, nevertheless, in an internal sense, nothing else is signified thereby but the evil originating in self-love ; in the Word also, the abominations flowing from self-love are represented by adulteries of divers kinds. That Sodom signifies in general every evil originating in self-love, and that Gomorrah signifies every false principle thence derived, was shown, n. 1212, 1663, 1682, 1689 ; and may further appear from the following passages in the Word, “ A sword upon the Chaldeans, and upon the inhabitants of Babylon [or Babel], according to the overthrow of God, *Sodom and Gomorrah*, and the neighbors thereof, saith Jehovah ; there shall not a man dwell there, neither shall the Son of man have His abode therein,” Jer. l. 35, 40 ; speaking of those who are signified by Chaldeans, in whose worship there prevails a false profane principle, as was shown above, n. 1368 ; and also of those who are signified by Babel, in whose worship there prevails an evil profane principle, see n. 1182, 1326 ; their damnation is described by the overthrow of Sodom, that is, of evil in general, and by the overthrow of Gomorrah, that is, of the false principle in general, because in their worship the evil of self-love is prevalent, and the false principle thence derived ; so in Amos, “ I have overthrown you according to the overthrow of God, *Sodom and Gomorrah*, and ye became as a firebrand plucked out of the burning,” iv. 11 ; speaking of Samaria, whereby is signified the spiritual Church perverted, which, as to evils in general, contrary to the good things of charity, is called Sodom, and as to falses in general, contrary to the truths of faith, is called Gomorrah, and as to each is called here, as before, the overthrow of God : so in Zephaniah, “ Moab shall be as *Sodom*, and the sons of Ammon as *Gomorrah*, a forsaken place of nettles, and a pit of salt, and a desolation forever ; this shall they have for their *pride*, because they have reproached and magnified themselves above the people of Jehovah of Sabaoth,” ii. 9, 10 ; where Sodom denotes evil originating in self-love, and Gomorrah denotes the false principle thence derived, of which is here predicated desolation, as overthrow was before predicated ; pride is the love of self ; to reproach the people of Jehovah of Sabaoth is to bring evil on truths, and to magnify themselves above the people is to bring the false principle on truths : so in Ezekiel, “ Thy elder sister Samaria, herself and her daughters, dwelling on thy left hand ; and thy younger sister, dwelling on thy right hand, *Sodom* and her daughters ; thy sister Sodom, herself and her daughters, hath not done as thou hast done, and thy daugh

ters; behold, this was the iniquity of thy sister Sodom, pride, a glut of bread, and security of ease was to her and her daughters, and she did not strengthen the hand of the miserable and needy; and they became haughty, and committed abomination before thee," xvi. 46, 48, 50; speaking of the abominations of Jerusalem, which are described by Samaria and Sodom; by Samaria, instead of Gomorrah, as to falses, and by Sodom as to evils; and it is declared what is signified in particular by *Sodom*, for it is said, *This was the iniquity of Sodom*, viz., self-love, which is here signified by *pride*; an aversion to the good things of charity, signified by *a glut of bread*; an acquiescence therein, signified by *security of ease*; a deprivation of mercy, described by *not strengthening the hand of the miserable and needy*; and a consequent taint of self-love infecting all lusts, signified by *the daughters becoming haughty*; lusts are *daughters*; Hence it is very evident what is meant by Sodom, consequently that it is not to be understood according to the historical sense in the following chapter, but that by Sodom in that chapter are signified, in an internal sense, such things as are here described by the Prophet, viz., the things which are of self-love; but Sodom in the following chapter is described more mildly than in the Prophet, because the subject treated of in the Prophet is concerning the abominations of Jerusalem, showing that they were greater than those of Sodom; as is also evident from the Lord's words in Matthew, "Verily I say unto you, it shall be more tolerable for *Sodom and Gomorrah* in the day of judgment than for that city," x. 15; Mark vi. 11; Luke x. 12; and in John, "Their bodies in the streets of the great city, which is *spiritually* called *Sodom and Egypt*," Rev. xi. 8; where it is plain, that by Sodom is not meant Sodom, nor by Egypt Egypt, for it is said, that it is *spiritually* called Sodom and Egypt; Sodom denotes all evil originating in self-love, and Egypt instead of Gomorrah denotes every false principle thence derived.

2221. *And Abraham was going with them*—that hereby is signified that the Lord still remained with them in that perception, but concerning the human race, may appear from the series of the things treated of in an internal sense, for to go with the three men, that is, with Jehovah, is to be still in perception.

2222. *To send them away*—that hereby is signified, that He was desirous to depart from that perception, may appear without explication; the reason also of his desiring to depart from it is evident, viz., because perception from the Divine [principle], and thought therein originating concerning the human race, as being of such an evil nature and quality, struck Him with horror; for the Lord's love towards the whole human race was so great, that he was desirous eternally to save all by uniting the human essence with the Divine, and the Divine with

the human; wherefore when He perceived what was the nature and quality of the human race, He was desirous to depart from that perception and thought, which is signified by His desiring to send them away.

2223. Verse 17. *And Jehovah said, Shall I conceal from Abraham what I am doing?* And Jehovah said, signifies perception: shall I conceal from Abraham what I am doing, signifies that nothing ought to be concealed before the Lord.

2224. *Jehovah said*—that hereby is signified perception, appears from the signification of saying as denoting to perceive, concerning which see above, n. 1898, 1919, 2080; inasmuch as here Jehovah said, it signifies that the Lord had perception from the Divine [principle].

2225. *Shall I conceal from Abraham what I am doing*—that hereby is signified that nothing ought to be concealed before the Lord, appears from the representation of Abraham, as denoting the Lord in that state, concerning which much has been said above in this chapter; that the other expressions signify that nothing ought to be concealed, is evident; the sense of the letter and the internal sense are here alike, as is sometimes the case, especially when the subject treated of is concerning the essentials of faith, which, as being necessary to salvation are expressed in the letter such as they are in an internal sense, of which we have an instance in this passage in Moses, “Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy strength; and these words shall be on thy heart,” Deut. vi. 4—6; not to mention several other passages of a similar kind.

2226. Ver. 18. *And Abraham shall surely be for a nation great and numerous; and all the nations of the earth shall be blessed in him.* Abraham shall surely be for a nation great and numerous, signifies that from the Lord shall be all good, and all truth grounded in good: And all the nations of the earth shall be blessed in Him, signifies that from Him all, who are principled in charity, shall be saved.

2227. *And Abraham shall surely be for a nation great and numerous*—that hereby is signified that from the Lord shall be all good and all truth grounded in good, appears from the representation of Abraham as denoting the Lord, concerning which much has been said above; and also from the signification of nation as denoting good, concerning which see n. 1159, 1258—1260, 1416, 1849, and of a nation great and numerous, whereby is signified good and truth grounded in good: that great is predicated of good, and numerous of truth, may appear from other passages in the Word, but it is needless here to adduce them. Truth grounded in good, or truth derived from good, in a genuine sense, is spiritual good. There are two kinds of good distinct from each other, viz., celestial good and spiritual

good; celestial good is the good of love to the Lord, and spiritual good is the good of neighborly love; from the former, or celestial good, is derived the latter, or spiritual good, for no one can love the Lord, unless he also loves his neighbor; in love to the Lord there is neighborly love; for love to the Lord is from the Lord, consequently from essential love towards the whole human race. To be in love to the Lord is the same thing as to be in the Lord, and whosoever is in the Lord must needs be in his love, which is love towards the whole human race, consequently towards every one's neighbor: thus He is in both kinds of good, viz., in celestial and spiritual; the former is the very essential good itself; but the latter is the truth thereof, or truth thence derived, which truth is spiritual good, as was said above; the former is what is signified by great, but the latter by numerous.

2228. *And all the nations of the earth shall be blessed in him*—that hereby is signified that from Him all, who are principled in charity, shall be saved, appears from the signification of being blessed, as denoting to be gifted with all good things which are from a celestial origin, concerning which signification, see n. 981, 1096, 1420, 1422; they who are gifted with good things from a celestial origin, that is, with good things celestial and spiritual (concerning which see above, n. 2227), are also gifted with eternal salvation, that is, are saved; by all the nations of the earth, in an internal sense, are meant those who are principled in the good things of love and charity, as appears from the signification of nation as denoting good, see n. 1159, 1258—1260, 1416, 1849. That by all the nations of the earth are not signified all that inhabit this earthly globe, may appear to every one, inasmuch as there are very many amongst them who are not saved, but only those who are principled in charity, that is, who have attained the life of charity. That none may remain in ignorance, in regard to the nature of salvation, and how it fares with man after his departure out of this life, it may be expedient to speak a few words on the subject: There are several who say, that man is saved by faith, or, as they express it, if he only have faith, but amongst these the greatest part do not know what faith is: some suppose it is mere thought; some that it is an acknowledgment of somewhat to be believed; others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject; thus they err in the bare knowledge of what faith is, consequently in the knowledge of what that is by which man is saved; but still it is not mere thought, neither is it an acknowledgment of somewhat to be believed, nor a knowledge of all things appertaining to the doctrine of faith, which constitutes true faith: by these things no one can be saved, inasmuch as they can take root no deeper than in the thinking principle, and the thinking principle does

not save any one, but salvation comes from the life which man has procured for himself in the world by the knowledges of faith; this life remains, whereas all thought, which does not accord with man's life, perishes and becomes as if it had never existed; heavenly consociations are formed according to the kinds of life, and by no means according to the kinds of thought which are not connected with life; such thoughts are grounded in hypocrisy and pretence, and are altogether rejected: in general life is of two kinds, one infernal, the other celestial; infernal life is contracted from all those ends, thoughts, and works, which flow from self-love, consequently from hatred towards our neighbor; celestial life is contracted from all those ends, thoughts, and works, which are grounded in love towards our neighbor; this latter is the life, to which all those things called faith have respect, and it is procured by all things appertaining to faith: hence it may appear what faith is, viz., that it is charity, for all things which are called the doctrines of faith lead to charity; they are all contained in charity, and they are all derived from charity. The soul after the life of the body, is such as its love is.

2229. Verse 19. *Because I have known him, by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he hath spoken of him.* Because I have known him, signifies that it is true; by reason that he will command his sons, and his house after him, and they shall keep the way of Jehovah to do justice and judgment, signifies that from Him is all the doctrine of charity and faith; sons are those who are principled in truths; house those who are principled in goodnesses; way is doctrine; justice is predicated of good, judgment is predicated of truth: that Jehovah may bring upon Abraham that which He has spoken of him, signifies that therefore the human essence shall be adjoined to the Divine.

2230. *Because I have known him*—that hereby is signified that it is true, may appear from the signification of knowing: to know any person is properly to know that he is of such a nature and quality; in like manner when applied to a thing, or to any particular whatsoever, to know it is to know that it is of such a nature and quality; wherefore in the present case to know him has relation to that which is predicated, and signifies that which is meant according to the series of the things treated of that it is so, or that it is true.

2231. *By reason that he will command his sons and his house after him, and they shall keep the way of Jehovah to do justice and judgment*—that hereby is signified that from Him is all the doctrine of charity and faith, may appear from the signification of son, of house, of way, of justice, and of judgment, which,

reduced to a summary or single sense, signify every doctrine of charity and faith; for by sons are signified all who are principled in truths, by house all who are principled in goodnesses, by way the doctrine whereby they are instructed, which doctrine in relation to good is signified by justice, and in relation to truth by judgment; doctrine concerning what is good is the doctrine of charity, and doctrine concerning what is true is the doctrine of faith: In general there is only one doctrine, viz., the doctrine of charity, for all things appertaining to faith have respect unto charity, as was said, n. 2228; there is no difference between charity and faith, but what is between willing good and thinking good; whosoever wills good, he also thinks good; consequently there is no difference between charity and faith, but what is between the will and the understanding; it is plain to every one who reflects, that the will is one thing and the understanding another; this is also known to the learned, and it appears manifestly in the case of those who will what is evil, and yet from the thinking principle speak what is good; hence it is very evident that the will and the understanding are distinct things, and thus that the human mind is divided into two parts, which do not make one; man nevertheless was so created, that these two parts should constitute one mind, and that there should be no other distinction between them, than such as exists, comparatively speaking, between flame and the light thence issuing: love to the Lord and charity towards our neighbor would, in such case, be as flame, and every perception and thought would be as the light thence issuing, consequently love and charity would be the all of perception and thought, that is, would be in all and in each of the things appertaining thereto; perception or thought concerning the quality of love and charity is what is called faith: But whereas the human race began to will evil, to bear hatred towards their neighbor, and to exercise revenge and cruelty, insomuch that that part of the mind which is called the will was altogether destroyed, they began to distinguish between charity and faith, and to refer to faith all doctrinals appertaining to their religion, and to call them by the single term faith; and at length they went so far as to assert, that they might be saved by faith alone, whereby they meant their doctrinals, if they only believed them, without any respect to their lives; thus charity was separated from faith, and when this is the case, faith is nothing else, comparatively speaking, than a kind of light without flame, like the light of the sun in winter, which is cold and starving, insomuch that the vegetables of the earth wither and die: when nevertheless faith grounded in charity is as the sun's light in the time of spring and summer, whereby all the vegetable creation is made to put forth leaves and flowers: this may be known also from this consideration,

that love and charity is celestial flame, and that faith is spiritual light thence issuing; accordingly they are presented perceivably and visibly in another life, for there the Lord's celestial [principle] manifests itself before the angels by a flaming irradiation as of a sun, and the Lord's spiritual [principle] by light thence issuing, with which also angels and spirits are affected, as to their interiors, according to their respective states of love and charity; hence come all joys and happinesses with their several differences in another life. From what has been said it may appear how the case is in regard to what is asserted, that faith alone is saving.

2232. That sons are those who are principled in truths, appears from the signification of son in the Word, as denoting truth, concerning which see n. 489, 491, 533, 1147; by sons in an abstract sense are signified truths, but, when applied to man, sons are all those who are principled in truths.

2233. That house denotes those who are principled in goodnesses, appears from the signification of house as denoting good, concerning which see n. 710, 1708, 2048. By house, or the born of the house, in like manner in an abstract sense, are signified goodnesses, but when applied to man, they signify all those who are principled in goodnesses.

2234. That way is doctrine, appears from the signification of way; way in the Word is predicated of truths, because truths lead to good, and proceed from good, as may appear from the passages adduced, n. 627; and inasmuch as way is predicated of truths, therefore way is doctrine, because doctrine in one complex comprehends all those things which lead to good, that is, to charity.

2235. That justice has relation to good, and judgment to truth, may appear from the signification of justice, and from the signification of judgment: Justice and judgment are frequently mentioned together in the Word, but what they signify in an internal sense, is not yet known; in a proximate sense justice is predicated of what is just, and judgment of what is right; just is, when any thing is judged from a principle of good, and this according to conscience, but right is, when any thing is judged from a principle of law, and thus from the just principle of law, consequently also according to conscience, because law is in this case the rule of judgment; but in an internal sense justice is what is derived from good, and judgment what is derived from truth; good is all that which appertains to love and charity; truth is all that which appertains to faith grounded in charity; truth derives its essence from good, and is called truth grounded in good, as faith is grounded in charity, consequently also judgment is grounded in justice. That justice and judgment have this signification, appears from the following passages in the Word, "Thus saith Jehovah, do *judgment and*

justice, and deliver the spoiled from the hand of the oppressor. Woe unto him that buildeth his house in what is not *justice*, and his chambers in what is not *judgment*! Did not thy father eat, and drink, and do *judgment* and *justice*? Then he had good," Jerem. xxii. 3, 13, 15; where judgment denotes what appertains to truth, and justice what appertains to good: So in Ezekiel, "If the wicked man shall return from his sin, and shall do *judgment* and *justice*, all his sins which he hath sinned shall not be mentioned to him, he did *judgment* and *justice*, in living he shall live; in the wicked one returning himself from his wickedness, and doing *judgment* and *justice*, because of these things he shall live," xxxiii. 14, 16, 19; where in like manner judgment denotes truth which is of faith, and justice good which is of charity; so in Amos, "Let *judgment* flow as waters, and *justice* as a strong river," v. 24; where the signification is the same; so in Isaiah, "Thus saith Jehovah, keep *judgment* and do *justice*, because my salvation is near to come, and *my justice* to reveal itself," lvi. 1; again, in the same Prophet, "Peace shall have no end, on the throne of David, and on his kingdom, to establish it, and to support it in *judgment* and *justice*, from henceforth even forever, ix. 7; signifying in the truths of faith, and in the good things of charity; again, in the same Prophet, "Jehovah is exalted, because He dwelleth on high, He hath filled Zion with *judgment* and *justice*," xxxiii. 5; where judgment denotes faith, justice love, and Zion the Church; judgment has precedence, because love is by faith, but when justice precedes, it denotes that faith is from love; as in Hosea, "I will betroth thee unto Me forever, and I will betroth thee unto Me in *justice* and *judgment*, and in mercy and in compassion; and I will betroth thee unto Me in *faith*, and thou shalt know Jehovah," ii. 19, 20; where justice has precedence, as also mercy, which appertain to love, and judgment follows, and also compassion, which appertain to faith grounded in love; each is called faith, or faithfulness; so in David, "Jehovah, Thy mercy is in the heavens, Thy truth even to the ethers: Thy *justice* is as the mountains of God, Thy *judgments* are a great abyss," Psalm xxxvi. 6, 7; where both mercy and justice, in like manner, have relation to love; and truth and judgment have relation to faith; again, "Let *truth* bud forth from the earth, and let *justice* look from heaven; Jehovah also shall give good, and our earth shall give her produce," Psalm lxxxv. 11, 12; where truth, which is of faith, denotes judgment, and justice denotes love or mercy; so in Zechariah, "I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be to Me for a people, and I will be to them for a God in *truth* and in *justice*," viii. 8; hence also it is evident that judgment is truth, and justice good, because truth is here applied instead of judgment; in like manner in David, "He that walketh entire, and working *justice*, and speaking *truth*,"

Psalm xv. 2. Inasmuch as faith is grounded in charity, or truth in good, hence truths grounded in good [*vera boni*] are everywhere called judgments of justice, and thus judgments signify nearly the same thing as precepts, as in Isaiah, "Let them seek Me day by day, and desire the knowledge of My ways, as a nation which doeth *justice*, and doth not forsake the judgment of her God; let them ask of Me *judgments of justice*, let them desire the near approach of God," lviii. 2. That judgments signify precepts, is plain from David, "Seven times in a day have I praised Thee upon the *judgments of Thy justice*, all Thy *precepts* are *justice*," Psalm cxix. 164, 172. Concerning the Lord particularly it is said, that He doeth judgment and justice, when He creates man anew, as in Jeremiah, "Let Him that glorieth glory concerning this, to understand and know Me, that I, Jehovah, do mercy, *judgment*, and *justice* in the earth, because in those things I am well pleased," ix. 24; where mercy, which is of love, is described by judgment and justice; again, in the same Prophet, "I will raise up to David a just branch, and he shall reign a king, and shall act intelligently, and shall do *judgment* and *justice* in the earth," xxiii. 5; chap. xxxiii. 15; hence the Lord saith in John, "If I go away, I will send the Comforter unto you, and when He is come, He shall reprove the world of sin, of *justice* and of *judgment*; of sin, because they believe not on Me; of *justice*, because I go to My Father, and ye shall see Me no more; of *judgment*, because the prince of this world is judged," xvi. 7—11; where sin denotes all unfaithfulness; to reprove concerning justice, is concerning all that which is contrary to good, which the world continued to live in, notwithstanding the Lord's uniting the human [principle] with the Divine, that He might save the world, signified by these words, "I go to the Father, and ye shall see Me no more;" to reprove concerning judgment, is concerning all that which is contrary to truth, which the world continued in, notwithstanding that all false principles were cast down into their respective hells, signified by the prince of this world being judged: In general by reprovng of sin, of justice, and of judgment, signifies of all unfaithfulness contrary to goodness and truth, denoting thus that there was no charity and faith in the world, for by justice and judgment, in ancient times, was meant with respect to the Lord, mercy and grace, and with respect to men, charity and faith.

2236. *That Jehovah may bring upon Abraham that which He hath spoken of him*—that hereby is signified that therefore the human essence should be adjoined to the Divine, does not so plainly appear from the signification of the expressions, but from this consideration, that all those things, which are said in the Word, imply the coming of the Lord to unite the human essence to the Divine, and by that union to save mankind; this

is what is signified in an internal sense, by bringing upon Abraham that which He had spoken of him.

2237. Verse 20. *And Jehovah said, because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous.* Jehovah said, signifies perception: because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous, signifies that the false principle and the evil of self-love were grown even to consummation; cry is the false principle, sin is evil.

2238. *Jehovah said*—that hereby is signified perception, appears from the signification of saying in the historical sense, as denoting to perceive, concerning which much has been said above. When this expression, “Jehovah said,” occurs in the historical parts of the Word, it signifies a perception, which is not altogether continued with the foregoing, but in some respect subsequent, and sometimes new; see also n. 2061.

2239. *Because the cry of Sodom and Gomorrah is become great, and because their sin is become very grievous*—that hereby is signified that the false principle and the evil of self-love were grown even to consummation, appears from the signification of Sodom, as denoting evil derived from self-love, and of Gomorrah, as denoting the false principle originating therein, which was shown above, n. 2220; also from the signification of cry, as denoting what is false, and of sin, as denoting what is evil, of which we shall speak presently; whence it is evident, that by becoming great, and becoming very grievous, as applied to cry and sin, is signified, that the false principle and evil were come to their summit, or to the consummation: This is rendered more manifest by what follows, where it is said, “If there be found ten therein, the city should be spared,” verse 32; whereby is signified, if there were still any remains, that is, any thing of good and truth; for when there is no longer any thing of good and truth within appertaining to man, then there is wasteness and desolation, consequently consummation; concerning which see the next verse.

2240. That cry is the false principle, and that sin is evil, may appear from the signification of cry in the Word; that cry signifies the false principle, cannot appear, unless the internal sense of the Word be known; the expression sometimes occurs with the Prophets, when treating of vastation and desolation, on which occasions they speak of howling and crying, signifying thereby that goodnesses and truths are vastated, and in such case by howling and crying, in an internal sense, is described the false principle, as in Jeremiah, “*A voice of the cry of shepherds, and an howling of the powerful of the flock, because Jehovah wasteth their pasture,*” xxv. 36; where a cry of shepherds denotes that they were principled in what is false, whence comes vastation; again, in the same Prophet, “Behold, waters

ascending from the north, and they shall be for an overflowing stream, and they shall overflow the earth and the fulness thereof, the city and them that dwell therein, and man *shall cry*, and every inhabitant of the land *shall howl*, on the day that cometh *to waste*," xlvii. 2, 4; speaking of the desolation of faith, which is effected by falses; an overflowing stream is the false principle, as was shown, n. 705, 790; again, in Zephaniah, "*The voice of a cry* from the fish-gate, and *howling* from the second, and a great crashing from the hills, and their wealth shall be for plunder, and their house for a *desolation*," i. 10, 13; where also cry is predicated of falses which lay waste; so in Isaiah, "In the way of Horonaim they shall raise up *a cry* of breaking, because the waters of Nimrim shall be *desolations*, since the grass is withered, the herb is consumed, the pulse is not," xv. 5, 6; Jer. xlviii. 3; where the desolation of faith and consummation are described by a cry; so in Jeremiah, "Judah mourneth, and the gates thereof languish, they are blackened to the earth, and *the cry of Jerusalem* is gone up; and their illustrious ones have sent their younger ones to the waters, they came to the pits, they found no waters, they returned with their vessels empty," xiv. 2, 3; where the cry of Jerusalem denotes falses, for by their not finding waters, is signified, that there were no knowledges of truth; that knowledges of truth are waters, was shown n. 680, 739; so in Isaiah, "I will exult in Jerusalem and will be glad in My people, and there shall not be heard therein any more the voice of weeping, and the *voice of a cry*," lxxv. 19; where by the voice of weeping not being heard, is signified that there should be no evil, and by the voice of a cry, that there should be no false principle; several things of a similar nature in the Word cannot be understood by the sense of the letter, but by the internal sense; and this is the case with cry; again, in the same Prophet, "Jehovah hath expected judgment, but behold a scab; justice, but behold *a cry*," v. 7; speaking also of the vastation of goodness and truth; in this passage there occurs a species of reciprocatation, as is common with the Prophets, which is such that evil is found in the place of truth, signified by a scab instead of judgment, and the false principle in the place of good, signified by a cry instead of justice, for that judgment is truth, and justice good, was shown above, n. 2235; there occurs a similar reciprocatation in Moses, where speaking of Sodom and Gomorrah it is said, "Their vine is of the vine of *Sodom*, and their grapes of the fields of *Gomorrah*; grapes of gall, clusters of bitterness to them," Deut. xxxii. 32; where a similar way of speaking occurs, for wine is predicated of truths and of falses, and fields and grapes of goodnesses and evils, so that the vine of So om denotes the false principle originating in evil, and the fields and grapes of Gomorrah denote evils derived from falses, for the false prin-

ciple is of two kinds, concerning which see n. 1212; in like manner also there are two kinds of evil; each kind of the false principle and of evil is signified in this verse by the cry of Sodom and Gomorrah being become great, and their sin very grievous, which appears from this consideration, that cry is mentioned in the first place, and sin in the second, and still mention is first made of Sodom, which is evil originating in self-love, and secondly of Gomorrah, which is the false principle thence derived.

2241. Verse 21. *I will go down, and will see, whether they have made a consummation according to the cry thereof which is come to me, and if not I will know.* I will go down and see, signifies visitation: whether they have made a consummation according to the cry thereof which has come to me, and if not I will know, signifies whether evil has arrived at its summit.

2242. *I will go down and will see*—that hereby is signified visitation, may appear from the signification of going down to see, as denoting judgment, concerning which see n. 1311, consequently denoting visitation; the last time of the Church in general, and of each individual in particular, is in the Word called visitation, and precedes judgment, and thus visitation is nothing else than an examination [*exploratio*] as to nature and quality, viz., the nature and quality of the Church in general, or of man in particular, which examination is expressed in the sense of the letter by Jehovah going down and seeing; hence it may appear what is the nature of the sense of the letter, for Jehovah does not go down, inasmuch as going down cannot be predicated of the Lord, who is always in the supreme [or highest principle of things]; nor does Jehovah see whether a thing be so or not, for neither can such seeing be predicated of the Lord, inasmuch as He knows all and every thing from eternity; but still it is so expressed in the Word, because with man it appears as if it were so; for man is in inferior [or lower principles], and when any thing there exists, he does not consider, nor even know, how the case is with superior [or higher principles], consequently how they flow into the inferior, for his thought reaches no further than to those things which are nearest to him, and hence he cannot perceive otherwise, than that going down and seeing, when applied to the Lord, signify somewhat similar to what is implied in the expressions; and he is the more confirmed in this way of thinking, when he imagines that no one is acquainted with what he thinks; besides that he has no other idea of heaven than of a place on high, and of God, than as dwelling in the highest, when yet He is not in the highest, but the inmost; hence it may appear what is the nature of the letter of the Word, viz., that it is written according to appearances, and that if it was not so written, no one would understand and acknowledge it, consequently no one would receive it; but the angels are not thus in appearances as man is,

wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men, to whom, by the Divine Mercy of the Lord, it is given to be as angels during their life in the world. Visitation is spoken of in the Word throughout, and thereby is signified either vastation in reference to the Church and to individuals, or deliverance, consequently examination as to nature and quality; it denotes *vastation* in the following passages, "What will ye do in the day of *visitation*, it shall come from far; to whom will ye flee for help, and where will ye leave your glory?" Isaiah x. 3; again, in the same Prophet, "The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I *will visit* evil upon the world, and on the wicked their wickedness," xiii. 10, 11; that by stars and constellations which shall not shine, and by the sun which shall be darkened, and by the moon which shall not cause her light to shine, is signified that there is no love and charity, may be seen n. 2120; and inasmuch as that is vastation, it is the day of visitation: So in Jeremiah, "They shall fall among them that fall, and in the time of their *visitation* they shall be cast down," viii. 12; denoting the time when they were vastated, or when there was no charity and faith: So in Ezekiel, "*The visitations of the city* are come near, and a man having the instrument of its destruction in his hand," ix. 1; speaking also of vastation, hence a man having an instrument of destruction; so in Hosea, "*The days of visitation* are come, the days of retribution are come," ix. 7; where the signification is the same; so in Micah, "The days of thy watchers, thy *visitation* is come, now shall be their perplexity," vii. 4; denoting also the vastation of charity: So in Moses, "In the day that I *visit*, I *will visit* upon them their sin," Exod. xxxii. 34; speaking of the people in the wilderness, after that they had made to themselves a golden calf. That by *visitation* is signified deliverance [*liberatio*], appears from the following places, Exod. iii. 16; chap. iv. 31; Jerem. xxvii. 22; chap. xxix. 10; Luke i. 68, 78; chap. xix. 41, 42, 44.

2243. *Whether they have made a consummation according to the cry thereof which is come to Me, and if not, I will know*—that hereby is signified whether evil has come to its summit, appears from the signification of cry as denoting the false principle, concerning which see above, n. 2240; there are two kinds of the false principle, as was there observed, viz., the false principle which is derived from evil, and the false principle which produces evil; the false principle which is derived from evil, is all that man thinks whilst he is in evil, viz., all that favors evil; as for example, when he is in adultery, whatsoever he then thinks concerning adultery, as being lawful, as being honorable, as being delightful, as tending to promote population,

with other things of a like nature, all such things are false derived from evil : But the false principle which produces evil, is when man conceives any principle grounded in his own particular religious tenets, and thence believes it to be good and holy, when yet in itself it is evil ; as for example, whosoever is led by his own particular religious tenets to believe, that it is in the power of man to give salvation, and on that account worships and adores such man, he does evil grounded in that false principle : the same is true in respect to every other principle, grounded in religious tenets, which is false ; inasmuch then as there is a false principle derived from evil, and a false principle which produces evil, therefore it is here called a cry, signifying, as a kind of general expression, that which it implies, viz., evil, as appears also from this consideration, that it is said, “ Whether *they have made* a consummation according to the cry *thereof* which is come to Me,” where the cry *thereof* is expressed in the singular number, and *they have made* a consummation, in the plural. What consummation is, was shown, n. 1857 ; moreover, what consummation is, may be comprehended from the cases of the several Churches which have existed on the earth ; the most ancient Church, which was called Man, was the most celestial of all ; this in process of time so degenerated from the good of love, that at length nothing celestial was left remaining, and then was its consummation, which is described by the state of those before the flood. The ancient Church, which was after the flood, and was called Noah, and was less celestial ; this also in process of time so departed from the good of charity, that nothing of charity was left remaining, for it was partly changed into magic, partly into idolatry, and partly into a sort of doctrinal tenets separate from charity, and then was its consummation. Another Church succeeded, which was called the Hebrew Church, and which was still less celestial and spiritual, exercising a sort of holy worship which consisted in external rites ; this Church in process of time was variously deformed, and its external worship was changed into idolatrous worship, and then was its consummation. A fourth Church was afterwards restored amongst the posterity of Jacob, which had nothing celestial and spiritual, but only what was representative thereof, wherefore that Church was a Church representative of things celestial and spiritual, for the members thereof did not know what their rites and ceremonies represented and signified : but it was instituted, in order that there might be some connection between man and heaven, such as exists between the representatives of good and truth, and essential good and truth itself ; this Church at length so fell away into false and evils, that every rite and ceremony became idolatrous, and then was its consummation ; wherefore after this successive decay of these several Churches, when in the last of them the connection between mankind and heaven was

altogether broken asunder, insomuch that mankind must have perished by reason of there being no Church, which is the sole medium of such connection, see n. 468, 637, 931, 2054; then the Lord came into the world, and by the uniting of the Divine Essence with the human in Himself, He joined heaven with earth, and at the same time established a new Church, which was called the Christian Church, and which at first was principled in the good of faith, whilst the members thereof lived in charity one amongst another as brethren; but this Church, in process of time, and through the operation of divers causes, fell away, and at this day is reduced to such a state, that it is not even known that the fundamental principle of faith is love to the Lord, and charity towards our neighbor; and although there remains a doctrinal profession that the Lord is the Saviour of mankind, that there is a resurrection after death, that there is a heaven and a hell, still few believe such doctrine. Such then being the state of this Church, its consummation is not far off. Hence it may appear what consummation is, viz., that it is a state when evil is to come to its summit: the case is similar in respect to the Church in particular, that is, in respect to each individual man; but concerning the nature and manner of consummation in regard to individuals, more will be said, by the Divine Mercy of the Lord, in a future part of this work. The subject of consummation is treated of in the Word throughout, and the state which precedes is described by vastation and desolation, which is succeeded by visitation.

2244. Verse 22. *And the men looked thence, and went towards Sodom, and Abraham he was still standing before Jehovah.* The men looked thence, signifies the Lord's thought from the Divine [principle]: And went towards Sodom, signifies concerning the human race, as being in so great evil: And Abraham was still standing before Jehovah, signifies the Lord's thought from the human [principle] which was adjoined to the Divine, in the manner as was said above.

2245. *The men looked thence*—that hereby is signified the Lord's thought from the Divine [principle], appears from the signification of looking, as denoting to think; for to see, in an internal sense, according to the application of the expression in common discourse, denotes to understand, the understanding being internal sight; it appears also from the signification of men as denoting here the Divine [principle]: in this chapter throughout, mention is made sometimes of men, sometimes of Jehovah, substituting one name for the other; when mention is made of men, thereby is signified a Trinity [or threefold principle] [*trinum*], viz., the essential Divine [principle], the Divine-human, and the Divine proceeding; the Lord's thought from this latter Divine [principle] is here signified by the men looking thence: thought was from the human [principle] joined

with the Divine, which conjunction was treated of in the beginning of this chapter; but perception, wherein thought originated, was from the essential Divine [principle], wherefore mention is made presently, in this same verse, of Abraham, that he was *standing before Jehovah*; and when the human [principle] was joined with the Divine, the proceeding was from the conjunction.

2246. *And went towards Sodom*—that hereby is signified thought concerning the human race as being in so great evil, appears from the signification of Sodom, as denoting evil originating in self-love, concerning which see above, n. 2220; and from the signification of looking to the faces of Sodom, as denoting to the state of the human race, see n. 2219; the reason why Sodom signifies the state of the human race as being in so great evil, is because by Sodom is not meant Sodom, but all those in the universe who are principled in self-love, and by the description of Sodom is represented the state of all who are in that evil, as may appear from what follows. That self-love is the fountain of all evils, consequently that it is essential evil, appears from what was said and shown above concerning it, n. 2045, 2057, 2219; wherefore it is here said in so great evil.

2247. *And Abraham he was still standing before Jehovah*—that hereby is signified the Lord's thought from the human [principle], which was adjoined in the manner as was said above, appears from the representation of Abraham, in this chapter, as denoting the Lord as to the human [principle]; hence it follows without explication, that by standing before Jehovah is signified the Lord's thought from the human [principle], which was adjoined in the manner spoken of in the beginning of this chapter, and also above, n. 2245.

2248. Verse 23. *And Abraham came near, and said, wilt Thou also destroy the just with the wicked?* Abraham came near and said, signifies the Lord's thought from the human [principle] which adjoined itself nearer to the Divine: Wilt Thou also destroy the just with the wicked, signifies the Lord's grief from love towards the human race, and His intercession, that still good may be adjoined notwithstanding evil.

2249. *Abraham came near and said*—that hereby is signified the Lord's thought from the human [principle] which adjoined itself nearer to the Divine, follows from what has been said above concerning the Lord's thought respecting the human race, consequently without explication. That so much should be said in this chapter, in an internal sense, describing the state of the Lord's thought and perception, and in the beginning so much concerning the state of conjunction of the Lord's human [principle] with the Divine, may possibly appear to man as matters of no great consequence; nevertheless they are of the greatest, for before the angels, to whom the internal sense is the Word,

these things are exhibited in a lively manner with their representatives in a most beautiful form, besides innumerable things consequent thereon, which suggest a resemblance, concerning the Lord's conjunction with heaven, and the reception of His Divine [influence] in their human [principle]; for angelic ideas are such, that they have a relish for such representations above all other things, and perceive them as most delightful; hence also they are enlightened and confirmed more and more respecting the union of the Lord's human essence with the Divine; for all the angels were once men, and in that state they could not but think of the Lord as man, and of the Lord as God, and also of a triune [*trino*] Divine [principle], and form to themselves various ideas, although they knew not at that time of what quality they were; for heavenly arcana are of such a nature, that notwithstanding they exceed all comprehension, yet every one forms to himself some idea thereof, inasmuch as nothing can possibly be retained in the memory, much less can it enter into any thing of thought, unless by some idea howsoever formed; and whereas ideas could not be formed but from those things which are in the world, or from things analogous thereto, in which case, by reason of those things not being rightly understood, fallacies insinuated themselves, which in another life alienate the ideas of thought from the truth and good of faith, therefore with a view to the separating and dispersing such fallacies, so much is said in this chapter, in an internal sense, concerning the conjunction of the human with the Divine [principle] of the Lord, and concerning his perception and thought; and thus, whilst the Word is read, those subjects are so exhibited to the perception of the angels, that the former ideas, which had birth from things of a different nature, and from conjectures thence readily springing, are by degrees dispersed, and new ideas, more conformable to the light of truth, in which the angels dwell, are insinuated: This is more particularly the case with the spiritual angels than with the celestial; for according to the purification of ideas, they are perfected for the reception of things celestial; that heaven is not pure before the Lord, is a known truth; it is true also that the angels are in a continual progress towards perfection.

2250. *Wilt thou also destroy the just with the wicked?*—that hereby is signified the Lord's grief from love towards the human race, and intercession that still good may be adjoined notwithstanding evil, may appear from the zeal of love discoverable in these words, and still more in verse 25, where it is said, "Far be it from Thee to do according to this thing; to cause the just to die with the wicked, and that the just be as the wicked, far be it from Thee; shall not the Judge of all the earth do judgment?" it appears moreover from the signification of just, as denoting good, concerning which see n. 612, 2235; and from

the signification of wicked, as denoting what is opposite to just, that is, opposite to good, consequently denoting evil: it is plain also from these words, and likewise from the verses which follow, that intercession is signified: The Lord's intercession for the human race was during His abode in the world, and indeed during His state of humiliation, for in that state, as was said above, He spake with Jehovah as with another; but in the state of glorification, when the human essence became united to the Divine, and was also made Jehovah, He does not then intercede, but shows mercy, and from His Divine [principle] administers help, and effects salvation; it is essential mercy itself which is intercession, for such is its essence.

2251. Verse 24. *Peradventure there be fifty just in the midst of the city, wilt thou also destroy, and not spare the place, for the sake of the fifty just who are in the midst thereof?* Peradventure there be fifty just in the midst of the city, signifies that truths may be full of goodnesses; wilt thou also destroy, and not spare the place, for the sake of the fifty just who are in the midst thereof, signifies intercession grounded in love, that in such case they may not perish.

2252. *Peradventure there be fifty just in the midst of the city*—that hereby is signified that truths may be full of goodnesses, appears from the signification of fifty as denoting what is full; and from the signification of just as denoting what is good, concerning which see n. 612, 2235; and from the signification of midst as denoting within, see n. 1074; and from the signification of city as denoting truth, see n. 402; consequently, fifty just in the midst of the city, in an internal sense, signifies that truths may within be full of goodnesses: that this is the sense which is contained in these words, cannot possibly appear from the letter, for the historical things of the literal sense lead the mind altogether another way, or to think otherwise; nevertheless, that these words are thus perceived by those who are in the internal sense, I know of a certainty; the very numbers themselves also, as in the present case, fifty, and in the following verses, forty-five, forty, thirty, twenty, and ten, are never perceived as numbers by those who are in the internal sense, but as things or states, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075. For the ancients marked even the states of their Church by numbers, and the nature of their computation herein may appear from the signification of numbers in the places cited; they had the signification of numbers from the representatives which exist in the world of spirits, in which world, when any thing appears as numbered, it does not signify any thing determined by numbers, but a thing or state, as may appear from what was adduced, n. 2129, 2130, and also 2089, concerning twelve, as denoting all things appertaining to faith; the case is similar in

respect to the numbers which here follow; hence it appears what is the quality of the Word in the internal sense. The ground and reason why fifty signifies what is *full*, is, because it is the number which immediately follows after seven multiplied into seven, or forty-nine, so that it is the completion thereof: wherefore in the representative Church, the festival of seven sabbaths was on the fiftieth day, and the jubilee in the fiftieth year; concerning the festival of seven sabbaths it is thus written in Moses, "Ye shall number to you from the morrow of the sabbath, from the day that ye bring the sheaf of the wave-offering [*manipulum motitationis*], seven sabbaths shall be entire, even unto the morrow of the seventh sabbath ye shall number *fifty days*, and ye shall offer a new offering to Jehovah," Levit. xxiii. 15; and concerning the jubilee thus, "Thou shalt number to thee seven sabbaths of years, *nine and forty* years, and ye shall sanctify the *fiftieth year*, and ye shall proclaim liberty in the land to all that dwell therein, it shall be jubilee to you," Levit. xxv. 8, 10; hence it is plain that fiftieth is the full in relation to sabbaths: Moreover, wheresoever fifty is mentioned in the Word, it signifies full; as where the Levites were numbered from a son of thirty years and upwards, even to a son of *fifty* years, Numb. iv. 23, 35, 39, 43, 47; chap. viii. 24, 25; denoting a full or ultimate state of discharging the ministry; and where a man lying with a damsel, a virgin, was to give to the father of the damsel *fifty* of silver, and she was to be to him for a wife, nor could he divorce her, Deut. xxii. 28, 29; denoting a full fine, and full restitution; and where David gave to Araunah for the threshing-floor, where he built an altar to Jehovah, *fifty* shekels of silver, 2 Sam. xxiv. 24; denoting a full price, and full purchase; and where Absalom made to himself a chariot and horses, and had *fifty* men running before him, 2 Sam. xv. 1; in like manner Adonijah had chariots and horses, and *fifty* men running before him, 1 Kings i. 5; denoting full excellence and grandeur; for from the ancients they had certain numbers representative and significative, which they observed, and which also were commanded in their ceremonial rites, although the generality were ignorant of their signification; and thus, inasmuch as *fifty* signifies what is full, and this number was also representative, as was said, it has the same signification in the Lord's parable concerning the steward, who said to him that owed oil, "How much owest thou to my Lord? he said, an hundred measures of oil; then he said to him, take thy bill, and sitting down, quickly write *fifty*," Luke xvi. 5, 6; where fifty denotes a full payment; but whereas it is a number, it appears indeed as if it involved nothing but a number, when yet, in an internal sense, by that number is everywhere meant full, as also in Haggai, "He came to the press to draw out *fifty* from the press, there was twenty," ii. 16; denoting that

instead of being full there was not much; fifty would not have been here mentioned by the Prophet, unless it had such a signification.

2253. *Wilt thou also destroy, and not spare the place, for the sake of the fifty just who are in the midst thereof?*—that hereby is signified intercession from a principle of love, that they might not perish, appears from the signification of fifty, and also of just, and likewise of the midst thereof, or of the city, concerning which see above, n. 2252, all of which imply intercession from love, and that they might not perish; as to what respects intercession, see above, n. 2250; that it was from a principle of love, is also evident: To the Lord, whilst He was in the world, there appertained no other life than a life of love towards the whole human race, which He had a burning desire to save forever: that life is the very essential celestial life, by which He united Himself to the Divine [principle], and the Divine [principle] to Himself; for the real Esse, or Jehovah, is nothing else but mercy, which is of love towards the whole human race; and that life was of pure love, which cannot, in its full purity, appertain to man: this cannot be comprehended by those who are ignorant what life is, and that the nature and quality of life are according to the nature and quality of love: hence it is plain, that in proportion as any one loves his neighbor, in the same proportion he partakes of the Lord's life.

2254. Verse 25. *Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that the just be as the wicked; far be it from Thee; shall not the Judge of the whole earth do judgment?* Far be it from Thee to do according to this thing, signifies the Lord's horror: to cause the just to die with the wicked, and that the just be as the wicked, signifies that good may not die, because evil may thence be separated: far be it from Thee, signifies a greater degree of horror: shall not the Judge of the whole earth do judgment? signifies that Divine good cannot do this according to truth separate from good.

2255. *Far be it from Thee to do according to this thing*—that hereby is signified the Lord's horror, appears without explanation.

2256. *To cause the just to die with the wicked, and that the just should be as the wicked*—that hereby is signified that good may not die, because evil may be separated thence, appears from the signification of just, as denoting good, and of wicked as denoting evil, concerning which see above, n. 2250: hence to cause the just to die with the wicked, is to cause good to die with evil; these things, as being unfit to be done, and also as exciting horror to think of, are removed in the internal sense, and then the signification presented is, that good may not die, because evil may be separated thence: how this is, few if any

comprehend; let it be observed then that every good, whatsoever man has thought and done from infancy to the last period of his life, remains; in like manner every evil remains, so that the least portion thereof is not altogether lost; they are inscribed on man's book of life, that is, on both his inward and outward memory, and on his nature, that is, on his temper and genius; from them he has formed to himself a life, and as it may so be called, a soul, which is such after death; but good things are never so mixed together with evil things, and evil things with good things, but they may be separated; for in case they should be so mixed together, man would perish forever: this is of the Lord's providence; when man comes into another life, if he has lived in the good things of love and charity, then the Lord separates evil things, and by the good things appertaining to him, elevates him into heaven; but in case he has lived in evils, that is, in things contrary to love and charity, then the Lord separates good things from him, and evils carry him into hell: such is the lot of every one after death; but this separating between good and evil is a separation only, and by no means a plenary removal. Moreover, inasmuch as the will of man, which is one of the parts of his life, is altogether destroyed, the Lord separates this destroyed part from the other, or intellectual part, and in this latter implants the good of charity, and thereby a new will, with those who are regenerated; these are they who have conscience; thus also the Lord in general separates evil from good; these are the arcana, which in an internal sense are understood by this circumstance, that good may not die, because evil may thence be separated.

2257. *Far be it from Thee*—that hereby is signified a greater degree of horror, by reason of its being again repeated, may appear also without explication.

2258. *Shall not the Judge of the whole earth do judgment?*—that hereby is signified, that Divine Good cannot do this according to truth separate from good, appears from the signification of Judge of the whole earth, and also from the signification of judgment; Judge of the whole earth, in an internal sense, signifies essential good whence truth is derived, which was also represented by the priests, who at the same time were judges in the representative Church; they as priests represented Divine Good, and as judges Divine Truth; but Judge of the whole earth denotes both, and this by reason of the signification of earth so often spoken of in the former part of this work; to confirm these things, however, from the representatives of that Church, would now be too tedious: But judgment signifies truth, as was shown above, n. 2235; from the signification of these terms, and at the same time from the series of the things treated of in an internal sense, it may appear that by this

expression, "Shall not the Judge of the whole earth do judgment?" is signified that Divine Good cannot do this according to truth separate from good. For the better understanding of these things, it is to be observed, that there are two things which constitute the order of the universal heaven, and consequently of all things in the universe, viz., good and truth; good is the essential [principle] of order, and all things appertaining thereto are of mercy; truth is the secondary [principle] of order, and all things appertaining thereto are truths; Divine Good judges all to heaven; but Divine Truth condemns all to hell; wherefore unless the mercy of the Lord, which is of good, was eternal, all men whatsoever would be damned; this is what is signified by what is here said, that Divine Good cannot do this according to truth separate from good; see also what was said above on this subject, n. 1728. That the wicked nevertheless are condemned to hell, is not a consequence of Divine Good being separated from Divine Truth, but is a consequence of man's separating himself from Divine Good; for the Lord never casts down any to hell, but man casts himself down, as hath been repeatedly shown above: herein also Divine Good is joined with Divine Truth, inasmuch as unless the wicked were separated from the good, the wicked would cause hurt to the good, and would be continually attempting to destroy order; thus their separation is of mercy, lest the good should suffer harm; the case in this respect is like as in kingdoms of the earth, where, unless evils were punished, the whole kingdom would be infected therewith, and would thereby perish, wherefore with kings and judges there is more of mercy in punishing evils, and in expelling the wicked from society, than in showing them unseasonable clemency.

2259. Verse 26. *And Jehovah said, if I shall find in Sodom fifty just in the midst of the city I will spare the whole place for their sakes.* Jehovah said, signifies perception: if I shall find in Sodom fifty just in the midst of the city, signifies here as before, if truths be full of goodnesses: I will spare the whole place for their sakes, signifies that they shall be saved.

2260. *Jehovah said*—that hereby is signified perception, appears from the signification of Jehovah saying, in an historical sense, as being representative of the Lord's perception from the Divine [principle]; and as denoting somewhat subsequent of thought thence derived, and a kind of answer; concerning this expression see what is said above, n. 2238.

2261. *If I shall find in Sodom fifty just in the midst of the city*—that hereby is signified, if truths be full of goodnesses, appears from the signification of fifty, as denoting full; and from the signification of the midst of the city, as denoting within in truth, or in truth, concerning which see above, n. 2252, where the same words occur. It may be conjectured,

that man must needs be saved, if truths be full of goodnesses; but it is to be observed, that with man there are very few truths, and if there are any, that they have no life unless goodnesses are in them, and if goodnesses are in them, that he is saved, but of mercy; for, as was said, there are very few truths with man, and the goodnesses which are therein have their quality according to truths and man's life. Truths considered in themselves do not give life, but goodnesses do: truths are only the recipients of life, that is, of good; wherefore no one can say that he may be saved by truths, or, as it is commonly expressed, by faith alone, unless there be good in the truths which are of faith; the good therein must be the good of charity, hence real faith, in an internal sense, is nothing else but charity, as was shown above, n. 2231; if it be said that an acknowledgment of truth is the faith which saves, it is to be observed, that with those who live in things contrary to charity, no such acknowledgment can exist, but only a kind of persuasion, to which is adjoined the life of self-love or of the love of the world, consequently in this acknowledgment there is not the life of faith, which is of charity; the very worst of men from a principle of self-love or of the love of the world, or with a view to be distinguished above others by understanding and wisdom, as it is called, and thereby of obtaining honors, reputation, and gain, may seize upon the truths of faith, and confirm them by many arguments, but still with such persons those truths are dead; the life of truth, consequently of faith, is solely from the Lord, who is essential life; the life of the Lord is mercy, which is grounded in love towards the whole human race; of this life of the Lord, it is not possible they can partake, who, notwithstanding their profession of the truths of faith, despise others in comparison with themselves, and when their life of selfish and worldly love is affected, bear hatred towards their neighbor, and perceive a delight in the destruction of his wealth, his honor, his reputation, and life: but thus it is with the truths of faith, that by them man is regenerated, for they are the very essential vessels receptive of good; according therefore to the quality of truths, and of goodnesses in truths, and according to the quality of their conjunction and consequent faculty of being perfected in another life, such is man's state of blessedness and happiness after death.

2262. *I will spare the whole place for their sakes*—that hereby is signified that they shall be saved, follows as a conclusion from the series of the things treated of, consequently has no need of explication. Place signifies state, as was shown, n. 1273, 1378; thus instead of city it is here called place, to signify, that they who are in such a state should be saved.

2263. Verse 27. *And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am*

dust and ashes. Abraham answered and said, signifies the Lord's thought from the human [principle]; behold, I pray, I have taken unto me to speak unto my Lord, and I am dust and ashes, signifies the humiliation of the human [principle] acknowledging what it was in respect to the Divine.

2264. *Abraham answered and said*—that hereby is signified the Lord's thought from the human [principle] appears from the representation of Abraham in this chapter, as denoting the Lord as to the human [principle], concerning which see above.

2265. *Behold, I pray, I have taken upon me to speak to my Lord, and I am dust and ashes*—that hereby is signified the humiliation of the human [principle] acknowledging what it was in respect to the Divine, appears without explication: The state of the Lord in the human [principle], or the state of His humiliation, and the state of the Lord in the Divine [principle], or the state of His glorification, are frequently treated of above; and it was there shown, that in the state of humiliation He spake with Jehovah as with another, but in the state of glorification as with Himself, see n. 1999: in the present case, inasmuch as Abraham represents the Lord in the human [principle], as was said, it is declared in that state, that the human [principle], in respect to the Divine, is as dust and ashes, wherefore also that state is called a state of humiliation; humiliation arises from self-acknowledgment that it is such respectively. By the human [principle] here is not meant the Divine-Human, but the human which He derived from the mother, and which He entirely put off, and instead thereof put on the Divine-Human; the former human [principle], viz., what was of the mother, is that whereof dust and ashes are here predicated; see what was said above on this subject, n. 2159.

2266. Verse 28. *Peradventure there shall lack five of the fifty just, wilt thou destroy the whole city for five? and He said, I will not destroy if I find there forty-five.* Peradventure there lack five of the fifty just, signifies if there should be somewhat less: Wilt thou destroy the whole city for five, signifies, shall man perish for the little which is lacking; And He said, I will not destroy if I find there forty-five, signifies that man should not perish, if there was capacity for conjunction.

2267. *Peradventure there shall lack five of the fifty just*—that hereby is signified if there should be somewhat less, appears from the signification of five, as denoting little, or less, concerning which signification see n. 649; what is signified by fifty just was shown above, n. 2252.

2268. *Wilt thou destroy the whole city for five*—that hereby is signified, shall man perish for the little which is lacking, appears from the signification of five, as denoting a little, concerning which see just above; and from the signification of city as denoting truth, concerning which see also above: The human

mind as to truths is in the Word compared to a city, and is also called a city; and as to goodnesses, which are in truths, it is compared to the inhabitants thereof, and goodnesses are also called inhabitants; this comparison is most strictly just, for if truths, which are in man's memories,* and in the thoughts of his mind, be without goodnesses, they are as a city without inhabitants, thus void and empty; moreover, it may also be predicated of the angels, that they dwell as it were in man's truths, and insinuate the affections of good from the Lord, when man lives in love to the Lord and in charity towards his neighbor; for thus they are delighted to dwell, that is, to live with such men: the case is otherwise with those who are principled in some particular truths but not in many good things of charity.

2269. *And He said, I will not destroy if I find there forty-five*—that hereby is signified that man should not perish if there was a capacity of conjunction, appears from the signification of the number forty-five, as denoting conjunction: it was shown above, that the simple numbers retain their signification even when they are multiplied, and thus the greater numbers have the same signification as the lesser; this is the case with the number forty-five, which arises from the multiplication of five into nine, and by reason of this its composition, signifies the same as five and nine; that five signifies a little, was shown n. 649; and that nine signifies conjunction, or what is joined together, may be seen, n. 2075; consequently by the number under consideration is signified, if goodnesses be in a little degree joined with truths: that numbers in the Word signify things, or states, appears from what was said above, n. 2252; concerning fifty, and also from what was shown concerning numbers, n. 482, 487, 575, 813, 1963, 1988. Inasmuch as five signify a little, and forty-five conjunction, the very exposition of those numbers in this verse is agreeable to such signification; for it is said, *peradventure there lack five of the fifty just*, whereby is signified, if there should be somewhat less; and afterwards it is said, *Wilt thou destroy the whole city for five?* whereby is signified, Shall they perish for the little which is lacking? for since five signify a little, this number is not afterwards adopted by itself, but it is said, *I will not destroy if I find there forty-five*, whereby is signified that they should not perish if there was a capacity of conjunction. A further reason why it is here expressed by forty-five, and not if there lack five of fifty, is, because five not only signifies a little, as was shown, n. 649, but also disjunction, as was likewise shown above, n. 1636; wherefore to prevent the signification of disjunction, and to express conjunction, this number, viz., forty-five, is named; for forty-five d. notes

* Memories are here spoken of in the plural number, because man has two memories, an exterior and interior memory; see the memorable relation at the end of the 19th chapter, n. 2469—2495.

some conjunction, as was said above; so beautifully are all things arranged in their series in the internal sense. With respect to the conjunction of good with truth, it is an arcanum, which it is impossible so to describe as to make it comprehensible by the generality of mankind: It may be expedient, however, to say a few words on the subject; the more genuine and pure truth is, so much the better may good from the Lord be adapted thereto, and infused therein, as into a recipient vessel; but the less genuine and pure truth is, so much the less can good from the Lord be adapted thereto and infused therein: inasmuch as they must have a mutual correspondence with each other, since conjunction is effected according to such correspondence; goodnesses can in no wise be insinuated into falses, nor can evils be insinuated into truths, as recipient vessels, for they are of contrary natures and qualities, and one rejects the other as its adversary; yea, if they should attempt to join together, one would spew out the other; good would spew out evil as poison, and evil good, as somewhat that excited vomiting: Such enmity between evil and good, was provided by the Lord, to prevent their being at any time mixed together; for in case they should be mixed together, man would perish: with the deceitful and hypocritical the mixture is near being effected, but still it is not effected, owing to the Lord's precaution; this is the reason why the deceitful and hypocritical, in another life, undergo the most direful sufferings.

2270. Verse 29. *And he added yet to speak unto Him, and said, Peradventure forty be found there, and he said I will not do it for forty's sake.* He added yet to speak unto Him, signifies thought: and said, Peradventure forty be found there, signifies those who have been in temptations: and He said, I will not do it for forty's sake, signifies that they shall be saved.

2271. *He added yet to speak unto Him*—that hereby is signified thought, appears from the signification of speaking in an internal sense; to speak, or speaking, is nothing else but what flows from thought; and whereas things internal are signified by things external, as understanding by seeing, the intellect by the eye, obedience by the ear, &c., so thinking is signified by speaking.

2272. *And said, Peradventure forty be found there*—that hereby are signified those who have been in temptations, appears from the signification of the number forty, as denoting temptations, concerning which see n. 730. How these things follow in a series, may appear from the nature of temptations; temptations exist for this end, not only that man may be confirmed in truths, but also that truths may be joined together more closely with goodnesses; for in temptation man fights for truths against falses; and whereas he is at such time in interior pain, and in torment, there is a cessation of the delights of the life of

lusts, and of the pleasures thence derived, in which case good things from the Lord flow in, and at the same time evil things are regarded as abominable; hence come new thoughts, and such as are contrary to the former, to which afterwards he may be bended, and thus turned from things evil to things good, which latter may be joined with truths; and whereas the conjunction of good with truth is effected by temptations, and it was said in the foregoing verse, that they should be saved, with whom goodnesses might be joined with truths, therefore this follows which is here said, denoting that they may be joined by temptations: this connection of things is for those who are in the internal sense.

2273. *And He said, I will not do it for forty's sake*—that hereby is signified that they shall be saved, appears without explication. Concerning those who are signified by forty-five in the preceding verse, it was said, "*I will not destroy, if I find forty-five,*" whereby is signified that they should not perish if goodnesses could be joined with truths; it now follows concerning forty, and it is said, *I will not do it for forty's sake*, whereby it is not signified that they should be saved for the sake of temptations, for some even undergo temptations, who fall therein, consequently goodnesses are not joined to truths with them; nay, neither is man saved by reason of temptations, if he places any merit therein; for to place any merit in temptations is a consequence of self-love, which boasts itself on account of such things, and believes that it merits heaven more than others, and at the same time thinks of self-pre-eminence above others, despising others in comparison with itself, all which things are contrary to mutual love, and the heavenly bliss thence derived; temptations in which man conquers, are attended with this effect, that he believes all others to be more worthy than himself, and that he himself is rather infernal than celestial; for such ideas of himself are presented in temptations; when therefore after temptations he relapses into contrary ideas, it is a proof that he has not conquered; for the thoughts which he had in temptations, are those to which the thoughts may be bended which he has after temptations; and in case the latter thoughts cannot be bended to the former, he has either fallen in the temptation, or comes afterwards to experience similar temptations, and sometimes more grievous, until he is brought to that soberness and soundness of mind, as to believe that he has merited nothing: Hence it appears, that by forty are here signified those, with whom goodnesses may be joined with truths by temptations.

2274. Verse 30. *And he said, Let not, I pray, my Lord be angry, and I will speak; peradventure thirty be found there; and He said, I will not do it, if I shall find thirty there.* And he said, Let not, I pray, my Lord be angry, and I will speak,

signifies anxiety concerning the human race: peradventure thirty be found there, signifies somewhat of combat: and He said, I will not do it if I shall find thirty there, signifies that they shall be saved.

2275. *And he said, Let not, I pray, my Lord be angry, and I will speak*—that hereby is signified anxiety concerning the human race, does not so plainly appear from the words themselves, as from the affection with which they are spoken: There are two [principles] in the internal sense of the Word, viz., a spiritual and celestial [principle]; the spiritual principle consists in comprehending things abstractedly from the letter, to which things the literal sense serves for an object, as in the case of bodily vision, the things which the eye sees, serve as objects of thinking concerning things more sublime; the celestial principle consists in perceiving solely the affection of the things contained in the internal sense; in the former principle are the spiritual angels, but in the latter the celestial angels; they who are in the latter, or in affection, perceive instantly what the letter involves, when it is read by man, solely from the affection, and thence form to themselves celestial ideas, and this with innumerable variety, and in a manner inexpressible, according to the agreement of the celestial things of love which is in the affection; hence it may appear what are the secret contents of the Word of the Lord: When, therefore, these words are read, *Let not, I pray, my Lord be angry, and I will speak*, the celestial angels instantly perceive a certain anxiety, and this an anxiety of love towards the human race; and then, at the same time, innumerable and inexpressible things are insinuated to them concerning the anxiety of love, which the Lord endured, whilst He thought of the state of the human race.

2276. *Peradventure thirty be found there*—that hereby is signified somewhat of combat, appears from the signification of the number thirty: The ground and reason why thirty signifies somewhat of combat, consequently a little of combat, is, because that number is compounded by multiplication of *five*, whereby is signified somewhat little, and of *six*, whereby is signified labor or combat, as was shown, n. 649, 737, 720, 900, 1709: Hence also that number, wheresoever it occurs in the Word, signifies somewhat little respectively, as in Zechariah, “I said to them, if it be good in your eyes, give hire; and if not, forbear; and they weighed out my hire, *thirty silver* [pieces]; and Jehovah said to me, cast that to the potter, the magnificence of the price whereat I was rated by them; and I took the *thirty silver* [pieces], and cast it into the house of Jehovah to the potter,” xi. 12, 13: denoting their small estimation of the Lord’s merit, and of redemption and salvation by Him; the potter denotes reformation and regeneration: Hence it is said of the same *thirty silver* [pieces] in Matthew, “They took the *thirty silver*

[pieces], the price of him that was valued, whom they bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me," xxvii. 10; whence it evidently appears, that thirty here denotes the price of what is little valued: The valuation of a servant, who was accounted vile, was thirty shekels, as appears from Moses, "If an ox gore a man-servant, or a maid-servant, he shall give unto their master *thirty shekels of silver*, and the ox shall be stoned," Exod. xxi. 32: How vile a servant was accounted, appears from verses 20, 21, of the same chapter; servant in an internal sense denotes labor: The reason why the Levites were chosen to undertake their ministry [which is described by coming to exercise warfare, and to do work in their tent], from a son of *thirty years* to fifty, Numb. iv. 3, 23, 30, 35, 39, 43, was, because by thirty were signified those who were to be initiated, consequently, who were as yet little able to exercise warfare, as understood in a spiritual sense: besides other passages where thirty is mentioned in the Word; as where it is enjoined, that upon a young ox they should offer a meat-offering *three-tenths*, Numb. xv. 9; the reason whereof was, because the sacrifice of an ox represented natural good, as was shown above, n. 2180, and natural good is little in respect to spiritual good, which was represented by the sacrifice of a ram, and still less in respect to celestial good, which was represented by the sacrifice of a lamb, in relation to which sacrifices another proportion of tenths of a meat-offering was enjoined, as appears in the same chapter, verses 4—6; also Numb. xxviii. 12, 13, 20, 21, 28, 29; chap. xxix. 3, 4, 9, 10, 14, 15, which proportions would never have been enjoined, unless they had involved heavenly arcana: Thirty is also used in Mark, to denote a little; "The seed which fell on good ground, yielded fruit springing up, and growing, and brought forth one *thirty*, and another *sixty*, and another an *hundred*," iv. 8; where thirty denotes little produce, and that he labored little; those numbers would not have been particularly specified, unless they had each involved their particular signification.

2277. *And He said, I will not do it, if I shall find thirty there*—that hereby is signified that they shall be saved, appears from the series of things treated of in the internal sense, consequently without explication.

2278. Verse 31. *And he said, Behold, I pray, I have taken upon me to speak to my Lord; peradventure twenty be found there; and He said, I will not destroy for twenty's sake.* He said, Behold, I pray, I have taken upon me to speak to my Lord, signifies here as above, the humiliation of the human [principle] before the Divine: Peradventure twenty be found there, signifies if there be not any thing of combat, but still there be good; and He said, I will not destroy for twenty's sake, signifies that they should be saved.

2279. *He said, Behold, I pray, I have taken upon me to speak to my Lord*—that hereby is signified the humiliation of the human [principle] before the Divine, appears from what was said above, n. 2265, where the same words occur.

2280. *Peradventure twenty be found there*—that hereby is signified, if there be not any thing of combat, but still there be good, appears from the signification of twenty : As all numbers, which occur in the Word, signify things and states, according to what has been said and shown above, see n. 2252, so also it is with twenty, the signification whereof may appear from its derivation, viz., from twice ten : Ten in the Word, as also tenths, signify remains, whereby is signified every good and truth, which the Lord insinuates into man from infancy even to the last period of life, concerning which remains more will be said in the following verse ; twice ten, or twice tenths, that is, twenty, signify the same thing, but in a superior degree, viz., good. Good things of a threefold kind are signified by remains, viz., the good things of infancy, the good things of ignorance, and the good things of intelligence ; the good things of infancy are what are insinuated into man from his first nativity, even to the age in which he begins to be instructed and to know something ; the good things of ignorance are what are insinuated, when he begins to be instructed, and to know something ; the good things of intelligence are what are insinuated, when he is capable of reflecting on what is good and true ; the good of infancy is inseminated from man's infancy to the tenth year of his age ; the good of ignorance from the tenth to the twentieth year : from this year man begins to become rational, and to have the faculty of reflecting on good and truth, and to procure to himself the good of intelligence : The good of ignorance is what is signified by twenty, because they who are in the good of ignorance, do not come into any temptation ; for no one is tempted before he is capable of reflecting, and of perceiving, in his particular manner and measure, what is good and true : They who have received good principles by temptations, were treated of in the two verses immediately preceding : the present verse treats of those who are not in temptations, and still are principled in good : It was owing to this signification of twenty, as denoting those who are in possession of this good, which is called the good of ignorance, that all they who went forth out of Egypt, were reckoned from a *son of twenty years*, and upwards ; and as it is said, every one that went forth into the army, by whom were meant those who were no longer in the good of ignorance, concerning whom see Numb. i. 20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45 ; chap. xxvi. 4 ; and that all they who were *above twenty years* died in the wilderness, chap. xxxii. 10, 11, because evil might be imputed to them, and they represented those who fall in temptations : It is from the same

ground that estimation was made of a male, from a son of five years to a son of twenty years, twenty shekels, Levit. xxvii. 5 ; and another estimation from a son of twenty years to sixty, fifty shekels, verse 3 of the same chapter : With respect to the good things of infancy, of ignorance, and of intelligence, the case is this ; the good of intelligence is the best, for this good is of wisdom ; the good which precedes, viz., the good of ignorance, is indeed good ; but whereas there is little of intelligence in it, it cannot be called the good of wisdom ; the good of infancy also is indeed good in itself, yet still it is less good than the foregoing ; for as yet there is not adjoined to it any truth of intelligence, consequently it is not become any good of wisdom, but is only a plane capable of becoming such a good ; the knowledges of good and truth are necessary to form man to wisdom, and make him wise as a man : real essential infancy, by which is signified innocence, does not appertain to infancy, but appertains to wisdom, as may more fully appear from what will be said, at the close of this chapter, concerning infants in another life : By twenty, in this verse, is signified no other good, as was said, but the good of ignorance ; which good is not only predicated as appertaining to those who are within the twentieth year, as was said, but also as appertaining to all who are principled in the good of charity, and at the same time are in ignorance of truth, as is the case with all within the Church, who are principled in the good of charity, and do not know what the truth of faith is, whatsoever may be the cause of their ignorance, many of whom have holy thoughts about God, and are well disposed towards their neighbor ; the case is the same with all who are out of the Church, and who are called Gentiles, who are principled in like manner in the good of charity ; both the latter and the former, although they are not principled in the truths of faith, yet, being principled in good, they are in a capacity of receiving the truths of faith in another life, alike as infants ; for their intellectual [principle] is not as yet infected with principles of the false, nor is their will [principle] thus confirmed in evil of life, because they know not what is false and evil ; and this is the nature and effect of the life of charity, that the false and evil of ignorance may easily be bended to truth and good ; not so with those who have confirmed themselves in things contrary to truth, and at the same time have lived a life in things contrary to good. In other cases *two-tenths* in the Word signify good, both celestial and spiritual ; celestial good, and spiritual thence derived, is signified by the *two-tenths* whereof the bread of disposition and of faces was compounded, Levit. xxiv. 5 ; and spiritual good by the *two-tenths* of a meat-offering on the sacrifice of a ram, Numb. xv. 6 ; chap. xxviii. 12, 20, 28 ; chap. xxix. 3, 9, 14 ; concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere.

2281. *And he said, I will not destroy for twenty's sake*—that hereby is signified that they shall be saved, appears from the series of things treated of in an internal sense, thus without explication.

2282. Verse 32. *And he said, Let not, I pray, my Lord be angry, and I will speak yet this time; peradventure ten be found there; and he said, I will not destroy for ten's sake.* He said, Let not, I pray, my Lord be angry, and I will speak yet this time, signifies anxiety still concerning the state of the human race: peradventure ten be found there, signifies if there should still be remains: and he said, I will not destroy for ten's sake, signifies that they shall be saved.

2283. *He said, Let not, I pray, my Lord be angry, and I will speak yet this time*—that hereby is signified anxiety concerning the state of the human race, appears from the affection of these words; concerning which see above, n. 2275, where the same words occur.

2284. *Peradventure ten be found there*—that hereby is signified, if there should still be remains, appears from the signification of the number ten, as denoting remains, concerning which signification, see n. 576, 1738: But what is meant by remains, was said and shown above in various places, as n. 463, 530, 560, 561, 660, 661, 1050, 1738, 1906, viz., that they are every good and every truth with man, which lies concealed in his memories,* and in his life; it is a known thing that there is nothing good and nothing true, but from the Lord; also that good and truth continually flow in from the Lord with man, but that the influx is received variously, and this according to the life of evil, and according to the principles of the false, in which man has confirmed himself; these are the things which either extinguish, or suffocate, or pervert, goodnesses and truths continually flowing in from the Lord; to prevent therefore the mixture of what is good with what is evil, and of what is true with what is false (for in case of such mixture man would perish eternally), the Lord separates them, and conceals the goodnesses and truths, which man receives, in his interior man, whence the Lord will never allow them to come forth, so long as man is in evil and the false, but then only when he is in some kind of holy state or in some kind of anxiety of mind, or in sickness, and the like; these things, which the Lord thus treasures up and conceals with man, are what are called remains, whereof much mention is made in the Word, but heretofore it has remained unknown to any what they signified: Man, according to the quality and quantity of remains, that is, of goodness and truth appertaining to him, enjoys bliss and happiness in another life, for as was said they are treasured up and concealed in his

* See note above, n. 2268.

inner man, and are then manifested, when man puts off corporeal and worldly things: The Lord alone is acquainted with the quality and quantity of remains with man, and man can in no wise know this; for man at this day is such, that he can put on a semblance of what is good, when yet inwardly there is nothing but evil; and also man may appear as evil, when yet inwardly he possesses good; wherefore it is on no account allowable for one man to judge of another as to the quality of his spiritual life, for, as was said, the Lord alone knows this; nevertheless it is allowable for every one to judge of another, in respect to his quality as to moral and civil life, for this is of concern to society. It is a very common thing with those who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids, Matt. vii. 1, 2; accordingly it has been made known to me by much experience, that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth; these are the things meant by what is here said, that if ten be found, they should not be destroyed for ten's sake; whereby is signified, if there were remains, that they should be saved. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others; whereas, they have not the life of charity, who are not willing that any should be saved, but such as believe as they themselves do, and especially if they are indignant that it should be otherwise: This may appear from this single circumstance, that more are saved from amongst the Gentiles than from amongst the Christians; for such of the Gentiles as have thought well of their neighbor, and lived in good-will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do; for nothing is more delightful and happy to the angels, than to instruct those who come from earth into another life.

2285. *I will not destroy for ten's sake*—that hereby is signified that they shall be saved, appears from the series of things treated of in an internal sense, consequently without explanation.

2286. Verse 33. *And Jehovah went, as soon as he left off speaking to Abraham: and Abraham returned to his place.* Jehovah went as soon as he left off speaking to Abraham, signifies that this state of perception in which the Lord was, then ceased to be such: and Abraham returned to his place, signifies that the Lord returned to the state in which He was before He perceived these things.

2287. *Jehovah went, as soon as he left off speaking to Abraham*—that hereby is signified, that this state of perception, in

which the Lord was, then ceased to be such, appears from the signification of speaking, and from the representation of Abraham; to speak, in an internal sense, signifies to think, as was shown above, n. 2271, but in the present case to perceive, because it is predicated of Jehovah, that He ceased to speak to Abraham; for thought was from perception, as was said above, and perception from the Lord's internal, which was Jehovah; but Abraham represents in this chapter, the Lord in a human state, as hath been often said above; hence it may appear that by Jehovah going, when he left off to speak to Abraham, nothing else is signified, in an internal sense, but that that state of perception in which the Lord was, ceased then to be such. The reason why in this chapter so much is said in the internal sense concerning the Lord's perception and thought, may be seen above, n. 2249.

2288. *And Abraham returned to his place*—that hereby is signified, that the Lord returned to the state in which He was before he perceived these things, appears from the representation of Abraham in this chapter, as denoting the Lord in a human state; and from the signification of place, as denoting state, concerning which see n. 1273, 1378; thus here to return to his place, in an internal sense, is to return to the state in which He was before. That the Lord was in two states, whilst He lived in the world, viz., a state of humiliation and a state of glorification, was said and shown above; His state of humiliation was when in the human [principle], which He derived hereditarily from the mother; His state of glorification when in the Divine [principle], which He had from Jehovah His Father; the former state, viz., the human [principle], derived from the mother, the Lord altogether put off, and put on the Divine-human [principle], when he passed out of the world, and returned to the Essential Divine [principle], in which He was from eternity, John xvii. 5.; together with the human [principle] made divine, from both which proceeds the Holy [principle], which fills the universal heaven; thus from His essential Divine [principle], the Divine-human, by the holy proceeding, He governs the universe.

OF THE STATE OF INFANTS IN ANOTHER LIFE.

2289. *IT has been given to know of a certainty, that all infants who die, throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there educated and instructed by the angels, who have the care of them, and also*

grew up to maturity as they advance in intelligence and wisdom ; hence it may appear, how immense the heaven of the Lord is, as formed only by infants ; for they are all instructed in the truths of faith, and in the good things of mutual love, and become angels.

2290. *They who know nothing of the state of life after death, may possibly imagine, that infants are in angelic intelligence and wisdom instantly on their coming into another life ; but I have been instructed by much experience, that the case is otherwise ; they who die soon after their nativity, are of an infantile mind almost as on earth, and know nothing more than infants on earth : for they have with them only the faculty of knowing, and thereby of becoming intelligent, and by intelligence of becoming wise, which faculty is the more perfect by reason of their not being in the material body, but being spirits : that such is their nature and quality, when they first come into heaven, was not only told me, but was also made manifest to the sight ; for at several different times, by the Divine Mercy of the Lord, there were sent to me infants in choruses, and it was also granted to read to them the Lord's prayer, and at the same time it was given to perceive on such occasions, how the angels, in whose consort they were, insinuated into their tender and novitiate ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception : and afterwards how it was given to the infants to think the same things as of themselves.*

2291. *The nature and quality of their tender understanding was also shown to me, whilst I was praying the Lord's prayer, and they, at the same time, flowed into the ideas of my thought from their intellectual [principle], which was so tender, that they scarce received any thing but the sense of the words ; nevertheless, it was manifest, that their ideas, in that state of tenderness, were open even to the Lord, that is, even from the Lord ;* for the Lord flows into the ideas of infants, in a more especial manner, from inmost [principles], inasmuch as nothing has yet closed their ideas, as with the adult : no principles of the false to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.*

2292. *Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced thereto by the knowledges of good and of truth, and this according to all celestial order ; for their natural tempers and dispositions are there most exquisitely perceived as to all the most minute particulars, and according to all and singular the bends [momenta] of their inclination, they are led to receive the truths of good, and the goods of truth, and this under the Lord's continual direction.*

* See note above, n. 784.

2293. *They are more especially and constantly initiated into this state, to know no other father, and afterwards to acknowledge no other, but the Lord alone, and that they have life from Him, for that they are lives, viz., truly human and angelic lives, is by virtue of the intelligence of truth and the wisdom of good, which each receives solely from the Lord; hence it is that they know no other but that they were born in heaven.*

2294. *Frequently when infants have been with me in choruses, when as yet they were altogether in an infantile state, they have been heard as a gentle inordinate [sound or noise], so that they did not as yet act in unity, according to what they do afterwards, when they become more adult; and what has surprised me, the spirits about me could not forbear attempting to lead them, viz., to think and speak: such desire is innate in spirits, but it was as frequently observed, that the infants were repugnant, not being willing so to think nor to speak. I have often perceived this refusal and repugnance attended with a certain species of indignation, and when they had any opportunity given them of speaking, they said only that it was not so: I have been instructed, that such is the temptation of infants in another life, in order to accustom and habituate them not only to resist what is false and evil, but also not to think, speak, and act from others, so that they may not suffer themselves to be led by any other but the Lord alone.*

2295. *When infants are not in that state, but in an interior sphere, viz., an angelical, then they cannot at all be infested by spirits, even though in the midst of them. Sometimes also infants, who are in another life, are sent by the Lord to infants on earth, although the infant on earth is altogether ignorant thereof; they have most especial delight in such association.*

2296. *It was also shown me, how all things are insinuated to them by delights and satisfactions, suited to their genius and temper; for it was given to see infants in the most beautiful and ornamental clothing, having their bosoms encompassed with garlands of flowers, resplendent with colors most pleasing and celestial, and having their tender arms likewise adorned in the same manner: on a time, also, it was given to see infants, with their virgin governesses [cum virginibus eorum educatricibus], in a paradisiacal garden, not consisting so much of trees, as of a kind of laurel espaliers, and arched walks formed thereby, with paths that led towards things interior: and when the infants entered, clad in like manner as above, the beds of flowers, at the entrance, seemed to express joy by their increasing splendor; hence may appear what is the nature of their delights, and also that by what is thus pleasant and delightful, they are introduced into the good things of innocence and charity, which are continually insinuated by the Lord into those delights and pleasantnesses.*

2297. *Moreover infants, in proportion as they are perfected, are also encompassed with atmospheres according to the state of*

their perfection: That atmospheres exist in another life, with innumerable varieties, and of inexpressible beauty, may be seen from what is declared from experience, n. 1621; there are exhibited to them, more especially atmospheres, consisting as it were of infants sporting in the smallest inconspicuous parts thereof, but of forms perceptible only by a most internal idea, from which forms they conceive this celestial idea, that every single thing about them is alive, and that they are in the Lord's life, which affects with happiness their inmost [parts or principles].

2298. *It was shown me, by a method of communication familiar in another life, what is the nature of the ideas of infants; when they see any objects, it is as if every single thing they see was alive, so that they have life in each particular idea of their thought; and it was perceivable, that infants on earth have ideas nearly similar, whilst they are engaged in their plays and pastimes, for as yet they have no capacity of reflecting on what is inanimate, such as the adult have.*

2299. *Infants are more especially instructed by representatives suited to their tempers and geniuses, and it is impossible for any one to conceive or believe how beautiful those representatives are, and at the same time how full of wisdom from an interior principle: thus by degrees is insinuated to them intelligence, which derives its animation from good: it is permitted to relate a single representative, which it was given me to see, whence conclusions may be made concerning the rest: a representation was exhibited of the Lord rising out of the sepulchre, and at the same time of the uniting of His human [principle] with the divine, which was effected in a manner so wise, as to exceed all human wisdom, and at the same time in a manner innocently infantile; there was exhibited also the idea of a sepulchre, but not the idea of the Lord together with it, except so remotely, that the Lord was scarce perceived, but as from a distant view, by reason that in the idea of a sepulchre there is somewhat connected with what is sad and funereal, which was thus removed; afterwards there was admitted into the sepulchre, with the utmost caution, a kind of atmospherical principle appearing as a thin watery vapor, to represent, by a removal also of every improper idea, spiritual life in baptism: after this I saw represented the Lord's descent to those that were bound, and his ascent with them into heaven, and this with incomparable prudence and piety; and in order to accommodate the representation to infant minds, when the Lord was represented as with the bound in the earth beneath, there were let down small cords almost undiscernible, of the softest and finest texture, to aid him in his ascent: guarding at the same time, with a holy fear, against admitting any thing into the representation that did not image and lead their tender thought to somewhat spiritually celestial; not to mention other representatives, in which infants are principled, and by which they are led to*

the knowledges of truth and the affections of good, as by sports adapted to their infant minds.

2300. *Moreover infants are of different tempers and complexions, and this by reason of the hereditary principle they derive from their parents, and by succession from their ancestors of many generations; for the actual [life or principle] of parents, confirmed by habit, puts on nature, and is implanted hereditarily in infants, whence come their different inclinations.*

2301. *In general, infants are of a genius and temper either celestial or spiritual; they who are of a celestial genius are readily distinguished from those of a spiritual genius: in the former there is more of a softness in their thoughts, words, and actions, so that scarce any thing appears but what flows from the love of good to the Lord and towards other infants; whereas the latter do not discover the same softness, but something as it were of quickness and smartness manifests itself in all their behavior: the like also appears from their resentments, and from other circumstances; thus every infant differs from another as to its complexional temper, and every one is educated according to such difference.*

2302. *There are certain societies of angels, and those many in number, which have the care of infants; they are chiefly of the female sex, consisting of such as in the life of the body have had the most tender love towards infants.*

2303. *The angelic spirits, who are above in front, discoursing with me in angelic speech, not distinguished into expressions, declared, that their state was a state of the tranquillity of peace, and that there were also infants amongst them, and that they had a perception of bliss arising from consort with them; those spirits were also of the female sex. They discoursed, moreover, concerning infants on earth, declaring, that immediately on their nativity there are angels attendant on them from the heaven of innocence; and in the succeeding age angels from the heaven of the tranquillity of peace; afterwards angels from the societies of charity; and next, other angels, in proportion as innocence and charity decrease with the infant children: and lastly, when they become more adult, and enter into a life alienated from charity, angels, indeed, are present, but more remotely, and this according to the ends of life, which the angels direct, by insinuating continually good ends, and averting evil ones; and in proportion as they are able or unable to effect this, their influx is nearer or more remote.*

2304. *Many may possibly conjecture, that infants continue infants in another life, and that they are as infants amongst the angels; they who are unacquainted with the nature of angels, may possibly be confirmed in this opinion by the carved images often to be seen in churches, and in other places, where angels are exhibited under the figures of infants; but the case is altogether otherwise; it is intelligence and wisdom which constitutes an*

angel, and so long as infants have not intelligence and wisdom, they are indeed amongst angels, but they are not angels; but when they become intelligent and wise, they then first become angels; yea, what much surprised me, they then do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius; intelligence and wisdom are ever attended with this effect, for it must be obvious to all, that understanding and judgment, and life grounded therein, cause every one to appear as an adult both to himself and others. That this is the case, I have not only learnt by information from the angels, but also from discourse with one who died when an infant, and afterwards appeared as an adult: this same adult discoursed also with his brother, who died in adult age, and this from such an abundance of mutual brotherly love, that the brother could not refrain from weeping, declaring, that it seemed to him as if it was love itself which was speaking to him; not to mention other examples of a similar kind.

2305. There are some who imagine innocence to be the same thing as infancy, by reason of what the Lord said concerning infants, that of such is the kingdom of heaven, and that they who do not become as infants, cannot enter into the kingdom of heaven; but they who give in to such imagination, are unacquainted with the internal sense of the Word, and consequently with what is meant by infancy. By infancy is meant the innocence of intelligence and wisdom, which is such, that they acknowledge themselves to have life from the Lord alone, and that the Lord is their only Father, for man is man by virtue of the intelligence of truth and the wisdom of good, which he has solely from the Lord; real essential innocence, which in the Word is called infancy, has no existence or abode but in wisdom, insomuch that the wiser any one becomes, so much the more innocent he is; wherefore the Lord is essential innocence, because He is essential wisdom.

2306. With respect to the innocence of infants, inasmuch as it is as yet without intelligence and wisdom, it is only a sort of plane to receive genuine innocence, which they receive in proportion as they become wise. The nature and quality of the innocence of infants was represented to me by a kind of wooden image almost void of life, which is vivified in proportion as they are perfected by the knowledges of truth and the affections of good; afterwards the nature and quality of genuine innocence was represented to me by a most beautiful infant, perfectly alive and naked; for real innocents, who are in the inmost heaven, and thereby nearest to the Lord, appear in the eyes of other angels no otherwise than as infants, and indeed naked, for innocence is represented by nakedness, which does not excite shame, according to what is written of the first man and his wife in paradise. In short, the more the angels excel in wisdom, so much the more innocent they are, and the more innocent they are, so much the more they ap-

pear to themselves as infants; hence it is that innocence in the Word is signified by infancy; but, by the Divine Mercy of the Lord, more will be said elsewhere concerning the state of innocence.

2307. I have discoursed with the angels concerning infants, whether they are pure from evils, inasmuch as they have committed no actual evil, like the adult; but it was given me to understand, that they are alike in evil, yea, that they are nothing but evil, nevertheless that they, like all the angels, are withheld from evil, and preserved in good by the Lord, and this in such a sort, that it appears to them as if they were in good of and from themselves; wherefore also infants, after that they become adult in heaven (in order to prevent their entertaining this false notion concerning themselves, that the good which appertains to them is from themselves, and not from the Lord), are remitted at times into their own evils, which they have received hereditarily, and are left therein, until they know, acknowledge, and believe, that the case is so: A certain one who died an infant, but who became adult in heaven, was in this opinion, viz., that the good appertaining to him was from himself, and not from the Lord, wherefore he was remitted into the life of evils in which he was born, and then it was given me to perceive from his sphere, that he had a desire to rule over others, and that he made light of the abominations of lust and concupiscence, which evils he derived hereditarily from his parents; but as soon as he acknowledged this to be the case with him, he was again received amongst the angels with whom he was before associated.

2308. No one ever suffers punishment in another life on account of hereditary evil, because it is not his, consequently he is not blamable for it; but he suffers punishment on account of actual evil, which is his, consequently in proportion as by actual life he has appropriated to himself hereditary evil, according to what was said above, n. 966: The reason why infants, when grown adult, are remitted into the state of their hereditary evil, is not that they may suffer punishment, but it is in order to convince them, that of themselves they are nothing else but evil, and that by the Lord's mercy they are raised out of hell, which appertains to them, into heaven, and that they are not in heaven by virtue of their own merit, but of the Lord; and thus to prevent their boasting and priding themselves for the good which they possess; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

2309. From the above circumstances it may appear what is the nature of the education of infants in heaven, viz., that by the intelligence of truth, and the wisdom of good, they are introduced into the angelic life, which is love to the Lord, and mutual love, in which is innocence; but how contrary to this the education of infants on earth is, may appear from the following example amongst many others which might be mentioned. On a time I was

in the street of a great city, and saw little children fighting together: a crowd of people immediately gathered round them, and beheld the sight with much satisfaction, and I was informed parents themselves sometimes excite their children to such combats: the good spirits and angels, who saw these things through my eyes, held them in such aversion, that I was made sensible of the horror they expressed, especially at this circumstance, that parents should incite their children to such things; they declared, that by so doing, parents extinguish in the young bosoms of their children all mutual love, and all innocence, which they receive from the Lord, and initiate them into hatreds and revenges, consequently that they do their utmost to exclude their children out of heaven, where nothing but mutual love prevails: Let all parents, therefore, who wish well to their children, beware of such practices.

GENESIS.

CHAPTER THE NINETEENTH.

2310. THE INTERNAL SENSE of the Word has been frequently treated of in the foregoing work; but I am well aware that few can believe that there is such a sense contained in all the particulars of the Word, not only the prophetic, but also the historical: that there is such a sense in the *prophetic* parts, may be more easily believed, because in them there is not such a regular series of things treated of, and at the same time there occur therein strange unaccustomed forms of expression [*loquutiones peregrinæ*]; hence every one is led to imagine that they involve some arcanum; but that this is the case also in the *historical* parts is not so obvious, as well, because it has never, heretofore, entered into the mind of any one to suppose so, as because historical relations are of such a nature, that they engage and confine the attention more to themselves, and thereby divert the mind from thinking of any thing deeper contained in them; a further reason is, because the historical things are truly such as they are related: but still every one may be led to conclude, that even in the historical parts of the Word, there is inwardly something celestial and divine, which does not outwardly appear, and in such conclusion he may be confirmed; *First*, from this consideration, that the Word was sent down from the Lord through heaven to man, and consequently that it is different in

its origin from what it is in its external derivative form; the nature of such difference, and why the Word, such as it is in its origin, is not even seen, and consequently is not acknowledged by those who are of a mere worldly mind, will be abundantly shown in the following pages: *Secondly*, he may be confirmed by this consideration, that the Word, as being divine, is not only written for man, but also for the angels attendant on man, so as to serve not only for use to the human race, but also for heaven; and that thus the Word is a medium effecting the union of heaven and earth; this union is by the Church, and indeed by the Word in the Church, which Word, therefore, is of such a nature; and is distinguished from all other writings. As to what concerns the historical parts of the Word in particular, unless they, in like manner with the other parts, contained things divine and celestial abstractedly from the letter, it would not be possible they should be acknowledged as the inspired Word by any person of a deep and comprehensive way of thinking, much less that they are inspired as to every dot and tittle; for what would such a person say concerning what is related, in the Divine Word, of the abominable affairs of Lot's daughters, at the end of this chapter? or concerning Jacob, in that he peeled the rods, and made them white, and placed them in the water-troughs, in order that the flock might bring forth of divers colors, streaked and spotted? not to mention other circumstances recorded in the rest of the books of Moses, and in the books of Joshua, of Judges, of Samuel, and of the Kings, which would be of no importance, and consequently of no signification whether they were known or unknown, unless they involved divine arcana concealed deep under the letter; if this was not the case, they would differ nothing from other historical relations, which sometimes are so composed as to seem endued with a greater power of affecting the mind of the reader. Inasmuch as the learned part of the world are ignorant that things divine and celestial lie inwardly concealed, even in the historical parts of the Word, if they were not impressed with a holy veneration for the books of the Word received from their earliest years, they would be easily induced to say in their hearts, that the Word is not holy, and that its holiness is only thus derived from the holy impressions received in early life, when yet this is not its true source, but the Word is holy in consequence of its internal sense, which is celestial and divine, and which is effective of the union of heaven with earth, that is, of angelic minds with those of men, and thus of the latter with the Lord.

2311. That such is the nature and quality of the Word, and that it is hereby distinguished from all other writings, may appear even from this consideration, that not only all names signify things, as was shown above, n. 1224, 1264, 1876, 1888; but also every single expression has a spiritual sense, and con

sequently has a different signification in heaven from what it has on earth, and this without exception, both in the prophetic and historical parts of the Word; when these names and these expressions are unfolded in their celestial sense, according to their constant signification in the Word throughout, there is then produced the internal sense, which is the Angelic Word: this twofold sense of the Word bears a resemblance to body and soul, the literal sense being like the body, and the internal sense like the soul; and as the body lives by the soul, so the literal sense lives by the internal; the life of the Lord flowing through the latter into the former, according to the affection of the person who reads it; hence it is manifest how holy the Word is, although to worldly minds it does not appear so.

CHAPTER XIX.

1. AND there came two Angels to Sodom, in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth.

2. And he said, behold, I pray, my Lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet, and in the morning ye may arise, and go on your way; and they said, nay, but we will stay all night in the street.

3. And he pressed them exceedingly, and they turned down to him, and came to his house, and he made them a feast, and baked unleavened bread, and they did eat.

4. Scarce as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part [*ab extremo*].

5. And they cried unto Lot, and said to him, where are the men who came to thee by night? bring them out to us that we may know them.

6. And Lot went out to them to the door [*januam*], and shut the inner door [*ostium*] after him.*

7. And he said, I pray you, my brethren, do not evil.

8. Behold, I pray, I have two daughters, who have not known man, let me, I pray you, bring them out to you, and do ye to them as is good in your eyes; only to these men do

* In our language we have no single word to express the difference here pointed out between the Latin *janua* and *ostium*, *janua* denoting, according to our author the *outer* door, and *ostium* the *inner* door. It is necessary to attend to this distinction, in order to understand what is said in this chapter concerning these two doors.

not any thing, because therefore they came into the shadow of my beam.

9. And they said, come further; and they said, is one come to sojourn, and shall he judge in judging? now will we do evil to thee more than unto them, and they pressed on the man, on Lot exceedingly, and they came near to break the inner door [*ostium*].

10. And the men put forth their hand, and brought Lot into the house to them, and shut the inner door.

11. And the men, who were at the outer door [*januam*], they smote with blindnesses, from small even to great, and they labored to find the door [*januam*].

12. And the men said unto Lot, hast thou here any as yet? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place.

13. For we destroy this place, because the cry of them is become great before JEHOVAH, and JEHOVAH hath sent us to destroy it.

14. And Lot went forth, and spake unto his sons-in-law that were receiving his daughters, and said, arise, go forth from this place, because JEHOVAH is destroying the city; and he was as one that jesteth [*ludens*] in the eyes of his sons-in-law.

15. And when the day-dawn [*aurora*] arose, the angels urged Lot to make haste, saying, arise, take thy wife, and thy two daughters, which are found, lest peradventure thou be consumed in the iniquity of the city.

16. And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of JEHOVAH upon him, and brought him forth, and set him without the city.

17. And it came to pass, when they brought them forth abroad, he said, escape for thy soul, look not back behind thee, and do not stand still in all the plain, escape to the mountain, lest peradventure thou be consumed.

18. And Lot said unto them, I pray, not so, my lords.

19. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy, which thou hast done with me, to make my soul alive, and I shall not be able to escape to the mountain, lest peradventure evil adhere to me, and I die.

20. Behold, I pray, this city is near to flee thither, and it is small, let me escape, I pray, thither, is not it small, and my soul may live.

21. And he said unto him, behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.

22. Hasten, escape thither, because I cannot do any thing

till thou be come thither; therefore he called the name of the city Zoar.

23. The sun went forth upon the earth, and Lot came to Zoar.

24. And JEHOVAH caused to rain upon Sodom and Gomorrah, sulphur and fire from JEHOVAH out of heaven.

25. And he overthrew those cities, and all the plain, and all the inhabitants of the city, and the budding forth of the ground.

26. And his wife looked back behind him, and became a statue of salt.

27. And Abraham rose in the morning, to the place where he had stood there before JEHOVAH.

28. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and behold the smoke of the land rose up, as the smoke of a furnace.

29. And it came to pass in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.

30. And Lot came up out of Zoar, and dwelt in a mountain, and his two daughters with him, because he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.

31. And the first-born said to the younger, our father is old, and there is no man in the earth, to come to us, according to the way of the whole earth.

32. Come, let us make our father drink wine, and let us lie with him, and we shall make seed alive of our father.

33. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down and in her rising up.

34. And it came to pass on the morrow, that the first-born said to the younger, behold, I lay yesterday with my father, let us make him drink wine also this night, and come, do thou lie with him, and we shall make alive seed of our father.

35. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down, and in her rising up.

36. And the two daughters of Lot conceived of their father.

37. And the first-born brought forth a son, and called his name Moab, he is the father of Moab, even to this day.

38. And the younger also, she brought forth a son, and called his name Ben-ammi, he is the father of the sons of Ammon, even to this day.

THE CONTENTS.

2312. IN this chapter, in the internal sense, by Lot is described the state of the spiritual Church, which is principled in the good of charity, but which is in external worship, how in process of time it decreases.

2313. *The first state* of that Church, in regard to its members being principled in the good of charity, and acknowledging the Lord, and that from Him they are confirmed in good, is described, verses 1—3; and that they are saved, verse 12. *The second state*, in regard to evils beginning to act against goodnesses, but that the members of the Church are powerfully withheld from evils, and kept in goodnesses, by the Lord, is described, verses 14—16. Their weakness is described, verse 17; that they are saved, 19. *The third state*, in regard to their no longer thinking and acting from an affection of good, but from an affection of truth, is described, verses 18—20; and that they are saved, verse 23. *The fourth state*, in regard to the affection of truth perishing, which is Lot's wife become a statue of salt, is described, verse 26. *The fifth state*, in regard to impure good succeeding, or good grounded in what is false, which is Lot in the cave of the mountain, is described, verse 30. *The sixth state*, in regard to this good being as yet more adulterated and falsified, is described, verses 31—33. In like manner truth, verses 34, 35. That thence is conceived and born somewhat resembling a Church, whose good so called is Moab, and whose truth also so called is a son of Ammon, verses 37, 38.

2314. Moreover, in the internal sense, by the inhabitants of Sodom is described the state of those within the same Church, who are in opposition to the good of charity; and how evil and the false grew and increased with them in process of time, until there was nothing appertaining to them but evil and the false.

2315. Their *first state*, in regard to the opposing the good of charity, and thereby opposing the Lord, is described, verses 4, 5. Their *second state*, in regard to their obstinately hardening themselves, and rejecting good, notwithstanding their being informed concerning the good of charity, and concerning the delights of the affections thereof, is described, verses 6—8. That they also attempted to destroy the essential good of charity, but that the Lord protects it, is described, verses 9, 10. Their *third state*, in that at length they become such, that they cannot even see truth and good, still less that truth leads to good, is described, verse 11. That thus being possessed by evil and the false, they must needs perish, is described, verse 13. *The fourth state*, which is their destruction, is described, verse 24; and that all goodnesses and truths are separated from them.

2316. That the good are separated from the evil, and that

the good are saved, by the Lord's human [principle] made Divine, is described, verses 27—29.

THE INTERNAL SENSE.

2317. VERSE 1. *And there came two angels to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth.* There came two angels to Sodom, in the evening, signifies visitation, which precedes judgment; two angels signify the Divine Human [principle] and the holy proceeding of the Lord, to which judgment appertains; Sodom denotes the wicked, especially those who are within the Church; evening is the time of visitation: and Lot was sitting in the gate of Sodom, signifies those who are principled in the good of charity, but who are in external worship, who here are Lot: these are amongst the wicked, but separated from them, which is to sit in the gate of Sodom: And Lot saw, signifies the conscience of such: And rose up to meet them, signifies acknowledgment and the affection of charity: And bowed himself with his face to the earth, signifies humiliation.

2318. *There came two angels to Sodom in the evening*—that hereby is signified visitation, which precedes judgment, may appear from what was said by the three men, or Jehovah, in the preceding chapter; and also from what follows in this chapter; and further, from the signification of evening: in the preceding chapter, Jehovah said, "I will go down and see, whether the inhabitants of Sodom and Gomorrah have made a consummation, according to the cry which is come to Me, and if not, I will know," verses 20, 21; by which words, it is there shown, is signified visitation which precedes judgment: In this chapter is described the real act of visitation, and afterwards judgment, as appears from what follows: That evening signifies the time of visitation, will be seen below: What visitation means, and that it precedes judgment, may be seen, n. 2242. The subject treated of in the foregoing chapter was concerning the perverse state of the human race, and the Lord's grief and intercession for those who are in evil, but still in some goodness and truth; wherefore the subject which now follows is concerning the salvation of those who are in some goodness and truth, and who are represented in this chapter by Lot; and at the same time concerning the destruction of those who are altogether immersed in evil and the false, who are here signified by Sodom and Gomorrah.

2319. That two angels signify the Lord's Divine Human [principle] and Holy proceeding, to which judgment apper-

tains, appears as well from the signification of angels in the Word, as from this consideration, that mention is here made of two angels: That angels signify some particular essential Divine [principle] appertaining to the Lord, knowable and determinable only from the series of the things treated of, was shown above, n. 1925; that they here signify the Lord's Divine-human [principle] and holy proceeding, is evident from this circumstance, that by the three men, who were with Abraham, was meant the Lord's essential Divine [principle], the Human-Divine, and the Holy proceeding, see n. 2149, 2156, 2218; hence, and from this consideration that they are called Jehovah, verse 24, and also from the signification of angels, n. 1925, it is very clear, that by two angels is here meant the Lord's Divine-human [principle] and Holy proceeding.

2320. Why there were here only two angels, when with Abraham there were three men, is an arcanum which cannot be unfolded in a few words; it may, however, in some degree appear from this consideration, that the subject treated of in this chapter is concerning the salvation of the faithful, and the damnation of the unbelieving; and it is evident from the Word, that judgment appertains to the Lord's Divine-human [principle] and Holy proceeding; that judgment appertains to the Divine-human [principle], is evident from John, "The Father judgeth no man, but hath given all judgment to the Son," v. 22; by the Son is meant the Divine-human [principle], see n. 2159. That judgment appertains also to the Holy proceeding from the Lord's Divine-Human [principle], is evident likewise from John, "If I go away, I will send the Comforter to you, and when He is come, He shall reprove the world of sin, of justice, and judgment," chap. xvi. 8; and that the Holy proceeds from the Lord, is evident from these words in the same Evangelist, "He shall not speak of Himself, but He shall receive of Mine, and shall declare it," chap. xvi. 13, 15; and this when the human [principle] was made Divine; that is, when the Lord was glorified, according to what is written again, "The Holy Ghost was not yet, because Jesus was not yet glorified," John vii. 29.

2321. In regard to what is here said of judgment, as appertaining to the Lord's Divine-human [principle] and the Holy proceeding, the case is this; the human race could no longer have been saved, unless the Lord had come into the world, and united the Divine essence to the human essence; for without the Lord's human [principle] made Divine, salvation could no more have reached to man, see n. 1990, 2016, 2034, 2035. The essential holy [principle] proceeding from the Lord's Divine-human [principle], is what separates the wicked from the good, for the wicked do so fear and dread the holy [principle] of the Lord, that they cannot come near to it, but fly far away from it,

each according to his own profane [principle], into their respective hells.

2322. That Sodom signifies the wicked, especially those within the Church, appears from the signification of Sodom, as denoting the evil of self-love, concerning which see n. 2220, 2246; consequently as denoting those who are in that evil. They who receive the Word merely according to the sense of the letter, may possibly suppose, that by Sodom is understood a filthy abomination which is contrary to the order of nature, but in the internal sense by Sodom is signified the evil of self-love, from which all evils of every kind are derived as from their fountain; and the evils thence derived are called adulteries in the Word, and are described by adulteries, as will appear from those passages of the Word, which will be adduced at the end of this chapter.

2323. That evening is the time of visitation, appears from the signification of evening: states of the Church are compared in the Word both to times of the year, and to times of the day; to times of the year, as summer, autumn, winter, and spring; and to times of the day, as midday, evening, night, and morning; for there is an exact resemblance between them: The state of the Church, which is called evening, is when there is no longer any charity, consequently when there begins to be no faith, and thus when the Church ceases to be; this is the evening which is succeeded by night, see n. 22; there is also a state of the Church which is called evening, when charity, and consequently faith, begins to shine forth, thus when a new Church arises; this evening is the twilight before the morning, see n. 883; thus evening signifies both states; for it is provided of the Lord, that when a Church ceases to be, a new Church arises, and this at the same time, for without a Church in some part of the globe, the human race could not subsist, inasmuch as they would have no conjunction with heaven, as was shown, n. 468, 637, 931, 2054: this chapter treats of each state of the Church, viz., of the rise of a new Church, which is represented by Lot, and of the destruction of the old Church, which is signified by Sodom and Gomorrah, as may appear from the contents; hence it is, that here it is said, that two angels came to Sodom in the evening; and that mention is made of what was done in the evening, from verse 1—3, and of what was done in the night, from verse 4—14, and of what was done in the morning, or at the day-dawn, from verse 15—22, and of what was done after that the sun went forth, from verse 23—26. It is in consequence of evening signifying these states of the Church, that it also signifies visitation which precedes judgment, for when judgment is at hand, that is, the salvation of the faithful, and the damnation of the unbelieving, then visitation precedes, or an

examination of the qualities of each, whether they have any charity and faith: this visitation is effected in the evening, wherefore also the visitation itself is called evening, as in Zephaniah, “Woe unto the inhabitants of the sea-coasts, the nation of the Cherithites, the Word of Jehovah is against you, Canaan, the land of the Philistines, and I will even destroy thee, that there shall be no inhabitant; the remains of the house of Judah shall feed in the houses of Askelon, they shall lie down in the evening, because Jehovah their God *will visit* them, and will bring back their captivity,” ii. 5, 7.

2324. *And Lot was sitting in the gate of Sodom*—that hereby are signified those who are in the good of charity, but in external worship, who here are Lot, and who are amongst the wicked, but separate from them, which is, to sit in the gate of Sodom, may appear from the representation of Lot, and from the signification of gate, and also of Sodom: First from the representation of Lot; Lot, when he was with Abraham, represented the Lord’s sensual [principle], consequently His external man, as was shown above, n. 1428, 1434, 1547; now when he was separated from Abraham, he no longer retains the representation of the Lord, but the representation of those who appertain to the Lord, viz., the external men of the Church, who are those that are principled in the good of charity, but in external worship; yea, Lot in this chapter not only represents the external man of the Church, or, what is the same thing, the external Church, such as it is in the beginning, but also such as it is in its progress, and also in its end; the end of that Church is what is signified by Moab and the son of Ammon, as will appear, by the Divine Mercy of the Lord, from the series of what follows; it is common in the Word, for one [person representative] to represent several states which succeed, and which are described by successive acts of his life. The same may appear secondly from the signification of gate; a gate is that by which there is entrance into a city, and departure out of a city; consequently, to sit in the gate here signifies to be indeed amongst the wicked, but still to be separate from them; as is the case with the members of the Church who are principled in the good of charity; such, although they are with the wicked, are nevertheless separate from them, not as to civil society, but as to spiritual life. That Sodom signifies evil in general, or what is the same thing, the wicked, especially those within the Church, was said above, n. 2322.

2325. *And Lot saw*—that hereby is signified conscience, viz., the conscience of those who are in the good of charity, but in external worship, may appear from the signification of seeing; to see in the Word signifies to understand, according to what was said, n. 897, 1584, 1806, 1807, 2150; but in an internal sense it signifies to have faith, concerning which its signification, by the Divine Mercy of the Lord, more will be said when we

come to explain verse 32, chap. xxix., of Genesis: The ground and reason why it here signifies conscience, is, because they who have faith, have conscience also, the former being inseparable from the latter, and indeed so inseparable, that it is the same thing whether we speak of faith or conscience: By faith is meant the faith by which comes charity, and which is grounded in charity, consequently which is itself charity, for faith without charity is no faith; and as faith cannot exist without charity, so neither can conscience.

2326. *And he rose up to meet them*—that hereby is signified acknowledgment, and also the affection of charity, may appear from this consideration, that Lot, when they came, instantly acknowledged that they were angels; but not so the men of Sodom, of whom it is thus written, “They cried unto Lot, and said, where are the men who came to thee by night? bring them out to us, that we may know them,” verse 5; in an internal sense these words signify, that they within the Church, who are principled in the good of charity, acknowledge the Divine-human [principle] and Holy proceeding of the Lord, understood by the two angels, but not so they who are not principled in the good of charity. That the same words involve also the affection of charity, is evident from this circumstance, that Lot, by whom are represented those who are principled in the good of charity, yea, by whom is signified the good of charity itself, invited them into his house.

2327. *And bowed himself with his face to the earth*—that hereby is signified humiliation, may appear without explication. The reason why in old time, especially in the representative Churches, they bowed themselves so low, as to lay their faces on the earth, was, because the face signified the interiors of man, see n. 358, 1999; which they laid on the earth, because the dust of the earth signified what is profane and cursed, see n. 278, consequently they hereby represented, that of themselves they were profane and cursed; therefore they prostrated themselves with the face pressed to the earth, even rolling themselves in dust and ashes, and also scattering dust and ashes on their heads, as may appear from Lament. ii. 10; Ezech. xxvii. 30; Micah i. 10; Josh. vii. 6; Rev. xviii. 19; and from other places. Hereby they represented a state of true humiliation, which cannot have place except with those who acknowledge that of themselves they are profane and cursed, and thus that they cannot of themselves look to the Lord, where there is nothing but what is Divine and Holy; wherefore so far as man is principled in a knowledge and acknowledgment of what he is of himself, so far he is capable of being in true humiliation, and so far in true adoration during Divine worship, for in all worship there must needs be humiliation, otherwise there is nothing of adoration, consequently nothing of worship. The reason why a state of

humiliation is essential to worship is, because in proportion as the heart is humbled in the same proportion self-love, and every evil thence derived, cease, and in proportion as this ceases in the same proportion goodness and truth, that is, charity and faith, flow in from the Lord; for what opposes the reception of these heavenly principles, is chiefly self-love, as containing in it contempt of others in comparison with itself, together with hatred and revenge if it be not worshipped, and also unmercifulness and cruelty, consequently the very worst of all evils, with which goodness and truth can have no place, inasmuch as they are opposites.

2328. Verse 2. *And he said, Behold, I pray, my Lords, turn down, I pray, to the house of your servant, and tarry all night, and wash your feet; and in the morning ye may arise, and go on your way: and they said, nay, but we will stay all night in the street.* And he said, Behold, I pray, my Lords, signifies the interior acknowledgment and confession of the Lord's Divine-human [principle] and Holy proceeding: turn down, I pray, to the house of your servant, and tarry all night, signifies an invitation to have abode with him; to the house of your servant, is in the good of charity: and wash your feet, signifies application to his natural [principle]: and in the morning ye may arise and go on your way, signifies confirmation hereby in goodness and truth: and they said, nay, signifies doubt, which usually attends temptation: but we will stay all night in the street, signifies that he was as it were willing to judge from a principle of truth.

2329. *And he said, Behold, I pray, my Lords*—that hereby is signified an interior acknowledgment and confession of the Lord's Divine-human [principle], and Holy proceeding, appears from the acknowledgment and humiliation spoken of just above; here immediately follows confession, for it is confession which says, "Behold, I pray, my Lords:" interior confession is that of the heart, which exists in humiliation, and at the same time in the affection of good; but exterior confession is that of the lips, which it is possible may exist in a feigned humiliation and in a feigned affection of good, which in reality is no humiliation and affection at all, as in the case of those who make confession of the Lord for the sake of their own honour, or rather of their own worship, and of their own gain; these deny in heart what they confess with the mouth. It is here said in the plural number, "My Lords," and the reason why it is so expressed is the same as in the foregoing chapter, where mention is made of three men, because as three there signify the essential Divine [principle], the Divine-human, and the Holy proceeding, so two here signify the Lord's Divine-human [principle] and Holy proceeding, as it was said above: that these are one, is known to every one within the Church, and inasmuch as they are one,

they are also in the following verses mentioned in the singular number, as in verse 17, "It came to pass, when they brought them forth abroad, *he said*, escape for thy soul;" and in verse 19, "Behold, I pray, *Thy* servant hath found grace in Thy eyes and *Thou hast made* great *Thy* mercy, which *Thou hast done* with me;" and in verse 21, "And *He said* unto him, Behold *I have accepted* thy face also as to this word, that *I will not overthrow* the city;" and in verse 22, "Because *I cannot do* any thing till thou come thither." That the essential Divine [principle], the Divine-human, and the Holy proceeding, is Jehovah, appears from the foregoing chapter, where the three men are throughout called Jehovah, as in verse 13, "*Jehovah* said to Abraham;" and in verse 14, "Shall any thing be wonderful for *Jehovah*;" and in verse 22, "Abraham was yet standing before *Jehovah*;" and in verse 33, "*Jehovah* went when he left off speaking to Abraham:" consequently the Divine human [principle] and the Holy proceeding is Jehovah, as it is also called in this chapter, verse 24, "And *Jehovah* caused it to rain upon Sodom and Gomorrah, sulphur and fire from *Jehovah* out of heaven;" concerning the internal sense of which more will be seen presently: that the Lord is real Jehovah Himself, who is so often named in the historical and prophetic parts of the Old Testament, may be seen, n. 1736. They who are truly men of the Church, that is, who are principled in love to the Lord, and in charity towards their neighbour, know and acknowledge a trine [threefold principle], but still they humble themselves before the Lord, and adore him alone, inasmuch as they know that there is no access to the essential Divine [principle], which is called the Father, but by the Son, and that all the holy [principle], which is of the Holy Spirit, proceeds from Him; and when they are in this idea, they adore no other than Him, by whom and from whom are all things; consequently they adore One, nor do they divide their ideas by directing them to three, as is the case with many within the Church, and as may appear from the examples of many in another life, especially from the learned, who have imagined themselves particularly skilled in the mysteries of faith; on examination of such in respect to the idea they have had of one God, whether there be three uncreate, three infinite, three eternal, three omnipotent, and three Lords, it was manifestly perceived that they had an idea of three (for in another life there is given a communication of ideas), when yet it is expressly said in the Creed, that there are not three uncreate, nor three infinite, nor three eternal, nor three omnipotent, nor three Lords, but One, as is really the case; thus they confessed, that with the mouth they indeed asserted God to be One, but still they thought, and some of them believed in three, whom they could in idea separate, but not join together; the reason whereof is, because all mysteries,

even those of the deepest nature, are attended with some idea, for without an idea nothing can have place in the thoughts, or be retained in the memory; hence in another life it is manifest, as in open day, what kind of thought, and what kind of faith derived from thought, every one has formed to himself concerning one God. Yea, even the Jews in another life, when they hear that the Lord is Jehovah, and that there is but one God, have nothing to say; but when they perceive that the ideas of Christians are divided and directed to three, they say that they worship one God, but that Christians worship three; and especially, when none can join together three separate in idea, but those who are principled in faith grounded in charity, for the Lord applies the minds of such unto Himself.

2330. *Turn down, I pray, to the house of your servant, and tarry all night*—that hereby is signified invitation to make abode with him, appears without explication.

2331. That the house of your servant signifies in the good of charity, appears from the signification of house, as denoting celestial good, which is of love and charity alone, concerning which see n. 2048, 2233.

2332. *And wash your feet*—that hereby is signified application to his natural [principle], appears from what was said in the preceding chapter, n. 2162, where the same words occur. In old time when they saw an angel of Jehovah, they believed they should die, see Exodus xix. 12, 21, 24; chap. xx. 19; Judges vi. 22, 23; chap. xiii. 22, 23; the reason was, because the holy divine [principle], flowing into the profane [principle], which appertains to man, is of such efficacy, that it is a devouring and consuming fire; wherefore the Lord, in presenting Himself visible before man, and even before angels, miraculously moderates and tempers the holy [principle] proceeding from Him, in order that they may endure it, or what is the same thing, he applies to their natural [principle]: this then is what is signified in an internal sense, by what Lot here said to the angels, “Wash your feet:” Hence it appears what is the nature and quality of the internal sense of the Word, for that this is the signification of this passage, cannot be seen from the sense of the letter.

2333. *And in the morning ye may arise, and go on your way*—that hereby is signified confirmation in good and truth, may appear from the signification of rising in the morning, and also from the signification of going on the way; morning in the Word signifies the kingdom of the Lord, and whatever appertains to the kingdom of the Lord, thus principally the good of love and charity, as will be proved from the Word at verse 15; but way signifies truth, see n. 627; hence it follows, that after they had been in his house, and had staid all night there (by which is signified that they should have an abode with him in

the good of charity), they should rise in the morning and go on their way, by which is signified that thus he would be confirmed in good and truth. From this, as from other passages of the Word, it is evident, how remote the internal sense is from the sense of the letter, and thereby how unseen, especially in the historical parts of the Word, and that it is not made manifest unless each particular expression be explained according to its constant signification in the Word; wherefore when the ideas are kept confined in the sense of the letter, the internal sense appears no otherwise than as somewhat obscure and dark; but on the other hand, when the ideas are kept in the internal sense, the sense of the letter appears in like manner obscure, yea, to the angels as nothing; for the angels are no longer in worldly and corporeal ideas, such as appertain unto man, but in spiritual and celestial ideas, into which the expressions of the sense of the letter are wonderfully changed, whilst that sense ascends from man, who reads the Word, to the sphere in which the angels are, that is, to heaven, and this by virtue of the correspondence of things spiritual with things worldly, and of things celestial with things corporeal, which correspondence is most regular and constant, but never as yet fully opened as to its true nature and quality, only now in the explication of expressions, of names, and numbers, according to their internal sense in the Word; in order to show the nature of that correspondence, or, what is the same thing, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas, when they are elevated into heaven, the expressions *morning* and *way* may serve as examples; when morning is read, as in the verse before us, "In the morning ye may rise," the angels do not conceive an idea of any morning in a natural sense, or of a natural day, but an idea of morning in a spiritual sense, thus similar to what was written in Samuel, "The rock of Israel, He is as the light of the *morning*, when the sun arises, a morning without a cloud," 2 Sam. xxiii. 4; and in Daniel, "The Holy One said unto me, even until evening, when the *morning* cometh, two thousand three hundred," viii. 14, 26; thus instead of morning they perceive the Lord, or His kingdom, or the celestial things of love and charity, and this with a variety according to the series of the things treated of in the Word which is read. In like manner when the term *way* occurs, as here, "Ye may arise and go on your way," the angels cannot form any natural idea of a way, but only a spiritual or celestial one, agreeable to the idea suggested by the Lord's words when He said, "I am *the way and the truth*," John xiv. 6; and by these words in David, "O Jehovah, make known to me *Thy ways*, lead *my way* in truth," Psalm xxv. 3, 4: and again, "Thou hast caused him to know *the way of intelligencies*;" thus, instead of way, they perceive truth, and this, both in the his-

torical and prophetic parts of the Word; for the angels have no longer any concern about the mere historical relations, inasmuch as such relations are not adequate to their ideas, wherefore instead thereof they perceive such things as appertain to the Lord and his kingdom, which also are arranged in a beautiful order, and connected series, in the internal sense; with this view, that the Word might be accommodated to the angels, all the historical relations therein are representative, and every expression significative of such things as respect the Lord and His kingdom, which circumstance is peculiar to the Word above any other writing.

2334. *And they said, nay*—that hereby is signified doubt, which usually attends temptation, may appear from the refusal, and that they nevertheless went to his house; in all temptation there is a doubtfulness [*dubitativum*] concerning the Lord's presence and mercy, and concerning salvation, and the like; for temptation is attended with interior anxiety, even to desperation, in which the person tempted is kept more especially with this view, that he may finally be confirmed in these truths, that all things are of the Lord's mercy, that salvation is effected by Him alone, and that in man's self there is nothing but evil, in which truths he is confirmed by combats wherein he conquers; there remain after temptation several states of truth and good derived thence, to which the thoughts may be bended by the Lord, which otherwise would run wild, and would draw the mind in opposition to truth and good. Inasmuch as the subject here treated of, and signified by Lot, is concerning the first state of the Church, which is in the good of charity, but in external worship, and whereas before man comes to this state, he must be reformed, which reformation is effected also by a certain species of temptation, but which temptation is very slight with those who are in external worship, therefore these circumstances are mentioned, which imply somewhat of temptation, viz., that the angels first said that they would stay all night in the street, and that Lot pressed them, and thus that they turned down to him, and came to his house.

2335. *But we will stay all night in the street*—that hereby is signified that he was as it were willing to judge from a principle of truth, may appear from the signification of street, and from the signification of staying all night: mention is made of street throughout the Word, and in an internal sense it signifies the same as way, viz., truth, for street is a way in a city; that street has this signification, will appear from the passages of the Word which will be adduced presently; that to stay all night signifies here to judge, may appear from the signification of night: it was shown above, n. 2323, that evening signifies a state of the Church preceding the last state, when there begins to be no faith; it also signifies visitation which precedes judg-

ment; hence it is evident, that night, which succeeds, is the last state, when there is no faith, and also that it is judgment; thus it appears, that to stay all night in the street, in an internal sense, is to judge from a principle of truth. As to what concerns judgment, it is twofold, viz., from a principle of good, and from a principle of truth; the faithful are judged from a principle of good, but the unfaithful from a principle of truth; that the faithful are judged from a principle of good, appears evident from Matthew, chap. xxv., from verse 34 to 40; and that the unfaithful are judged from a principle of truth, appears from verse 41 to 46 of the same chapter; to be judged from a principle of good, is to be saved, because they have received good; but to be judged from a principle of truth, is to be damned, because they have rejected good; good is of the Lord, and they who acknowledge this in life and faith, are the Lord's, wherefore they are saved; but they who do not acknowledge this in life, and consequently not in faith, they cannot be the Lord's, of course they cannot be saved; therefore they are judged according to the deeds of their life, and according to their thoughts and ends, and when they are thus judged, they must needs be condemned, inasmuch as the truth is, that man of himself does, thinks, and intends nothing but evil, and of himself plunges headlong into hell, only so far as he is withheld by the Lord. But in respect to judgment from a principle of truth the case is this; the Lord never judges any one but from a principle of good, for He is desirous to raise up into heaven all persons whatever, yea, even to Himself, if it were possible, being Himself essential mercy, and essential good; essential mercy and essential good cannot condemn any one, but it is man who condemns himself, because he rejects good; as man in the life of the body had shunned good, so he shuns it in another life, consequently he shuns heaven and the Lord; for the Lord cannot have His abode except in good, He abides indeed in truth, but not in truth separate from good; that the Lord doth not damn any one, or judge him to hell, He Himself declares in John, "God sent *not* His Son into the world, to *judge* the world, but that the world by him may be saved: this is the *judgment*, that light is come into the world, but men loved darkness rather than light, because their deeds were evil," iii. 17, 19: and again, "If any one heareth My words, and doth not believe, *I judge him not*, for I am not come to judge the world, but to save the world," John xii. 47; see moreover what was said above on this subject, n. 223, 245, 592, 696, 1093, 1683, 1874, 2258. In treating on judgment, n. 2320, 2321, it was shown, that the Lord's Divine-human [principle] and Holy proceeding hath all judgment, according to the Lord's words in John, "The Father doth not *judge* any one, but hath given all *judgment* to the Son," verse 22; and yet it is now said, that the Lord doth not judge

by condemning any one; hence it is evident, what is the nature of the Word as to the sense of the letter, and that unless it be understood by virtue of another sense, viz., the internal, it cannot be comprehended; from the internal sense alone it appears how the case is in respect to judgment.

2336. That street signifies truth, may appear from several passages in the Word, as in John, where speaking of the New Jerusalem it is said, "The twelve gates were twelve pearls, every several gate was one pearl, and the *street of the city* was pure gold, as transparent glass," Rev. xxi. 21. The New Jerusalem is the Lord's kingdom, which, being described as to good and truth, is described by walls, gates, and streets; by the latter, viz., by streets, are meant all things appertaining to truth which lead to good, or all things appertaining to faith which lead to love and charity, and whereas truths in such case become grounded in good, and thus transparent by virtue of good, the street is said to be pure gold, as transparent glass; again, "*From the midst of the street thereof* and of the river, on either side was the tree of life yielding twelve fruits," Rev. xxii. 2; speaking also of the New Jerusalem or the Lord's kingdom; the midst of the street is the truth of faith, by which good is produced, and which is afterwards derived from good; twelve fruits are what are called the fruits of faith, for twelve signify all the things of faith, as was shown above, n. 577, 2089, 2129, 2130; so in Daniel, "Know thou and perceive from the going forth of the Word to restore and to build Jerusalem, even to Messiah the leader, are seven weeks, and seventy and two weeks, and *the street* and the ditch shall be restored and built," ix. 25; speaking of the Lord's Advent; by the street and the ditch being restored, is meant the restoration of truth and good at that time; that Jerusalem was not then restored and built, is well known, and that it was not to be restored and built again, may be known also to every one, if he does not confine his ideas to a worldly kingdom, but raises them to a heavenly kingdom understood by Jerusalem in an internal sense. So in Luke, "The master of the house said to his servant, go out quickly into the *streets* and *lanes* of the city, and bring in hither the poor, the maimed, the halt, and the blind," xiv. 21; they who abide in the sense of the letter, conceive nothing to be meant by these words, but that the servant should go throughout the city, and that this is signified by streets and lanes; and that he should bring along with him whomsoever he met, and that this is signified by the poor, the maimed, the halt, and the blind; whereas each particular expression, as being the Lord's words, involves some arcanum. By the servants going into the streets and lanes is signified that he should seek everywhere some genuine truth, or truth which is bright and transparent by virtue of good, or through which good is pellucid; by bring-

ing in the poor, the maimed, the halt, and the blind, is signified, that he should bring in such as were so called in the ancient Church, and were of this description as to faith, but in the life of good, who might thus be informed concerning the Lord's kingdom; these were the uninstructed Gentiles. On this signification of streets, as denoting truths, was grounded a representative rite amongst the Jews, to teach in streets, as appears from Matt. chap. vi. 2, 5; and from Luke xiii. 26, 27. In the Prophets, wheresoever streets are named, in an internal sense they either signify truths, or what is contrary to truth, as in Isaiah, "Judgment is turned away backward; and justice standeth afar off, for *truth* hath stumbled in the *street*, and *rectitude* cannot approach," lix. 14; and again, "Thy sons have fainted, and have lain at the head of *all streets*," li. 20; so in Jeremiah, "Death is come up to the windows, it entered into our palaces, to cut off the young child from the *street*, the young men from the *lanes*," ix. 21; so in Ezekiel, "Nebuchadnezzar by the hoofs of his horses shall tread down all thy *streets*," xxvi. 11; speaking of Tyre, whereby are signified the knowledges of truth, n. 1201; the hoofs of the horses are scientifics which pervert truths; so in Nahum, "The chariots rage in the *streets*, they run to and fro in the *lanes*," ii. 4; where chariots denote the doctrine of truth, which is said to rage in the streets, when what is false takes place of what is true; so in Zechariah, "There shall yet old men and old women dwell in the *streets* of Jerusalem, and *the streets of the city* shall be full of boys and girls playing in *the streets* thereof," viii. 4, 5; denoting the affection of truth, and the gladnesses and joys thence derived: not to mention several other passages, as Isaiah xxiv. 11; Jer. v. 1; chap. vii. 34; chap. xlix. 26; Lam. ii. 11, 19; chap. iv. 8, 14; Zeph. iii. 6.

2337. Verse 3. *And he pressed them exceedingly, and they turned down to him, and came to his house, and he made a feast for them, and baked unleavened bread, and they did eat.* He pressed them exceedingly, signifies a state of temptation attended with victory: and they turned down to him, signifies abode: and came to his house, signifies confirmation in good: and he made a feast for them, signifies cohabitation: and baked unleavened bread, signifies purification: and they did eat, signifies appropriation.

2338. *He pressed them exceedingly*—that hereby is signified a state of temptation attended with victory, cannot appear but to those who have been in temptations: Temptations, as was observed above, are ever attended with doubt concerning the Lord's presence and mercy, and also concerning salvation; evil spirits, who at such times are attendant on man, and cause temptation, strongly inspire a principle of denial [*negativum*], but good spirits and angels from the Lord, endeavor by every method to disperse this principle of doubt, and continually to

support the mind in hope, and at length to confirm it in the affirmative principle: hence man, who is in temptation, remains for the time suspended between a negative and an affirmative principle; he who is overcome, remains in the principle of doubt, and falls into the negative principle; but he who conquers, is indeed in the principle of doubt, but still if he suffers himself to be raised up by hope, he persists in the affirmative principle: Inasmuch as in this combat man seems to press the Lord, especially by prayers, to be present, to have mercy, to bring help, and to deliver from damnation, this is here described (the subject treated of being concerning the temptations of those who become men of the Church) by the angels at first saying, nay, and that they would stay all night in the street, but that Lot pressed them exceedingly, and thus that they turned down to him, and came into his house.

2339. *And they turned down to him*—that hereby is signified abode, appears from the signification of the same words above, n. 2330, thus without further explication.

2340. *And they came to his house*—that hereby is signified confirmation in good, appears from the signification of house, as denoting celestial good, concerning which see above, n. 2233, 2331; hence, and also from the series of the things treated of in an internal sense, it denotes confirmation in good.

2341. *And he made them a feast*—that hereby is signified cohabitation, appears from the signification of feast: Frequent mention is made of feasts throughout the Word, and in an internal sense they signify cohabitation, as in Jeremiah, “Thou shalt not enter into *the house of feasting*, to sit with them, to eat and to drink,” xvi. 8; where several things besides are spoken by Jehovah to the Prophet, by which was to be represented, that good should have no communication with evil, or truth with what is false; and among other things it is said, that he should not enter into the house of feasting, by which was signified, that good and truth should not cohabit together with evil and the false; so in Isaiah, “Jehovah of Sabaoth will make for all people in this mountain *a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined*,” xxv. 6; where mountain denotes love to the Lord, see n. 795, 1430; and they who are in this principle, cohabit with the Lord in good and truth, which is signified by a feast; fat things and full of marrow are goodnesses, see n. 353; sweet wines and well refined are truths thence derived, see n. 1071. This cohabitation of the Lord with man, in the holy things of love, was represented by the feasts of the sanctified things, when sacrifices were offered in the Jewish Church, the holy things of love being signified by such sacrifices, see n. 2187; in like manner it was afterwards represented by the Sacred Supper, which in the Primitive Church was called a feast. In a subse-

quent chapter, Gen. xxi., it is mentioned, that Abraham made a great feast on the day in which Isaac was weaned, verse 8; whereby was represented, and thence signified, the cohabitation and first conjunction of the Lord's Divine [principle] with His human rational [principle]. The same thing is also signified in other places, by feasts in an internal sense, as may also be concluded from this consideration, that feasts have place amongst several persons together who are principled in love and charity, and who enter into a conjunction of minds with each other, and a mutual consociation of joys, which are the affections of love and charity.

2342. *And he baked unleavened bread*—that hereby is signified purification, appears from the signification of unleavened: Bread in the Word signifies in general all food both celestial and spiritual, thus in general all things celestial and spiritual, see n. 276, 680, 1798, 2165, 2177; and that these things should be without any mixture of things impure, was represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane; it was on account of this representation, that in the representative Church they were required not to offer any bread or meat-offering in the sacrifices, but what was unleavened, as appears from the following passages in Moses, "No meat-offering, which ye shall bring to Jehovah, shall be made *leavened*," Levit. ii. 11; and again, "Thou shalt not sacrifice the blood of My sacrifice upon what is *leavened*," Exod. xxiii. 18; chap. xxxiv. 25; and therefore it was also enjoined, that on seven days of the Passover they should not eat any but unleavened bread, according to what is thus written in Moses, "Seven days ye shall eat *unleavened bread*, also on the first day ye shall cause *leaven* to cease from your houses, because whosoever *eateth what is leavened*, that soul shall be cut off from Israel, from the first day even to the seventh. In the first, on the fourteenth day of the month in the evening, *ye shall eat unleavened bread*, even until the one and twentieth day of the month in the evening: Seven days *leaven* shall not be found in your houses, for whosoever *eateth that which is leavened*, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or born in the land," Exod. xii. 15, 18, 19, 20; besides other places, as Exod. xiii. 6, 7; chap. xxiii. 15; chap. xxxiv. 18; Deut. xvi. 3, 4; hence the Passover is called the feast of unleavened bread, Levit. xxiii. 6; Numb. xxviii. 16, 17; Matt. xxvi. 17; Luke xxii. 1, 7. That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine [principle] with mankind, will be shown elsewhere, by the Divine Mercy of the Lord; and whereas the conjunction of the Lord with mankind is effected by love and charity, and faith grounded therein, those celestial and spiritual things were represented by

the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by any profane principle, that leaven was forbidden under the severe penalty of being cut off from Israel; for they who profane things celestial and spiritual, must needs perish: it must be obvious to every one, that this ceremonial observance would never have been enforced in so strict and severe a manner, unless some arcanum of this sort had been involved therein: all things which were enjoined in that Church, had a mysterious representation, even the act of *baking*; as all the particulars required of the children of Israel when they came forth out of Egypt, viz., "That they should eat, in that night, flesh roasted with fire, and *unleavened bread with bitter herbs*, that they should not eat it raw, nor boiled in waters; that they should eat the head on the legs; that they should not leave of it until the morning, but should burn what remained in the fire," Exod. xii. 8—10; each of these particulars was representative, viz., the eating in the night, the flesh roasted with fire, the unleavened bread with bitter herbs, the head on the legs, the not eating it raw or boiled with waters, the not leaving of it till the morning, and the burning what remained in the fire; but the arcana represented hereby cannot be manifested, except by the internal sense; it is by this sense alone it can appear, that all things contained therein are Divine. The case is similar in respect to the ceremonial rite concerning the Nazarite, "That the priest should take a *baked* shoulder of a ram, and one *unleavened cake* out of the basket, and one *unleavened wafer*, and should put them on the palms of the hands of the Nazarite, after that he had shaved his Nazariteship, Numb. vi. 19; he who does not know that a Nazarite represented the celestial man, knows not also that all and each of the things here related involve celestial things, consequently arcana, which do not appear in the letter, as a baked shoulder of a ram, an unleavened cake, an unleavened wafer, and the shaving of the hair; hence it may appear what an opinion they are capable of conceiving of the Word, who do not believe that it contains an internal sense, inasmuch as without an internal sense, the particulars related therein are of no consequence; but when the ceremonial or ritual observance is removed, then all appears Divine and Holy; it is so likewise in other instances, as here with the unleavened bread, denoting the holy [principle] of love, or the Holy of Holies, as it is also called in Moses, "The *unleavened bread that is left* shall be eaten by Aaron and his sons in the place of holiness, because it is *the Holy of Holies*," Levit. xxiv. 9. Unleavened bread therefore is pure love, and the baking of unleavened bread is purification.

2343. *And they did eat*—that hereby is signified appropriation, appears from the signification of eating, as denoting to be

communicated and to be joined together, and thus to be appropriated, concerning which see above, n. 2187. From what has been already said and explained, it may appear what is the nature of the things contained in the preceding verse, and in this, in an internal sense, and how in that sense they cohere together, since by the angels, it has been shown, is signified the Lord's Divine-human [principle] and Holy proceeding; by turning down to him, is signified to have abode; by coming to his house, to be confirmed in good; by making a feast, to cohabit; by baking unleavened bread, to be purified; and by eating, to be appropriated: hence it is evident, what is the series of the things treated of in an internal sense; although nothing thereof is apparent in the historical sense; such is the order and series which prevail in all and in every single part of the Word, but the series itself, according to its true quality, cannot be made apparent in an explication of each particular expression, for hereby the contents seem unconnected, and the chain [*continuum*] of the sense is broken; but it is otherwise when all things are viewed together in one idea, or are perceived by one glance of thought, as is the case with those who are principled in the internal sense, and are at the same time in celestial light from the Lord; to the view of such is presented, in the above words, the whole process of the reformation and regeneration of those who become men of the Church, here represented by Lot, viz., that at first they perceive somewhat of temptation, but when they persist and conquer, that the Lord makes His abode with them, confirms them in good, introduces them to Himself into His kingdom, and cohabits with them, and there purifies and perfects them, and at the same time appropriates to them all things good and happy, and this by His Divine-human [principle] and Holy proceeding. That all regeneration, or new life, and consequently all salvation, is from the Lord alone, is known indeed in the Church, but is believed by few; the reason why it is not believed is, because few are principled in the good of charity, and if man be not principled in that good, it is as impossible for him to believe what is true, as it is for a camel to go through the eye of a needle, inasmuch as the good of charity is the very ground of the seeds of faith; truth and good agree together, but truth and evil do not agree, being of a contrary nature, and the one averse to the other; wherefore so far as man is principled in good, so far he is capable of being principled in truth; or so far as he is in charity, so far he is capable of being in faith, especially in this principal article of faith, that all salvation is from the Lord: that this is a principal article of faith, appears from many passages in the Word, as in John, "God so loved the world, that He gave *His only-begotten Son*, that whosoever *believeth on Him*, should not perish, but have everlasting life," iii. 16; again, "He that *believeth on the*

Son, hath everlasting life, but he that believeth not the *Son*, shall not see life, but the wrath of God abideth on him," iii. 36; and again, "This is the work of God, that *ye believe on Him*, whom the Father hath sent," vi. 29; and again, "This is the will of *Him* who sent *Me*, that every one who *seeth the Son*, and *believeth on Him*, should have eternal life, and I will raise him up in the last day," vi. 40; and again, "Except *ye believe that I am*, ye shall die in your sins," viii. 24; and again, "I am the resurrection and the life, *he that believeth on Me*, though he die he shall live; and every one who liveth and *believeth on Me*, shall not die eternally," xi. 25, 26. That no one can believe on the Lord, except he be principled in good, that is, that no one can have faith, except he be principled in charity, appears also from John, "As many as received, to them He gave power to become the Sons of God, *believing 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; and again, "I am the vine, ye are the branches; he that abideth in *Me*, and I in him, the same bringeth forth much fruit, for without *Me* ye can do nothing; if any one abide not in *Me*, he is cast out abroad as a branch and withered; as the Father *hath loved Me*, so have *I loved you*, abide ye in *My love*; this is *My* commandment, that *ye love one another, as I have loved you*," xv. 5, 6, 9, 12. Hence it may appear, that love to the Lord, and charity towards our neighbour, is the life of faith; but that they who are principled in evil, that is, who are in the life of evil, cannot believe that all salvation is from the Lord, was made manifest to me from those who came into another life from the Christian world, some of whom, during the life of the body, had confessed with the lips, yea, had taught, according to the doctrine of the Church, that without the Lord there is no salvation, and yet had led a life of evil; these, at the bare mention of the Lord, instantly filled the sphere with mere scandals; for whatsoever any one thinks in another life, is manifestly perceived, and diffuses from itself a sphere, in which is plainly discoverable the nature and quality of his faith, see n. 1394; in like manner, at the bare mention of love or charity, there was perceived to arise from the same spirits somewhat of a darkish and clotted appearance, which had its birth from some defiled love, and which was of such a nature, that it extinguished, suffocated, and perverted every principle perceptive of love to the Lord, and of neighborly love; such is the faith which prevails at this day, and which is said to be saving without the good things of charity: The same were questioned as to the faith which they then had, since it was different from what they professed in the life of the body; they said (for in another life it is not possible for any one to conceal what he thinks) that they believed in God the Creator of the

universe; but being examined as to the truth of this, it was discovered that they did not believe in any God, but conceived all things to be of nature, and that the things related concerning eternal life were idle tales; such is the faith of all those within the Church, who do not believe on the Lord, but say they believe in God the Creator of the universe; for it is not possible that truth should enter into the mind from any other source, but from the Lord, nor can truth be inseminated except in good which is from the Lord. That it is the Lord's Divine-human [principle] and Holy proceeding, by which and from which come life and salvation, plainly appears from the words used at the Sacred Supper, "This is My body, this is My blood; that this is the Lord's Divine-human [principle], and that thence comes whatever is holy, is evident; it is the same thing whether we call it the Divine-human [principle], or body, or flesh, or bread, or Divine love; for the Lord's Divine-human [principle] is pure love, and His Holy proceeding is of love alone, and the holy [principle] of faith is thence derived.

2344. Verse 4. *Scarce as yet were they laid down, when the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part.* Scarce as yet were they laid down, signifies the first time of visitation: the men of the city, signifies those who are in falses: the men of Sodom signifies those who are in evils: encompassed the house, signifies that they were contrary to the good of charity: from a boy even to an old man, signifies falses and evils, both such as were in the first stage of the growth, and such as were confirmed: all the people from the furthest part, signifies all and each of the things appertaining thereto.

2345. *Scarce as yet were they laid down*—that hereby is signified the first time of visitation, appears from what was said above, n. 2323, 2325, concerning evening and night, as denoting visitation and judgment; here indeed no mention is made either of evening or night, but it is said, "Scarce as yet were they laid down," and thus is signified the time of evening advancing towards night, or the time of the night's commencing, consequently the first time of visitation upon the wicked, as also is evident from what follows; for the inquisition respecting the wicked within the Church, who are understood by Sodom, here commences.

2346. *The men of the city*—that hereby are signified those who are in falses, and that the men of Sodom signify those who are in evils, appears from the signification of a city and of Sodom; that a city signifies truths, and also falses, or things contrary to truths, was shown above, n. 402; and that Sodom signifies evils of every kind, was shown, n. 2220, 2246: inasmuch as inquisition, or visitation, was made both concerning

evils and falses, it is therefore said, "The men of the city, the men of Sodom;" unless both had been understood, it would only have been said, "The men of Sodom."

2347. *Encompassed the house*—that hereby is signified that they were contrary to the good of charity, appears from the signification of house, as denoting celestial good, which is no other than the good of love and charity, concerning which see above, n. 2048, 2233; also from the signification of encompassing, as denoting to be contrary thereto, or to attack and assault it with a hostile intention.

2348. *From a boy even to an old man*—that hereby are signified falses and evils, both such as were in the first stage of their growth, and such as were confirmed, may appear from the signification of a boy and an old man, when predicated of falses and evils, viz., that boys are those which are not yet grown to maturity, consequently are in an early stage of growth, and old men are those which have come to an advanced age, consequently are confirmed; boy and old man occur also in other parts of the Word in a similar sense, as in Zechariah, "There shall yet *old men* and *old women* dwell in the streets of Jerusalem, and the streets of the city shall be filled with *boys* and *girls* playing in the streets," viii. 4, 5; where Jerusalem denotes the Lord's kingdom and Church, see n. 402, 2117; streets denote truths therein, see n. 2336; thus old men denote confirmed truths, and old women confirmed goodnesses; boys playing in the streets denote truths in the first stage of their growth, and girls denote goodnesses in the first stage of their growth, and the affections thereof, together with the joys thence derived; hence it appears, how things celestial and spiritual are changed into things historical, in their descent into worldly things, such as appertain to the literal sense of the Word, in which sense there is scarce any appearance of any thing here meant by old men, boys, women, and girls, but what is expressed in the letter: So in Jeremiah, "I will pour out upon the *little child* in the street of Jerusalem, and upon the assembly of young men together, for even the man with the woman shall be taken, the *old man* with *him that is full of days*," vi. 11; where the street of Jerusalem denotes the falses which prevail in the Church, see n. 2336, of which falses, such as are in the first stage of their growth, and adult, are called a little child and young men, and such as are old and confirmed are called an old man and full of days; again, in the same Prophet, "I will disperse in thee the horse and his rider, and I will disperse in thee the chariot and him that is carried therein; and I will disperse in thee the man and the woman, and I will disperse in thee the *old man and the boy*," li. 21, 22; where in like manner old man denotes truth confirmed, and boy denotes truth in its first stage of growth; again, in the same Prophet, "Death is

come up into the windows, is entered into our palaces, to cut off the *little child* in the street, *young men* out of the lanes," ix. 21 ; where little child denotes truths in the first stage of their growth, which are cut off, when death enters into the windows and palaces, that is, into things of the understanding and of the will ; that windows denote things of the understanding, may be seen above, n. 655, 658 ; and that palaces or houses denote things of the will, may be seen, n. 710.

2349. *All the people from the furthest part*—that hereby are signified all and singular the things thereof, appears from what goes before, viz., that by boys and old men are signified falses and evils, both such as are in an early stage of growth, and such as are confirmed ; hence people from the furthest part denotes all and singular the things thereof ; people in general also signify falses, see n. 1259, 1260. Here then is described the first state of those within the Church, who are contrary to the good of charity, and consequently contrary to the Lord, for one implies the other, inasmuch as no one can be joined with the Lord except by love and charity, love being essential spiritual conjunction, as may appear from the essence of love ; and he who cannot be joined to the Lord, cannot acknowledge him : that they who are not principled in good, cannot acknowledge the Lord, that is, cannot have faith in Him, appears from these words in John, "Light is come into the world, but men loved darkness rather than light, because *their deeds were evil* ; for whoso *doeth evil things*, hateth the light, neither cometh he to the light, lest *his deeds* should be reproved ; but he who doeth truth, cometh to the light, that *his deeds* may be made manifest, inasmuch as they are wrought in God," iii. 19—21 ; whence it is evident, that they who are contrary to the good of charity, are contrary to the Lord, or, what is the same thing, that they who are principled in evil hate the light, neither come they to the light ; that the light is faith in the Lord, and is the Lord Himself, appears in John, chap. i. 9, 10 ; chap. xii. 35, 36, 46. In like manner, it is evident from other passages in the same Evangelist, that they who are not principled in good, cannot acknowledge the Lord, as from these words, "The world cannot hate you, but Me it hateth, because I witness concerning it, that *its deeds are evil*," vii. 7 ; and still plainer from these words in Matt., "He shall say to them on the left, depart from Me, ye cursed ; for I was hungry, and ye gave Me no meat ; I was thirsty, and ye gave Me no drink ; I was a stranger, and ye did not gather Me ; naked, and ye did not clothe Me ; sick, and in prison, and ye did not visit me ; verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto Me," xxv. 41—43, 45 ; hence it appears, how they are against the Lord, who are against the good of charity ; also that every one is judged according to the good which is of

charity, not according to the truth which is of faith, when such truth is separate from good; as it is also said in another place in Matthew, "The Son of Man shall come in the glory of His Father with His angels, and then shall he render to every one *according to his deeds*," xvi. 27; deeds denote the good things which proceed from charity; the things which are of charity, are also called the fruits of faith.

2350. Verse 5. *And they cried to Lot, and said unto him, where are the men who came to thee by night? bring them out to us, that we may know them.* They cried to Lot and said unto him, signifies the false [principle] grounded in evil enraged against good: where are the men who came to thee, signifies denial of the Lord's Divine-human [principle] and Holy proceeding: by night signifies the last time, when they are no longer acknowledged: bring them out to us that we may know them, signifies that they were desirous to show that it is false to acknowledge the existence of the Lord's Divine-human [principle] and Holy proceeding.

2351. *They cried to Lot and said to him*—that hereby is signified the false [principle] grounded in evil enraged against good, may appear from the signification of crying, and also of Lot, and thus from the affection contained in the words spoken: that crying is predicated of the false [principle], was shown, n. 2240; that Lot represents the men of the Church who are principled in good, consequently good itself, was shown, n. 2324; hence, and from the affection of anger which is in these words, it is evident, that hereby is signified the false [principle] grounded in evil enraged against good. That the false [principle] is of several kinds, but that in general it may be reduced to two, viz., the false [principle] which is produced from evil, and that which produces evil, may be seen, n. 1188, 1212, 1295, 1679, 2243; the false [principle] derived from evil, which prevails within the Church, is that principle more especially which favors evils of life, as when it is adopted as a principle, that goodness, that is, charity, does not constitute a man of the Church, but that Church-membership is effected by truth, that is, by faith, and that man is saved, notwithstanding his having lived in evils through the whole course of his life, if so be, when the bodily principles are in a state of inactivity, as is usually the case at the approach of death, he does but utter some expressions of faith with apparent affection; this is the false [principle] which is particularly enraged against the principle of good, and is here signified by the men of the city crying to Lot. The cause of anger is all that which endeavors to destroy the delight of any love; it is called anger, when evil assaults good, but it is called zeal when good chides evil.

2352. *Where are the men who came to thee?*—that hereby is signified a denial of the Lord's Divine-human [principle] and

Holy proceeding, appears from the signification of the two men spoken of above, n. 2320, and also from the affection which is concealed in these words of anger; and likewise from what immediately follows, where it is said, "Bring them out to us that we may know them;" hence it is evident that such denial is implied: that they who are contrary to the good of charity, are also contrary to the Lord, and in heart deny Him, although from selfish and worldly views they profess Him with their lips, may be seen above, n. 2343, 2349.

2353. That by night, signifies the last time when the Lord's Divine-human [principle] and Holy proceeding are no longer acknowledged, appears from the signification of night, as being a time of darkness, when the things which are of the light are no longer seen: the angels did not come in the night, but in the evening, nevertheless since they are the men of Sodom who spake and cried, that is, who are principled in what is false and evil, it is therefore not said in the evening, but in the night; for night in the Word signifies a time and state when there is no longer any light of truth, but mere false and evil principles, consequently it signifies the last time when judgment comes; in this signification it is used throughout the Word, as in Micah, "Thus saith Jehovah against the Prophets that seduce the people; *night* is unto you from the vision, and *it is dark* unto you by reason of divination, and *the sun is set* upon the Prophets, and *the day is black* over them," iii. 5, 6; where Prophets denote those who teach falses; night darkening, the setting of the sun, and the day growing black, denotes falses and evils: so in John, "If any one walk in *the night*, he stumbles, because the light is not in him," xi. 9, 10; where night denotes the false [principle] grounded in evil; light denotes truth grounded in good; for as all the light of truth is derived from good, so all the night of the false [principle] is derived from evil: again, "I must work the works of Him that sent Me, whilst it is day; *the night* cometh when no one can work," ix. 4; where day denotes the time and state when there is goodness and truth, but night the time and state when there is evil and the false: so in Luke, "I say unto you, *in that night*, two shall be on one bed, the one shall be accepted, the other shall be forsaken," xvii. 34; where night denotes the last times, when there shall be no longer any truth of faith. Inasmuch as in Egypt, when the children of Israel came forth thence, was represented the vastation of good and truth within the Church, and that nothing any longer prevailed but the false and evil, therefore it was enjoined that they should go forth at *midnight*, Exod. xi. 4; and it came to pass that at *midnight* all the first-born of Egypt were slain, Exod. xii. 12, 29, 30; and whereas, they, who are principled in goodness and truth, who were represented by the

children of Israel, were guarded in the midst of falses and evils, like Lot in Sodom, therefore that night, in respect to such, is called *a night of the guardings of Jehovah*, verse 42 of the same chapter.

2354. *Bring them out to us, that we may know them*—that hereby is signified that they were desirous to show that it is false to acknowledge the existence of the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of the two angels spoken of above, n. 2320; and also from the affliction of anger with which these words were spoken, and in which there is a principle of denial. The state here described is the first state of the Church in vastation, that is, when there begins to be no faith, because there is no charity, which state is such, as was said, that they who are in it, being contrary to the good of charity, are also void of faith, and especially void of an acknowledgment of the Lord's Divine-human [principle] and Holy proceeding; this is denied in heart by all those who are in the life of evil, that is, by all those who despise others in comparison with themselves, who bear hatred towards all that do not pay them due respect, who take delight in indulging revenge, and exercising cruelty towards the same, and who make light of adulteries; the Pharisees of old, who openly denied the Lord's Divinity, acted more uprightly than these at this day, who for the sake of self-respect, or filthy lucre, pay the Lord an external holy worship, but internally cherish this profane principle; the successive states of such, as to their nature and quality, are described in what follows by the men of Sodom, and at length, by the overthrow thereof, verses 24, 25. The case with man, as it has been before observed, is, that there are evil spirits, and at the same time angels attendant on him, and that by evil spirits He has communication with hell, and by angels with heaven, see n. 687, 697; in proportion, therefore, as man's life accedes to evil, in the same proportion he is under an influx from hell; but in proportion as it accedes to good, in the same proportion he is under an influx from heaven, consequently from the Lord; hence it is evident, that they who are in the life of evil, cannot acknowledge the Lord, but form to themselves innumerable contradictions against Him, inasmuch as they are receptive of an influx of phantasies from hell; whereas they who are in the life of good, acknowledge the Lord, inasmuch as they are under the influx of heaven, the principle whereof is love and charity, because heaven is of the Lord, from whom come all things appertaining to love and charity, see n. 537, 540, 547, 548, 551, 553, 685, 2130.

2355. Verses 6, 7. *And Lot went out to them to the door, and shut the inner door after him. And he said, I pray you, my brethren, do not evil.* Lot went out to them to the door, signifies that he prudently applied himself: and shut the inner door

after him, signifies lest they should violate the good of charity, and should deny the Lord's Divine-human [principle] and Holy proceeding: And he said, signifies exhortation: I pray you, my brethren, do not evil, signifies that they should not violate those things; he calls them brethren, because it was from a principle of good that he exhorted them.

2356. *And Lot went out to them to the door*—that hereby is signified that he prudently applied himself, appears from the interior sense of door, and of going out to the door; door, in the Word, signifies that which introduces, or lets in, either to truth, or to good, or to the Lord; hence it is, that door also signifies truth itself, and likewise good itself, and also the Lord Himself, for truth leads to good, and good to the Lord; such things were represented by the door and vails of the tent, and also of the temple, see n. 2145, 2152, 2176; that this is the signification of door, appears from the Lord's words in John, "He that entereth not in by *the door* into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by *the door*, is the shepherd of the sheep, to him the *door-keeper* openeth. I am *the door* of the sheep; by Me if any one enter in, he shall be saved," x. 1, 2, 3, 7, 9; where door denotes truth and good, consequently the Lord, who is essential truth and good. Hence it is evident what is signified by being let in through a door into heaven, consequently what is signified by the keys, whereby it is opened. But in the present case by door is signified something good, adequate to the genius or temper of those who encompassed the house; for door [*janua*] is here distinguished from the inner door [*ostium*], and was before the house as appears from this circumstance, that Lot went out, and that he shut the inner door [*ostium*] after him; and that that good was blessedness of life, appears from what immediately follows, whereby he would persuade those who were principled in what is false and evil; for such do not suffer themselves to be persuaded by the most essential good, but reject it; hence it is evident, that by going out to the door is here signified that he prudently applied himself.

2357. *And he shut the inner door after him*—that hereby is signified prevention, lest they should violate the good of charity, and should deny the Lord's Divine-human [principle] and Holy proceeding, appears from what has been already said; to shut the inner door [*ostium*] is to prevent their entrance, and in the present case, to prevent their entrance into good signified by house, and thus to prevent their entrance to the Divine and holy of the Lord. These words also involve a deeper arcanum, into the sense and idea whereof the angels are admitted, when they are read; the arcanum is this, that they who are in the life of evil, are admitted no further than to the mere knowledge of good and of the Lord, but not to the very essential acknowledgment and

belief thereof; the reason is, because so long as they are evil, they cannot at the same time be in good, inasmuch as no one can serve two masters; whosoever once acknowledges and believes, in case he returns to the life of evil, profanes what is good and holy; but he who does not acknowledge and believe, is not capable of such profanation; therefore, by the providence of the Lord, care is taken that man may be admitted no further into real acknowledgment and belief of heart, than he is capable of being afterwards preserved in; and this by reason of the punishment attending profanation, which in hell is most grievous: it is on this account that at this day so few are permitted to believe, from the heart, that the good of love and charity is heaven in man, and that the all of the Divinity is in the Lord; for at this day the generality of mankind are in the life of evil; this then is what is interiorly signified by this circumstance, that Lot shut the inner door after him; for the inner door [*ostium*] was that by which entrance was had into the house itself, where the angels were, that is, into the good principle where the Lord is.

2358. *And he said*—that hereby is signified exhortation, appears from what immediately follows, consequently without further explication.

2359. *I pray you, my brethren, do not evil*—that hereby is signified that they should not violate those things, viz., the good of charity, and the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of doing evil, as denoting to violate. Hence it is evident that the subject here treated of is concerning those who are within the Church, and that these are they who are meant by the men of Sodom; for no one can violate those things, except he be in possession of the Word. That these things are most holy, may appear from this consideration, that no one can be admitted into the Lord's kingdom, that is, into heaven, unless he be principled in the good of love and charity; and no one can be principled in the good of love and charity, unless he acknowledges the Divine and holy [principle] of the Lord; from Him alone that principle flows, entering by influx into the essential good which is from Him; the Divine [principle] cannot flow but into the Divine [principle], nor be communicated to man, except by the Lord's Divine-human [principle], and the holy [principle] thence proceeding; hence may be understood what is meant by the Lord's being All in All in His kingdom, and also that whatever good thing appertains to man, is not of man but of the Lord.

2360. That the reason of his calling them brethren is, because it was from a principle of good that he exhorted them, appears from the signification of brother; brother, in the Word, signifies the same thing as neighbor, by reason that every one ought to love his neighbor as himself; thus brethren are so called from a principle of love, or, what is the same thing, from

a principle of good; this name and salutation of neighbor has its ground in this circumstance, that the Lord in heaven is the Father of all, and that he loves all as His sons, and thus that love is spiritual conjunction; hence the universal heaven resembles, as it were, one generation derived from love and charity, see n. 685, 917; therefore all the sons of Israel, as representing the Lord's celestial kingdom, amongst each other were called brethren, and also companions, but when called companions, it was not from the good of love, but from the truth of faith; as in Isaiah, "They help every man *his companion*, and every one saith to *his brother*, strengthen thyself," xli. 6; and in Jeremiah, "Thus shall ye say every man to *his companion*, and every man to *his brother*, what hath Jehovah answered, and what hath Jehovah spoken?" xxiii. 35; and in David, "For the sake of *my brethren*, and *my companions*, I will say, Peace be within thee," Psalm cxxii. 8; and in Moses, "He shall not press *his companion* and *his brother*, because the release of Jehovah is proclaimed," Deut. xv. 2; and in Isaiah, "I will confound Egypt with Egypt, and they shall fight a man against *his brother* and a man against *his companion*," xix. 2. Again in Jeremiah, "Take ye heed every man of *his companion*, and trust ye not to any *brother*, for every *brother* by supplanting will supplant, and every *companion* will slander," ix. 4. That all of that Church were called by one name, brethren, appears from Isaiah, "They shall bring all your *brethren* from all nations an offering to Jehovah, on horses, and on chariots, and on coaches, and on mules, and on dromedaries, to the mountain of my Holiness, Jerusalem," lxvi. 20: they who are acquainted with no other sense but that of the letter, as is the case with the Jews, believe that the posterity of Jacob are alone signified here by brethren, and that they shall be brought back to Jerusalem by those whom they call Gentiles, on horses, and on chariots, and on coaches, and on mules; but by brethren are meant all who are principled in good; and by horses, chariots, and coaches, are signified such things as appertain to truth and good; and by Jerusalem is meant the kingdom of the Lord. So in Moses, "If there shall be amongst thee a needy one of *thy brethren*, in one of thy gates, thou shalt not harden thy heart, and thou shalt not shut up thine hand from thy needy *brother*," Deut. xv. 7, 11; and again, "Out of the midst of *thy brethren* thou shalt set a king over thee, thou shalt not be able to set over thee a man who is a stranger, who is not thy *brother*; and he shall not lift up his heart above *his brethren*," Deut. xvii. 15, 20; and again, "A Prophet shall Jehovah thy God raise up to thee out of the midst of thee, from *thy brethren*, Him shall ye obey," Deut. xviii. 15, 18. Hence it is evident, that the Jews and Israelites all called each other brethren, but those who were in covenant with them they called companions; yet whereas they had no understanding of the

word but as to its historical and worldly contents, they supposed that they called each other brethren from no other ground, but because they were all the sons of one father, or Abraham; when nevertheless they were not called brethren from this ground, but from the good which they represented; Abraham also, in an internal sense, is nothing else but essential love, that is, the Lord, see n. 1893, 1965, 1989, 2011: whose sons, and consequently brethren to each other, are all they, who are principled in good, yea all who are called neighbors, as the Lord teaches in Matthew: "One is your master, Christ, all ye are *brethren*," xxiii. 8; and again, "Whosoever is heedlessly angry with his *brother*, shall be liable to judgment; whosoever shall say to *his brother*, Raca, shall be liable to the council. If thou offer thy gift upon the altar, and there remember that *thy brother* hath any thing against thee, leave there thy gift before the altar, and go first and be reconciled to *thy brother*," v. 22—24: And again, "Why perceivest thou the mote which is in *thy brother's* eye; how wilt thou say to *thy brother*, let me cast out the mote from thine eye," vii. 3, 4. And again, "If *thy brother* hath sinned against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained *thy brother*," xviii. 15. Again, "Peter coming to him, said, Lord, how often shall *my brother* sin against me, and I forgive him?" xviii. 21. Again, "So also shall my heavenly Father do unto you, if ye from your hearts forgive not every one *his brother* their trespasses," xviii. 35. From these passages it is manifest, that all in the universe are called brethren, and that these brethren are each other's neighbor, and that for this reason, because every one ought to love his neighbor as himself, consequently all are called brethren from a principle of love or good: And whereas the Lord is essential good, and regards all from a principle of good, and is real neighbor in a supreme sense, therefore He also calls them brethren, as in John, "Jesus said unto Mary, go to *My brethren*," xx. 17; and in Matthew, "The king shall answer, and say unto them, verily I say unto you, inasmuch as ye did it unto one of the least of these *My brethren*, ye did it unto Me," xxv. 40. Hence then it is evident, that brother is an expression of love.

2361. *Behold, I pray, I have two daughters, which have not known man; let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not any thing; because therefore they came into the shadow of my beam.* Behold, I pray, I have two daughters which have not known man, signifies the affections of good and of truth: let me, I pray, bring them out to you, signifies blessedness derived from them: And do to them as is good in your eyes, signifies enjoyment in proportion to perception, from a principle of good: Only to these men do not any thing, signifies that they should

not violate the Lord's Divine-human [principle] and Holy proceeding. Because therefore they came into the shadow of my beam, signifies that they are principled in the good of charity: the shadow of the beam, signifies in a general obscure principle thereof.

2362. Verse 8. *Behold, I have two daughters which have not known man*—that hereby are signified the affections of good and of truth, appears from the signification of daughters, as denoting affections, concerning which see n. 489—491; by not knowing man is signified, that the false principle had not defiled them; for man [*vir*]* signifies rational good, and also in an opposite sense the false principle, see n. 265, 749, 1007: There are two affections, viz., of good and of truth, see n. 1997; the former, or the affection of good, constitutes the celestial Church, and is called in the Word the daughter of Sion, and also the daughter the virgin of Sion: but the latter, or the affection of truth, constitutes the spiritual Church, and is called in the Word the daughter of Jerusalem; as in Isaiah, "*The daughter the virgin of Sion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head behind thee,*" xxxvii. 22; 2 Kings xix. 21; and in Jeremiah, "*What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, and I will comfort thee, O virgin daughter of Sion,*" Lament. ii. 13; and in Micah, "*Thou, O tower of the flock, the hill of the daughter of Sion, even to thee shall he come, and there shall come dominion first, the kingdom of the daughter of Jerusalem,*" iv. 8; and in Zephaniah, "*Rejoice, O daughter of Sion, shout, O Israel; be glad and exult with all the heart, O daughter of Jerusalem,*" iii. 14; and in Zechariah, "*Exult greatly, O daughter of Sion, shout, O daughter of Jerusalem, behold, thy King will come to thee,*" ix. 9; Matt. xxi. 5; John xii. 15. That the celestial Church, or the celestial kingdom of the Lord, is called the daughter of Sion from the affection of good, that is, from love to the Lord Himself, may be further seen in Isaiah x. 32; chap. xvi. 1; chap. lii. 2; chap. lxii. 11; Jer. iv. 31; chap. vi. 2, 23; Lam. i. 6; chap. ii. 1, 4, 8, 10; Micah iv. 10, 13; Psalm ix. 14; and that the spiritual Church, or spiritual kingdom of the Lord, is called the daughter of Jerusalem from the affection of truth, and thus from charity, or neighborly love, may be seen Lam. ii. 15. The nature and quality of each of these churches have been frequently treated of in the foregoing work. The celestial Church, in consequence of being principled in neighborly love, by virtue of love to the Lord, is likened especially to an unmarried daughter, or virgin, yea, is also called a virgin, as in John, "*These are they who have not been defiled with women, for they are virgins: These are they*

* See note in the first volume, n. 156.

who follow the Lamb whithersoever He goeth; for they are without spot before the throne of God," xiv. 4, 5: That this, also, might be represented in the Jewish Church, the priests were enjoined to take for wives virgins, and not widows, Levit. xxi. 13—15; Ezek. xlv. 22. From the things contained in this verse, it may appear how pure the Word is in an internal sense, although it appears otherwise in the letter; for whilst these words are read, "Behold, I pray, I have two daughters, which have not known man; let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not any thing," somewhat impure gets admission into the ideas, especially with those who are in the life of evil; but nevertheless, that these words are perfectly chaste in the internal sense, appears from their explication, by which it is shown, that they signify the affections of good and truth, and the blessedness perceivable from the enjoyment thereof, by those who do not violate the Divine and holy [principle] of the Lord.

2363. *Let me, I pray, bring them out to you*—that hereby is signified blessedness arising from them, viz., from the affections of good and of truth, appears from the sense of those words, when they are predicated of affections, which are here understood by daughters. In respect to this circumstance, that there is blessedness and happiness only in the affection of good and truth, it is utterly unknown to those who are in evil and the delight thereof; such blessedness appears to them either as having no existence, or as being somewhat sad and melancholy, or as somewhat painful, and even destructive of all life; this is the case with infernal genii and spirits; they suppose and believe, that if the delight of self-love, and the love of the world, consequently of the evils therein originating, was taken away from them, there could nothing of life be left remaining to them; but when it is shown them, that essential life, with its blessedness and happiness, then commences, they become sad and sorrowful, by reason of the loss of their own delight; and when they are brought amongst those who are principled in such essential life, they are seized with pain and torment; moreover, on such occasions they begin to be sensible of somewhat in themselves which is cadaverous, and dreadfully infernal, wherefore they call heaven, wherein that blessedness and happiness is, their hell, and endeavor by flight to remove, and hide themselves as far as possible from the face of the Lord: Nevertheless, that all blessedness and happiness consist in the affection of good, which is of love and charity, and in the affection of truth, which is of faith, so far as the latter leads to the former, may appear from this consideration, that heaven, that is, angelic life, consists therein, and also that those affections operate from the inmost principles of the soul, because they flow in through the inmost principles from the Lord, see n. 540, 541, 545; at the

same time, also, wisdom and intelligence enter and fill the inmost parts of the mind, enkindling a celestial flame in the principle of good, and a celestial light in the principle of truth, and this with a perception of blessedness and happiness, of which nothing can be said but that it is inexpressible; they who are in this state perceive how sad and lamentable, and void of all reality, the life of those is, who are in the evils of self-love and the love of the world. But in order to a fuller knowledge and conviction respecting the nature and quality of this life, viz., the life of self-love and the love of the world, or, what is the same thing, the life of haughtiness, of avarice, of envy, of hatred, of revenge, of unmercifulness, and of adultery, let any ingenious person only draw for himself the character of any one of these evils, or, if he be able, let him paint it in a visible image before his eyes, according to the ideas which he may conceive of it, from experience, from science and from reason, he will then see, in proportion to the energy of his description or picture, how horrible those evils are, and that they are diabolical forms, in which there is nothing human; such forms all those persons become after death, who perceive delight in such evils, and the greater their delight is, so much more horrib'e are their forms; but, on the other hand, let the same person draw a character of love and charity, or let him image them to himself under some form, he will then see, in proportion to the energy of his description or delineation, that they are angelical forms, full of whatever is blessed and beautiful, and containing in them a celestial and Divine [principle]; can any one believe that these two forms, the angelical and the diabolical, can abide together? and that the diabolical form may be put off, and be transcribed into the form of charity, and this by a faith to which the life is opposite? for after death every one's life remains, or, what is the same thing, his affection, and according thereto are all his thoughts, consequently his faith, which thus manifests itself such as it had been in the heart.

2364. *And ye may do to them as is good in your eyes*—that hereby is signified enjoyment, in proportion to perception from a principle of good, may also appear from the sense of the words, and also from the series of the things treated of, when they are predicated of affections, which are signified by daughters. That Lot applied himself prudently, was signified by his going out to them to the door, see n. 2356; his prudence herein appears by what is here said, and by what follows in this verse, viz., that they should enjoy the blessedness of the affections of good and truth, in proportion as they did it from a good principle, which is signified by doing to them as was good in their eyes; to enjoy, in proportion to goodness of principle, here means, in proportion as they knew it to be good, no one being obliged beyond this; for all are bended by the Lord to goodness of life by the good

of their faith; thus there is a difference in this respect between Gentiles and Christians, between the simple and the learned, between infants and adults, each being operated on by the Lord in a different manner; they who have contracted long habits of evil, are bended to good by abstaining from evil, and by intending well, and by doing this according to their best apprehensions and conceptions; their intention or end in such case is regarded; and although their actions are not good in themselves, still from the goodness of the end they derive somewhat of good, and thence of life, which constitutes their blessedness.

2365. *Only to these men do not any thing*—that hereby is signified that they should not violate the Lord's Divine-human [principle] and Holy proceeding, appears from the signification of the men and angels spoken of above.

2366. *For therefore came they into the shadow of my beam*—that hereby is signified that they are in the good of charity, appears from the signification of house, as denoting good, see n. 710, 2233, 2234, which is here called a shadow of a beam, for a reason which will be seen immediately.

2367. With respect to the shadow of a beam denoting a general obscure principle, the case is this; the perception of good and of truth is but in an obscure principle with even a regenerate man, much more so with one who is in external worship, and who is here represented by Lot; affections, as well as perceptions, whilst man is in things corporeal, that is, during his continuance in the body, are of a most general nature, consequently most obscure, howsoever man may think to the contrary, there being myriads upon myriads of things in every slightest affection, and even in every idea of perception which appear to him as one, as will be shown hereafter, by the Divine Mercy of the Lord, when we come to treat of affections and ideas. Man may at times, by reflection, explore and describe a few of the things which are in him; but still innumerable, yea, indefinite things lie concealed, which never come to his knowledge, nor can come, so long as he lives in the body, but are made manifest as soon as bodily and worldly things are extinct; this may plainly enough appear from this consideration, that man, who is principled in the good of love and charity, when he passes into another life, comes from an obscure life into a clearer and brighter, as from a kind of night into day, and in proportion as he is admitted into the Lord's heaven, in the same proportion the life becomes clearer, till at length he comes to the light in which the angels are, whose light of intelligence and wisdom is inexpressible; the luminous principle* in which man is, is respectively dark when compared with that light: It is

* See note, n. 884, concerning the difference between the Latin *lumen* (which we here render luminous principle) and *lux*.

from this ground that it is here said, that they came into the shadow of his beam, by which is signified, that they were in a general obscure principle, that is, that he knew little concerning the Divine and holy [principle] of the Lord, but still that he acknowledged and had faith in the existence thereof, and of its being present in the good of charity, that is, with those who are principled in that good.

2368. Verse 9. *And they said, come further; and they said, is one come to sojourn, and shall he judge in judging? now will we do evil to thee more than to them; and they pressed on the man, on Lot, exceedingly; and they came near to break the inner door.* And they said, signifies a reply in anger: come further, signifies the threats of their anger: and they said, Is one come to sojourn, signifies who are of another doctrine and of another life: and shall he judge in judging, signifies shall they teach us: now will we do evil to thee more than to them, signifies that they would reject the good of charity more than the Divine-human [principle] and Holy proceeding of the Lord: and they pressed on the man, signifies that they were desirous to do violence to truth: on Lot exceedingly, signifies that they were especially desirous to do violence to the good of charity: and they came near to break the inner door, signifies that they attempted to destroy both truth and the good of charity.

2369. *And they said*—that hereby is signified a reply from a principle of anger, may appear from what goes before, and from what follows, consequently without explication.

2370. *Come further*—that hereby are signified threats of anger, viz., against the good of charity, appears from the signification of Lot, as denoting the good of charity, to whom and concerning whom, these words were spoken; that the words are threats of anger, appears from the words themselves, and from what follows, as implying that they would altogether reject the good of charity, if he spake and endeavored to persuade them any more concerning it, which is what is signified by coming further.

2371. *And they said, is one come to sojourn*—that hereby is signified who are of another doctrine and another life, appears from the signification of sojourning, as denoting to be instructed and to live, and consequently denoting doctrine and life, concerning which, see n. 1463, 2025. The state of the Church is here described as to its quality about the last times, when there is no longer any faith, because there is no charity, viz., that the good of charity, in consequence of seceding altogether from life, is also rejected from doctrine. The subject here treated of is not concerning those who falsify the good of charity, by explaining it in favor of self, and for the sake of self, that they may be greatest, and with a view to worldly goods, that they may possess all, and who claim to themselves the distribution of

rewards and favors, thus defiling the good of charity by various arts and illusive practices; but it is concerning those who are unwilling to hear any thing of the good things of charity or of good works, but only of faith separate from such good works, and who confirm themselves herein by reasoning to this effect, that in man there is nothing but evil, and that the good which is derived from him is in itself evil, in which there is nothing of salvation, and that no one can merit heaven by any thing good, consequently no one can be saved thereby, but only by faith, in acknowledging the merit of the Lord; this is the doctrine which flourishes, and is zealously taught, and favorably received, in the last times, when the Church is about to expire; but it is a false conclusion to suppose hence, that a person may lead an evil life, and have at the same time a good faith; it is also a false conclusion to suppose, that because there is nothing but evil in man, therefore good cannot be given from the Lord, in which good there is heaven, because the Lord is in it, and which good, as containing heaven, contains also every principle of bliss and happiness; it is, lastly, a false conclusion, that because no one can merit heaven by any good, therefore there cannot be given celestial good from the Lord, in which merit is regarded as somewhat enormous: for in such good all the angels are principled, in such all the regenerate, and in such every one who perceives a delight, yea a blessedness in good itself, or in the affection thereof: it was concerning this good, or concerning this charity, that the Lord thus expressed Himself in Matthew, "Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in the heavens; for if ye love them that love you, what reward have you? and if ye salute your brethren only, what do ye more abundantly? Do not even the publicans do so?" v. 43—48; in like manner in Luke, with the addition of these words, "Do good, and lend, hoping nothing again; then shall your reward be great, and ye shall be the sons of the Highest," vi. 27—36. Here is described the good which is from the Lord, as being void of any regard to recompense; wherefore they who are principled in that good are called the sons of the Father who is in the heavens, and sons of the Highest; and whereas the Lord is in that good, there is also a reward in it, according to the Lord's words in Luke, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor rich neighbors, lest they also call thee again, and a recompense be made thee: but when thou makest a feast, call the poor, the maimed, the lame, the blind, then thou shalt be blessed, because they cannot recompense thee; thou shalt be recompensed in the resurrection of the just," xiv. 12—14. A dinner,

a supper, and a feast, is the good of charity, in which the Lord cohabits with man, see n. 2341; wherefore by these words is described, and plainly shown, that recompense is contained in good itself, because the Lord is therein; for it is said, thou shalt be recompensed in the resurrection of the just. They who endeavor to do good of themselves, because the Lord has so commanded, are they who finally receive this good, and who, being afterwards instructed, acknowledge from a principle of faith, that all good is from the Lord, see n. 1712, 1937, 1947, and then they hold all self-merit in such aversion, that it makes them sad and sorrowful only to think thereof, and they perceive their blessedness and happiness to be proportionably diminished; the case is otherwise with those who do not endeavor to do good of themselves, but lead a life of evil, teaching and professing that there is salvation in faith separate from good; these do not know that such good has or can have any existence; and, what is wonderful, as was given me to know by much experience, when they come into another life, they are desirous to merit heaven by some good actions which they recollect to have done, because they then first know that there is no salvation in faith separate from charity; these are they of whom the Lord thus speaks in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out devils, and in Thy name done many virtues? but then will I confess to them, I never knew you; depart from Me, *ye that work iniquity*," vii. 22, 23; it also then appears from the same persons, that they have been altogether inattentive to all those things which the Lord so often taught concerning the good of love and charity, and that those things were as a fleeting cloud, or as things seen in the night; as for example, what is said in Matthew, iii. 8, 9; chap. v. 7—48; chap. vi. 1—20; chap. vii. 16—20, 24—27; chap. ix. 13; chap. xii. 33; chap. xiii. 8, 23; chap. xviii. 21—23, to the end; chap. xix. 19; chap. xxii. 34—39; chap. xxiv. 12, 13; chap. xxv. 34, to the end; Mark iv. 18—20; chap. xi. 13, 14, 20; chap. xii. 28—35; Luke iii. 8, 9; chap. vi. 27—39, 43, to the end; chap. vii. 47; chap. viii. 8, 14, 15; chap. x. 25—28; chap. xii. 58, 59; chap. xiii. 6—10; John iii. 19, 21; chap. v. 42; chap. xiii. 34, 35; chap. xiv. 14, 15, 20, 21, 23; chap. xv. 1—8, 9—19; chap. xxi. 15—17. These and similar things, then, are what are signified by the men of Sodom (that is, those who are principled in evil, see n. 2220, 2246, 2322), saying to Lot, "Is one come to sojourn, and shall he judge in judging?" that is, "Shall they, who are of another doctrine and another life, teach us?"

2372. *And shall he judge in judging*—that hereby is signified, shall they teach us? appears from the signification of judging, as denoting to teach; that justice is predicated of the

exercise of good, but judgment of the instruction of truth, was shown, n. 2235; hence it is, that to judge, in an internal sense, signifies to instruct or teach: To teach what is true, is the same thing as to teach what is good, because all truth has respect to good.

2373. *We will now do evil unto thee more than unto them*—that hereby is signified, that they would reject the good of charity more than the Lord's Divine-human [principle] and Holy proceeding, may appear from the signification of Lot, as denoting the good of charity, for Lot represents those who are principled in the good of charity, see n. 2324, 2351, 2371; and from the signification of the men or angels, as denoting the Lord as to his Divine-human [principle] and Holy proceeding, concerning which see above; hence it is evident that this is the meaning of doing evil to thee more than to them. The reason why they, who within the Church are principled in evil, reject charity rather than deny the Lord, is, because hereby they can favor their concupiscences by some show of religious principle, and practise external worship without internal, that is, the worship of the lips separate from that of the heart; and the more Divine and holy they make such worship, so much the greater is their dignity and gain; not to mention several other reasons, which are of a more hidden nature, but still may be discerned: Nevertheless the case is this, that whosoever rejects charity, in doctrine and at the same time in life, rejects also the Lord as to His Divine-human [principle] and Holy proceeding; and though from motives of fear he dares not make open profession of such rejection, yet he is guilty thereof in heart; this is expressed in the letter by their coming near to break the inner door, by which is signified, that they came even to attempt the destruction of both; the causes which operate to prevent their expressing this in outward acts, are not hidden.

2374. *And they pressed upon the man*—that hereby is signified that they were desirous to do violence to truth, appears from the signification of man [*vir*],* as denoting the intellectual and rational [principle] in man, consequently as denoting truth, concerning which see n. 158, 1007. To do violence to truth is to pervert the things of faith, which are perverted when they are separated from charity, and when it is denied that they lead to good of life.

2375. *On Lot exceedingly*—that hereby is signified that they were especially desirous to do violence to the good of charity, appears from the signification of Lot, as denoting the good of charity, concerning which see above, n. 2324, 2351, 2371, 2373: From these words, "They pressed upon the man, upon Lot ex-

* See note, Vol. I, concerning the difference between the Latin words *vir* and *homo*.

ceedingly," it may plainly appear, that one thing is signified by the man, and another thing by Lot exceedingly, otherwise one expression would have been sufficient.

2376. *And they came near to break the inner door*—that hereby is signified, that they attempted to destroy both truth and the good of charity, appears from the signification of coming near, as denoting to attempt; and from the signification of the inner door, as denoting that which introduces to good and to the Lord, and also as denoting good itself and the Lord Himself, concerning which see n. 2356, 2357; how this is, may be seen, n. 2373.

2377. Verse 10. *And the men put forth their hand, and brought Lot into the house to them, and shut the inner door.* The men put forth their hand, signifies the Lord's powerful aid: and brought Lot into the house to them, signifies that the Lord protects those who are principled in the good of charity: and shut the inner door, signifies that He also closes up every passage to them.

2378. *The men put forth their hand*—that hereby is signified the Lord's powerful aid, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of hand, as denoting power, concerning which see n. 878.

2379. *And they brought in Lot to them into the house*—that hereby is signified that the Lord protects those who are principled in the good of charity, appears from the signification of Lot, as denoting those who are principled in the good of charity, concerning which see above; and from the signification of bringing in to them into the house, as denoting to protect; to be brought into the house, is to be brought into the principle of good, and they who are brought into the principle of good, are brought into heaven, and they who are brought into heaven, are introduced to the Lord, whereby they are secure from every assault to their souls: That man who is principled in good, is in society with angels as to his soul, and is thus in heaven even during his life in the body, although he is ignorant thereof at the time, neither can perceive the angelic joy, inasmuch as he is in connection with things corporeal and in a state of preparation, may be seen above, n. 1277.

2380. *And shut the inner door*—that hereby is signified that the Lord closes up every passage to them, appears from the signification of door, as denoting that which introduces, see n. 2356, 2357, 2376; consequently denoting passage; hence it is that to shut the inner door means to close up all passage: In another life every passage is closed up by separating the good from the evil, so that the good cannot be infested by the spheres of false persuasions and of the lusts of evil, for the exhalation of hell cannot penetrate into heaven; in the life of the body

there is also a closing up of passage which is to be considered thus; with such as are principled in good, the principles and persuasions of what is false can have no effect, inasmuch as the attendant angels, at the instant that any false principle of evil, or any evil principle grounded in what is false, is infused, whether from the discourse of wicked men, or from the thoughts of wicked spirits or genii, do immediately avert it, and bend it to somewhat true and good, in which such persons were confirmed; and this, howsoever they are infested as to the body, because they think the body of no value in comparison with the soul. Man, during his connection with things corporeal, hath such a general and obscure idea and perception (see n. 2367), that he scarce knows whether he be principled in the good of charity or not, and this also by reason of his ignorance concerning what charity is, and who is meant by his neighbor; it may be expedient, therefore, to consider who they are, who are principled in the good of charity; all are principled in the good of charity who have conscience, that is, who, for the sake of what is just and right, and good and true, are unwilling in any respect to depart from what is just and right, and good and true; for this must proceed from motives of conscience; and such as hereby are led to think well of their neighbor, and to wish well to him, even though he be an enemy, and this without any view to recompense, are they who are principled in the good of charity, whether they be without the Church or within it; they who are thus principled within the Church, adore the Lord, and willingly hearken to and practise the things which He taught. On the other hand, they who are principled in evil, have no conscience; they have no concern about what is just and right, only so far as it affects their worldly interest and reputation; goodness and truth, the constituents of spiritual life, are unknown to them, and are also rejected by them as things of no account; moreover they think evil of their neighbor, and bear ill-will towards him, and also do him evil, although he be a friend, if he does not favor their interests and designs, and herein they perceive delight; if they think, or will, or do any thing good, it is with a view to recompense; such within the Church secretly deny the Lord, and so far as their honor, interest, reputation, or life are not endangered, they deny Him openly. Nevertheless it is to be well observed, that some suppose themselves not to be principled in good, when yet they are so principled, and some that they are principled in good, when yet they are not so; the reason why some suppose themselves not to be principled in good, when yet they are so principled, is, because whilst they reflect upon the principle of good in themselves, it is instantly insinuated by their associate angels, that they are not in that principle, to prevent their attributing good to themselves, and entertaining thoughts of their own merit,

whereby they might be led to set themselves above others, and if it was not thus insinuated by the angels, they would fall into temptations. But the reason why some suppose themselves to be principled in good when yet they are not so, is, because whilst they reflect upon the principle of good, it is instantly infused by their associate wicked genii and spirits, that they are in that principle, for they believe the delight of evil to be good, yea, it is suggested to them, that whatever good they have done to others from motives of selfish and worldly love, is a good which will be recompensed even in another life, and thus that they merit more than others, whom they despise, and make no account of, in comparison with themselves; and what is surprising, if they thought otherwise, they would fall into temptations in which they would be overcome.

2381. Verse 11. *And the men, who were at the outer door of the house, they smote with blindnesses, from small even to great, and they labored to find the door.* The men who were at the outer door of the house, signifies things rational, and doctrinals thence derived, by which violence is offered to the good of charity: they smote with blindnesses, signifies that they were crowded with falsities: from small even to great, signifies in particular and in general: and they labored to find the door, signifies that they could not even see any truth which led to good.

2382. *And the men who were at the outer door of the house*—that hereby are signified things rational, and doctrinals thence derived, whereby violence is offered to the good of charity, appears from the signification of men, as denoting things rational, concerning which signification, see n. 158, 1007; from the signification of door, as denoting introduction or passage, which leads either to truth or good, thus denoting doctrinals, concerning which see above, n. 2356; and from the signification of house, as denoting the good of charity, concerning which see above in divers places: in the present instance, as the subject treated of is concerning those who came near to break the door, that is, who attempted to destroy both the good of charity, and the Divine and holy of the Lord, see n. 2376; evil rational things are understood, and false doctrinals thence derived, by which violence is offered to the good of charity.

2383. *They smote with blindnesses*—that hereby is signified that they were crowded with falsities, appears from the signification of blindness. In the Word, blindness is predicated of those who are principled in what is false, and also of those who are in ignorance of what is true; both are called blind, but which are meant, can only appear from the series of things treated of, especially in an internal sense: that they are called blind, who are principled in what is false, appears from the following passages, “*His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark,*” Isaiah lvi. 10; where blind

watchmen denote those who by reasoning become principled in what is false; again, in the same Prophet, "We wait for light, and behold darkness; for brightness, but we walk in thick darkness; we grope like *the blind* for the wall," lix. 9, 10; so in Jeremiah, "They have wandered *blind* in the streets, they have polluted themselves with blood, the things which they cannot pollute, they touch with garments," Lament. iv. 14; denoting that all truths were polluted; streets denote the truths in which they wandered, see n. 2336; so in Zechariah, "In that day I will smite every horse with astonishment, and his rider with madness, every horse of the people I will smite with *blindness*," xii. 4; in this and other parts of the Word, horse denotes the intellectual principle, hence it is said that the horse should be smitten with astonishment, and that every horse of the people should be smitten with blindness, that is, should be crowded with falsities; so in John, "For judgment am I come into the world, that *they which see not* may see, but that they who see may become *blind*: and some of the Pharisees heard these words, and said, Are we *blind* also? Jesus said unto them, If ye were *blind* ye would not have sin, but now ye say, We see, therefore your sin remaineth," ix. 39—41; where blind is taken in both senses, viz., denoting those who are principled in what is false, and those who are in ignorance of what is true; with those who are within the Church, and know what is true, blindness is falsity; but with those who do not know what is true, as is the case with those who are without the Church, blindness is ignorance of truth, and these latter are blameless; again, in the same Evangelist, "*He hath blinded their eyes*, and hardened their heart, that *they may not see with their eyes*, and understand with their heart, and I should heal them," xii. 40; Isaiah vi. 9, 10; denoting that it would be better they should be in falsities than in truths, because they were in the life of evil, in which case, supposing them to be instructed in truths, they would not only falsify them, but would also defile them with evils; truth, therefore, was concealed from them, and this, for the same reason that the men of Sodom were smitten with blindnesses, that is, because doctrinals were crowded with falsities; the true cause and ground of this was shown, n. 301—303, 593, 1008, 1010, 1059, 1327, 1328; inasmuch as blindness signified what is false, therefore in the representative Jewish Church it was forbidden to sacrifice any thing blind, see Levit. xxii. 22; Deut. xv. 21; Mal. i. 8; it was also forbidden any of the priests, who was blind, to come near to offer on the altar, Levit. xxi. 18, 21. That blindness is predicated of ignorance of the truth, such as the Gentiles are in, appears from Isaiah, "In that day shall the deaf hear the words of the book, and the *eyes of the blind shall see* out of darkness, and out of thick darkness," xxix. 18; where the blind denote those who are in

ignorance of truth, especially those who are out of the Church; again, in the same Prophet, "Bring forth the *blind people*, and they shall have eyes, and the deaf, and they shall have ears," xliii. 8; speaking of the Church of the Gentiles; again, in the same Prophet, "I will lead *the blind* in a way they have not known, I will make darkness into light before them," xlii. 16; and again, "I will give thee for a light of the people, to open *the blind eyes*, to bring him that is bound out of the place of inclosure, them that sit in darkness out of the prison-house," xlii. 6, 7; speaking of the Lord's coming, and of the instruction of those who are in ignorance of truth; for they who are in falsity, do not suffer themselves to be so instructed, because they have known what is true, and have confirmed themselves against it, and have turned the light into darkness, which darkness is not dispersed; so in Luke, "The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the halt, and the lame, and *the blind*," xiv. 21; speaking of the Lord's kingdom, where it is evident, that by the poor, the halt, the lame, and the blind, are not signified such in a natural sense, but in a spiritual sense; again, in the same Evangelist, "Jesus said, Go and tell John that *the blind* see, *the lame* walk, *the leprous* are cleansed, *the deaf* hear, *the dead* are raised, to *the poor* the Gospel is preached," vii. 22; according to the sense of the letter, by the blind, the lame, the leprous, the deaf, the dead, and the poor, are here meant such in a natural sense, because according to that sense it was a fact, that the blind received sight, the deaf hearing, the leprous health, the dead life; but still in the internal sense are understood those who are thus described in Isaiah, "Then *the eyes of the blind* shall be opened, and *the ears of the deaf* shall be opened, and *the lame* shall leap as an hart, and *the dumb* shall sing with a tongue," xxxv. 5, 6; speaking of the coming of the Lord, and of a New Church then to be established, which is called the Church of the Gentiles, of whom it is predicated, that they were blind, deaf, lame, dumb, so called as to doctrine and life; for it is to be observed, that all the miracles, which were done by the Lord, had such a spiritual application, and hence were significative of things done to the blind, the lame, the leprous, the deaf, the dead, the poor, in an internal sense; it is from this ground that the miracles wrought by the Lord were Divine, as also were those which were wrought in Egypt, in the wilderness, and on other occasions as recorded in the Word; this is an arcanum.

2384. *From small even to great*—that hereby is signified in particular and in general, appears from the signification of the words in an internal sense, when they are predicated of things rational and doctrinals thence derived, which are signified by the men who were at the outer door of the house; for partic-

ulars and generals have a similar relation to each other with small and great, particulars answering to what are small, and generals to what are great; what is the relationship between particulars and generals, and how they are circumstanced in respect to each other, may be seen, n. 920, 1040, 1316.

2385. *And they labored to find the outer door*—that hereby is signified that they could not even see any truth which led to good, appears from the signification of door, as denoting introduction and access, and thus denoting essential truth, inasmuch as this introduces to good, see above, n. 2356; but in the present case by door are signified the knowledges which introduce to truth, for the door here spoken of, as was said above, n. 2356, was before the house, for it is said that Lot went out to the door [*januam*] and shut the inner door (*ostium*) after him, verse 6; hence to labor to find the outer door, signifies not to see any truth which led to good: Of this character are they, especially in the last times, who devise doctrinals by dint of their own reasoning faculty [*ratiocinatione*] and believe nothing but what they can first comprehend, in which case the life of evil continually flows into their rational faculty, infusing a kind of luminous principle, which is fallacious, derived from the fire of the affections of evil, and causing them to see falses as truths, like those persons who see phantoms by the glimmerings of the evening light; these falses are afterwards confirmed by many arguments, and become doctrinals, as is the case with the doctrinals of those who affirm that life, which is grounded in the affection, is of no consequence, but only faith, which is grounded in the thinking faculty; that every principle, of whatever nature and quality, even if it were essentially false, when once received, may be confirmed by numberless arguments, and thus be exhibited in an external form as an essential truth, may be obvious to every one; hence come heretical opinions, which when once confirmed are never receded from; but it is to be observed, that from a false principle nothing but falses flow forth, and if truths be interjected therein, still, whilst the false principle is confirmed thereby, they become truths falsified, because defiled by the essence of the principle; the case is altogether otherwise, if essential truth be taken for a principle, and confirmed; as for example: let this truth be received as a principle, that love to the Lord and charity towards our neighbor are the essentials, on which hang all the law, and concerning which all the Prophets speak, and thus that they are the essentials of all doctrine and of all worship, in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one Church, howsoever differing as to doctrinals and rituals, either flowing from the

above essentials, or leading thereto: such was the ancient Church, which extended itself over several kingdoms, viz., Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea, even to Tyre and Sidon, through the land of Canaan on each side Jordan; in each of these kingdoms there was a difference as to doctrinals and rituals, but still the Church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven, see n. 684, 690; supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all depend, both in general and in particular, be their respective forms ever so various; in this case too, every one would say of another, in whatsoever doctrine, or in whatsoever external worship he was principled, this is my brother, I see that he worships the Lord, and that he is a good man.

2386. Verse 12. *And the men said to Lot, hast thou here any as yet, son-in-law, thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place.* The men said to Lot, signifies that the Lord advertises [or admonishes] those who are principled in the good of charity: hast thou here any as yet, son-in-law, thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place, signifies that all who are principled in the good of charity, and all things appertaining thereto, should be saved, even they who are principled in the truth of faith, if they would recede from evil; sons-in-law are truths associated to affections of good, in the present case about to be associated; sons are truths; daughters are affections of good and truth; whomsoever thou hast in the city, signifies whatsoever derives any thing from truth; place is a state of evil.

2387. *The men said to Lot*—that hereby is signified that the Lord advertises [or admonishes] those who are principled in the good of charity, appears from the signification of the men as denoting the Lord, see n. 2378; and from the signification of saying, as denoting to advertise [or admonish]; and from the representation of Lot, as denoting those who are principled in the good of charity, see n. 2324, 2351, 2371; hence by the men saying to Lot, is signified that the Lord advertises [or admonishes] those who are principled in the good of charity.

2388. *Hast thou here any as yet, son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring forth from the place*—that hereby is signified that all who are principled in the good of charity, and all things appertaining thereto, should be saved, even they who are principled in the truth of faith, if they would recede from evil, appears from the signifi-

cation of sons-in-law, of sons, of daughters, of a city, and of place, whereof we shall speak presently. With respect to the salvation of those who are principled in the truth of faith, if they recede from evil, the case is this; the truths of faith are vessels receptive of good, see n. 1900, 2063, 2261, 2269, and they receive good in proportion as man recedes from evil; for good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are stored up in man's memory or science; hence in proportion as man recedes from evil, in the same proportion good enters, applying and adapting itself to man's truths; in this case the truth of faith with man becomes the good of faith. Man indeed may know what is true, and also make confession thereof from some worldly motive, yea, and even be persuaded that it is true, but still this truth doth not live in him so long as he is in the life of evil; for such a man is like a tree, on which are leaves and no fruit; and that truth is like light unattended with heat, as is the case in winter, when nothing grows; but when it is attended with heat, then it is like light in the spring season, when all things begin to vegetate. In the Word, truth is compared to light, and is called light, but love is compared to heat, and is also called spiritual heat; in another life also truth manifests itself by light, but good by heat; but truth without good manifests itself by cold light, but united with good, by light like that of spring: hence it is evident what the truth of faith is without the good of charity; and hence it is, that the sons-in-law and sons, by whom such truths are signified, were not saved, but only Lot with his daughters. With regard to what is here said, that they also are saved, who are principled in the truth of faith, if they recede from evil, it is to be observed, that they are such as make a profession of faith, and think nothing of charity, by reason that they are so instructed by their teachers, and do not know what charity is, imagining it to consist only in giving to others what is their own, and in having pity on all; also by reason that they do not know what is meant by neighbor, who is the object of charity, imagining that all without distinction are to be regarded in this character; nevertheless these same persons live in the life of charity towards their neighbor, because they live in the life of good; it is no hurt to such that they make profession of faith, and consider it to be saving, like others, for in their faith there is charity, whereby is signified all the good of life both in general and in particular: But what is meant by charity, and what by neighbor, shall be shown, by the Divine Mercy of the Lord, in a future part of this work.

2389. That sons-in-law are truths associated to the affections of good, in the present case about to be associated, appears from the signification of sons-in-law; man [*vir*] in the Word

signifies truth, and wife signifies good, see n. 265, 749, 1007, by reason that the conjunction of good and truth resembles a marriage, see n. 1432, 1904, 2173; hence sons-in-law signify the knowledges of truth, to which are associated the affections of good, which are daughters, but in the present case about to be associated, for it is said, verse 14, that Lot went out, and spoke to his sons-in-law, receiving, that is, about to receive his daughters.

2390. That sons are truths, or what is the same thing, are they who are principled in truths, appears from the signification of sons as denoting truths, see n. 489, 491, 533, 1147.

2391. That daughters are the affections of good and of truth, or, what is the same thing, are they who are principled in those affections, appears from the signification of daughters, as denoting those affections, see n. 2362.

2392. That every one who is in the city means whatever derives any thing from truth, appears from the signification of city as denoting doctrinals, thus denoting truth in its complex, see n. 402, 2268.

2393. That place is a state of evil, appears from the signification of place as denoting state, see 1273—1275, 1377; in the present case a state of evil, because it was Sodom, whereby is signified evil in general, see n. 2220, 2246, 2322.

2394. Verse 13. *Because we destroy this place, inasmuch as the cry of them is become great before Jehovah, and Jehovah hath sent us to destroy it.* Because we destroy this place, signifies that the state of evil, in which they were, would condemn them: inasmuch as the cry of them is become great before Jehovah, signifies because the false principle grounded in evil is so great: and Jehovah hath sent us to destroy it, signifies that they must needs perish.

2395. *Because we destroy this place*—that hereby is signified that the state of evil, in which they were, would condemn them, appears from the meaning of destroying when predicated of the Lord, as denoting in an internal sense to perish by evil, that is, to be damned; also from the signification of place, as denoting a state of evil, see n. 2393. It is frequently said in the Word, that Jehovah destroys, but in an internal sense is meant, that man destroys himself, for Jehovah or the Lord destroys no one, but whereas it appears as if destruction was from Jehovah or the Lord, because He sees all and every thing, and rules all and every thing, therefore it is thus expressed in the Word throughout, to the intent that men may be thereby kept in this most general idea, that all things are under the eyes of the Lord, and all things under his influence and government, in which idea when they are once established, they may afterwards easily be instructed; for explications of the Word, as to the internal sense, are nothing else but the partic-

ulars which elucidate a general idea : a further purpose herein is, that they who are not principled in love, may be kept in fear, and may thus be impressed with awe towards the Lord, and fly to Him for deliverance; hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teaches otherwise, if it be done in simplicity of heart; but we shall speak more fully on this subject in the explication of verse 24, where it is said, that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire. The angels who are in the internal sense of the Word, are so far from thinking that Jehovah or the Lord destroys any one, that they cannot even bear the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast as it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no one, as may appear from the example mentioned, n. 1875.

2396. *Inasmuch as the cry of them is become great before Jehovah*—that hereby is signified, because the false principle grounded in evil is so great, may appear from the signification of cry, concerning which see n. 2240, as being predicated of the false principle, and, in the present case, of the false principle grounded in evil, see n. 2351.

2397. *Jehovah hath sent us to destroy it*—that hereby is signified that they must needs perish, appears in like manner as what was said above, n. 2395. That US, or the men or angels, are the Lord's Divine-human [principle] and Holy proceeding, was shown above; by that principle the good were saved, and the wicked perished, but the latter perished by this law, that evil itself destroyed them; and whereas this was the ground of their destruction, and it was effected by the coming of the Lord into the world, therefore it is here said according to appearance, "Jehovah hath sent us to destroy it." It is frequently said in the Word concerning the Lord, that He was sent by the Father, as also it is said here, "Jehovah sent us;" but by *being sent* is everywhere signified in an internal sense *to go forth*, as in John, "They have received and have known truly, that *I went forth from Thee*, and have believed that *Thou hast sent Me*," xvii. 8; in like manner in other places, as in the same Evangelist, "*God sent not His Son* into the world, to judge the world, but that the world may be saved by Him," iii. 17; again, "He who honoreth not the Son, honoreth not the Father *who sent Him*," v. 23; besides many other passages, as Matt. x. 40; chap. xv. 24; John iii. 34; chap. iv. 34; chap. v. 30, 36—38; chap. vi. 29, 39, 40, 44, 57; chap. vii. 16, 18, 28, 29; chap. viii. 16, 18, 29, 42; chap. ix. 4; chap. x. 36; chap. xi. 41, 42; chap. xii. 44, 45, 49; chap. xiii. 20; chap. xiv. 24; chap. xvii. 18; chap. xx. 21; Luke iv. 43; chap. ix. 48; chap. x. 16; Mark ix. 37; Isaiah lxi.

1. In like manner it is said of the holy [principle] of the Spirit, that it was sent, that is, that it goeth forth from the Divine [principle] of the Lord, as in John, "Jesus said, When the Comforter shall come, whom *I am about to send* to you from the Father, the Spirit of Truth which *goeth forth* from the Father, He shall testify of Me," xv. 26; again, "If I go away *I will send* the Comforter to you," xvi. 5, 7. Hence the Prophets were called the sent, because the words which they spake went forth from the Holy [principle] of the Spirit of the Lord. And whereas all Divine Truth goes forth from Divine Good, the expression *sent* is properly predicated of Divine Truth. Hence also it is evident what it is *to go forth*, viz., that he who goeth forth, or that which goeth forth, is of him [or his] from whom it goeth forth.

2398. Verse 14. *And Lot went forth, and spake to his sons-in-law that were receiving his daughters, and said, arise, go forth from this place, because Jehovah is destroying the city; and he was as one that jesteth in the eyes of his sons-in-law.* Lot went forth, signifies those who are principled in the good of charity, and also the good of charity itself: and spake to his sons-in-law that were receiving his daughters, signifies with those who are principled in truths, to which the affections of good might be adjoined: and said, arise, go forth from this place, signifies that they should not remain in a state of evil: because Jehovah is destroying the city, signifies that they must needs perish: and he was as one that jesteth in the eyes of his sons-in-law, signifies derision.

2399. *And Lot went forth*—that hereby are signified those who are principled in the good of charity, and also the good of charity itself, has been frequently shown above; for he who represents those who are principled in good, signifies also that good itself in which they are principled.

2400. *And spake to his sons-in-law that were receiving his daughters*—that hereby are signified those who are principled in truths, to which the affections of good might be adjoined, appears from the signification of sons-in-law, as denoting the knowledges of truth, consequently denoting truths, see n. 2389; and from the signification of daughters, as denoting the affections of good, see n. 2362; and whereas it is said, that he spake to his sons-in-law who were receiving his daughters, hereby is signified with those who are principled in truths, to whom the affections of good might be adjoined; inasmuch as they were in a capacity of being adjoined, they are called his sons-in-law, but inasmuch as they were not really adjoined, it is said, that were receiving his daughters. The subject here treated of is concerning a third sort of men who are within the Church, viz., concerning those who know truths, but still live in evil; for there are three sorts of men within the Church, the first are

those who live in the good of charity, these are represented by Lot; the second are those who are altogether principled in what is false and evil, and who reject both truth and good, these are they who are represented by the men of Sodom; the third are they, who indeed know truths, but still are in evil, these are here signified by sons-in-law; of this latter character more especially are they who teach, but the truth which they teach, takes no deeper root than is usual with a matter merely of science appertaining to the memory, for it is learned and imparted to others from no other motives than those of honor and interest; and whereas the ground thus with such persons, in which truth is sown, is self-love and the love of the world, they have no faith originating in truth, but only a kind of persuasive faith, the nature and quality whereof, by the Divine Mercy of the Lord, shall be shown elsewhere; this sort of believers are here described by the sons-in-law, in that they give no credit to the overthrow of Sodom, but mocked; such also is the heart-faith of such believers.

2401. *And said, arise, go forth from this place*—that hereby is signified that they should not remain in a state of evil, appears from the signification of arising, and going forth, and also of this place: *To arise* is an expression which often occurs in the Word, but its interior signification is little attended to, inasmuch as it is a common and familiar expression frequently used in ordinary discourse, nevertheless in an internal sense it implies elevation, as in the present case, from evil to good, for the mind is elevated when it recedes from evil, see n. 2388: *To go forth* is to recede from, or not to remain in [evil]: Place is a state of evil, see n. 2393; hence it is evident that this is the signification of these words. It has been frequently shown above, what is the nature and quality of those persons, who are principled in the knowledges of truth, but at the same time in a life of evil, viz., that so long as they are in the life of evil, they believe nothing, for it is not possible for any one to will evil, and in consequence thereof to do evil, and at the same time by faith to acknowledge truth; hence also it is evident, that man cannot be saved by thinking and speaking truth, or even good, when at the same time he wills, and in consequence of willing, does nothing but evil; it is man's will-principle which lives after death, and not his thinking-principle, only so far as it hath been conformable to his will-principle: This being the case, it is very plain how incapable man is after death of thinking concerning the truths of faith, which he has imbibed, yea, which he has taught, if his will-principle be in evil, inasmuch as those truths would condemn him; he is so far therefore from thinking about them, that he holds them in aversion, yea, so far as it is permitted, he blasphemes them as the devils do. It may possibly be supposed by those, who are not instructed concerning a life after death, that

they can then easily receive faith, when they see that the Lord governs the universal heaven, and when they hear that heaven consists in loving Him and their neighbor; but they who are principled in evil, are as far from being in a capacity of receiving faith after death, that is, of believing from a ground in the will-principle, as hell is far from heaven; for they are then altogether immersed in evil, and thereby in what is false; from the very approach or presence of such spirits, it is known and perceived that they are against the Lord, and against their neighbor, consequently against good and thereby against truth, this is the wicked and abominable sphere which exhales from the life of their will-principle and of their thinking-principle originating therein, see n. 1048, 1053, 1316, 1504. If it was possible for this to be effected, that spirits might believe, and become good, by instruction alone in another life, there would not be a single one in hell, inasmuch as the Lord is desirous of elevating all, whosoever they be, to Himself in heaven. For his mercy is infinite, because it is Divine, extending itself towards the whole human race, consequently towards the evil as well as towards the good.

2402. *Because Jehovah is destroying the city*—that hereby is signified that they could not but perish, appears from the explanation of nearly the same words, n. 2395, 2397.

2403. *And he was as one that jesteth in the eyes of his son-in-law*—that hereby is signified derision [or scoffing], appears from the signification of jesting, as denoting the utterance of fables and idle tales, consequently of such things as excite derision: In their eyes, signifies before their rational principle, as appears from the signification of eyes, n. 212: Hence it is evident what sort of persons they are, who are principled in the truth of faith, and not in the good of life at the same time.

2404. Verse 15. *And as the day-dawn arose, the angels urged Lot to make haste, saying, arise take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city.* As the day-dawn arose, signifies when the kingdom of the Lord approaches: the angels urged Lot to make haste, signifies that the Lord withheld them from evils, and kept them in good: saying, arise, take thy wife and thy two daughters which are found, signifies the truth of faith, and the affections of truth and good; found denotes that they were separate from evil: lest peradventure thou be consumed in the iniquity of the city, signifies lest they should perish by evils originating in what is false.

2405. *As the day-dawn arose*—that hereby is signified when the kingdom of the Lord approaches, appears from the signification of the day-dawn [*aurora*], or of the morning, in the Word; Inasmuch as the subject treated of in this chapter is concerning successive states of the Church, the first thing spoken

of is concerning what came to pass in the evening, afterwards concerning what came to pass in the night; what now follows is concerning what came to pass in the twilight, and presently concerning what came to pass after the sun's going forth; the twilight is here expressed by these words, "As the day-dawn arose," and is that time when the upright are separated from the wicked, which separation is treated of in this verse, even to verse 22, and described by Lot's being brought forth and saved, with his wife and daughters: That separation precedes judgment, appears from the Lord's words in Matthew, "All nations shall be gathered together before Him, and *He shall separate* them from each other, as a shepherd *separates* the sheep from the goats," xxv. 32. This time or this state is in the Word called day-dawn [*aurora*], because when the Lord comes, or what is the same thing, then His kingdom approaches, and with the good the similitude is most just and true, for then there is an effulgence in them of a principle resembling the morning twilight, or day-dawn; hence in the Word the Lord's coming is compared to morning, and is also called morning; that it is compared to morning, appears from Hosea, "After two days will Jehovah revive us, on the third day He will raise us up, and we shall live before Him, and shall know, and shall follow on to know Jehovah, *as the day dawn is His going forth,*" vi. 2, 3; two days denote the time and state which precedes, the third day denotes judgment or the Lord's coming, consequently the approach of His kingdom, see n. 720, 901; which coming, or which approach, is compared to day-dawn; so in Samuel, "The God of Israel is as the *morning-light*, the sun ariseth, a morning without cloud, by the brightness, by the shower, the earth buddeth forth," 2 Sam. xxiii. 3, 4; the God of Israel denotes the Lord, for no other God of Israel was understood in that Church, inasmuch as the Lord was represented in all and in each of the things appertaining thereto; so in Joel, "The day of Jehovah cometh, because it is near, a day of darkness and of thick darkness, a day of cloud and of obscurity, as the *day-dawn* spread upon the mountains," ii. 1, 2; speaking also of the coming of the Lord, and of His kingdom; it is called a day of darkness and of thick darkness, because then the good are separated from the evil, as Lot is here separated from the men of Sodom, and after that the good are separated, the evil perish. That the coming of the Lord, or the approach of His kingdom, is not only compared to morning, but is also called morning, appears from Daniel, "One holy one said, How long shall be the vision, the daily, and the wasting transgressions? He said to me, even to the evening *morning*, two thousand three hundred, and the Holy One shall be justified. The vision of the evening and the *morning*, which was told, is truth," viii. 13, 14, 26; where morning manifestly

denotes the Lord's coming: So in David, "Thy people of willing ones, in the day of thy fortitude, in the honors of holiness, from the womb of the *day-dawn* is the dew of thy nativity," Psalm cx. 3; speaking throughout the whole psalm concerning the Lord, and concerning His victories in temptations, which are the days of fortitude, and the honors of His holiness; from the womb of *day-dawn* denotes the Lord, consequently the Divine Love by which He combated; so in Zephaniah, "Jehovah is just in the midst thereof, He will not do iniquity in the *morning*, in the *morning* He shall give judgment for light," iii. 5; where morning denotes the time and state of judgment, which is the same thing with the coming of the Lord, and the coming of the Lord is the same thing with the approach of His kingdom. Such being the signification of morning, in order that the same might be represented, it was enjoined, that Aaron and his sons should cause the lamp to ascend, and should set it in order from *evening* even to *morning* before Jehovah, Exod. xxvii. 21; where evening denotes the twilight before morning, see n. 2323: The same thing was represented by the fire on the altar being lighted *every morning*, Levit. vi. 9; and also by what was commanded concerning the Paschal Lamb, and concerning the sanctified parts of the sacrifices, that nothing should be left to the *morning*, Exod. xii. 10; chap. xxiii. 18; chap. xxxiv. 25; Levit. xxii. 29, 30; Numb. ix. 12; whereby was signified that when the Lord came, sacrifices should cease. In general it is called morning, both when *day-dawn* appears, and when the sun rises, and in this case morning is used to denote judgment both with respect to the good, and as exercised upon the evil, as in this chapter, "The sun went forth upon the earth, and Lot came to Zoar; and Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire," verses 23, 24; in like manner it denotes judgment upon the evil, as in David, "In the *morning* I will destroy all the wicked of the earth, to cut off from the city of Jehovah all that work iniquity," Psalm ci. 8; and in Jeremiah, "Let that man be as the cities which Jehovah overthrew, and he repented not, and let him hear a cry in *the morning*," xx. 16. Inasmuch as morning in a proper sense signifies the Lord, His coming, and consequently the approach of His kingdom, it may appear what morning further signifies, viz., the rising of a New Church, for this is the Lord's kingdom in the earths, and this both in general and in particular, yea, and also in singular; in *general*, when any Church is raised up anew on the face of the earth; in *particular*, when man is regenerated, and is made new, for then the Lord's kingdom arises in him, and he becomes a Church; and in *singular*, as often as the good of love and of faith is operative in him, for in this is the Lord's coming: Hence the resurrection of the Lord on the *third day in the morning*, Mark

xvi. 2, 9 ; Luke xxiv. 1 ; John xx. 1 ; involves all those things, even in particular and in singular, denoting that He arises daily, yea, every moment, in the minds of the regenerate.

2406. *The angels urged Lot to make haste*—that hereby is signified that the Lord withheld them from evil, and kept them in good, appears from the signification of hastening and urging, as denoting to press forward ; and that hereby is signified to be withheld from evil, appears both from the internal sense of these words, and from those which follow : the internal sense is, that when the Church begins to decline from the good of charity, they [that is, the good] are then withheld from evil by the Lord, more forcibly, than when the Church is in the good of charity : the same thing appears from what follows, where it is said, that although the angels urged Lot to go forth from the city, still he lingered, and that they laid hold of his hand, of his wife, and of his daughters, and brought them forth, and set them without the city, whereby is signified and described what is the nature and quality of man in that state ; for the subject here treated of is concerning the second state of this Church ; the first state was described in verses 1—3 of this chapter, which is such, that the members of the Church are principled in the good of charity, and acknowledge the Lord, and are confirmed by Him in good ; the second state is here described as being such, that even with the men of the Church themselves, evils begin to act against goodnesses, and that in this case they are withheld forcibly from evil, and kept in goodnesses by the Lord ; this state is treated of in this verse and in the following, 15—17. In regard to this subject, few if any know, that all men whatsoever are withheld from evils by the Lord, and this with a more forcible power than man can believe ; for there is in every man a perpetual tendency [*conatus*] to evil, and this as well in consequence of the hereditary evil in which he is born, as also of the actual evil which he has brought upon himself, insomuch that unless he was withheld by the Lord, he would rush headlong every moment towards the lowest hell ; but the mercy of the Lord is so great, that he is elevated every moment, yea every smallest part of a moment, and withheld from plunging himself thither ; this is even the case with the good, but with a difference according to their life of charity and faith : thus the Lord continually fights with man, and for man with hell, although it does not so appear to man : that so it is, has been given me to know by much experience, concerning which, by the Divine Mercy of the Lord, we shall speak elsewhere ; see also on this subject, n. 925, 1581.

2407. *Saying, arise, take thy wife, and thy two daughters that are found*—that hereby is signified the truth of faith, and the affections of truth and good ; and that being found, means being separated, appears from the signification of arising, as denoting to be elevated from evil, see n. 2401 ; also from the

signification of wife, as denoting the truth of faith, concerning which see verse 26, where Lot's wife is spoken of as being turned into a statue of salt: and likewise from the signification of two daughters, as denoting the affections of truth and good, concerning which see n. 2362: that being found, means being separated from evil, may also appear from this circumstance, because they were vindicated.* In these few words is described the second state of the Church, as consisting in this, that the members thereof do not suffer themselves to be led by good to truth, as before, but by truth to good, nevertheless that they are still principled in an obscure affection of good; for in proportion as truth becomes the leader, good is obscured: and in proportion as good becomes the leader, truth is manifested in its own proper light.

2408. *Lest peradventure thou be consumed in the iniquity of the city*—that hereby is signified lest they should perish in evils originating in what is false, appears from the signification of iniquity as denoting evil!; and from the signification of city as denoting doctrinals even such as are false, concerning which see n. 402. What is meant by evil originating in what is false, may appear from what was said, n. 1212, 1679.

2409. Verse 16. *And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah upon him, and brought him forth, and set him without the city.* And he lingered, signifies resistance from the nature of evil: and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, signifies that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife, and daughters: in the clemency of Jehovah upon him, signifies out of grace and mercy: and brought him forth and set him without the city, signifies his state on this occasion.

2410. *And he lingered*—that hereby is signified resistance from the nature of evil, appears from what was said above, n. 2406; for the evil which is in man, continually reacts against the good which is from the Lord; evil derived from an hereditary principle, and acquired by actual habit, adheres close to man in all his particular thoughts, yea in the smallest constituents of thought, and draws him downwards, but the Lord, by means of the good which he insinuates, withholds man from evil, and lifts him upwards: thus man is kept suspended between evil and good, wherefore unless he was withheld from evils every instant by the Lord, he would of himself plunge continually downwards; and this more in the present state, in which the man of the Church is whom Lot now represents, than in the former state; the present state is this, that he begins to

* See note, n. 1711, concerning the meaning of the term *vindication* or *vindicating*, as here used by the author.

think and act, not so much from a principle of good, as from a principle of truth, and thus at a kind of distance from good.

2411. *And the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters*—that hereby is signified that the Lord forcibly withheld from evils, and thereby strengthened the goodnesses and truths signified by Lot, his wife, and daughters, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of hand, as denoting power, concerning which see n. 878; also from the signification of Lot, as denoting the good of charity, concerning which see n. 2324, 2351, 2371, 2399: and from the signification of wife, as denoting the truth of faith, concerning which see verse 26 of this chapter; and from the signification of daughters, as denoting the affections of truth and good, concerning which see n. 489—491, 2362; and lastly from what was said above, n. 2388, viz., that in proportion to the influx of good and truth from the Lord, in the same proportion man is withheld from evil, consequently in the same proportion the goodnesses and truths, signified by Lot, his wife, and his two daughters, are strengthened; this also may be known to every one by his own experience, if he only reflects on what passes within himself, for in proportion as his mind is removed from things corporeal and worldly, in the same proportion he comes into spiritual ideas, that is, he is elevated towards heaven, as is the case when he is engaged in any holy worship, or when he is in any trial and temptation, and also when he is oppressed with misfortune or sickness; that things corporeal and worldly, that is, the love of such things, are in such cases removed, is well known; the reason why at such times the mind is led into spiritual ideas is, because, as was observed above, there is a continual influx of the celestial and spiritual [principle] from the Lord, but it is evil and the false [principle] originating in evil, or it is the false [principle] and the evil therein originating, flowing in from things corporeal and worldly, which oppose the reception of the heavenly influx.

2412. *In the clemency of Jehovah upon him*—that hereby is signified out of grace and mercy, appears from the signification of the clemency of Jehovah, which can be no other thing than grace and mercy; that man is withheld from evil, and is kept in good by the Lord, is out of pure mercy, see n. 1049. The reason why mention is made both of grace and mercy, may be seen n. 598, 981, and is this, they who are principled in truth and thence in good, implore only grace, whereas they who are principled in good and thence in truth, implore mercy of the Lord; this difference comes from the difference betwixt the one and the other, as to their state of humiliation and consequent adoration.

2413. *And brought him forth, and set him without the city*—

that hereby is signified his state on this occasion, appears from the signification of bringing forth, as denoting to withhold, and from the signification of setting without the city, as denoting from what is false; his state, therefore, on this occasion was, that by being withheld from evils, goodnesses and truths from the Lord were strengthened.

2414. Verse 17. *And it came to pass, when they brought them forth abroad, he said, escape for thy soul, look not back behind thee, and do not stand still in all the plain; escape to the mountain, lest peradventure thou be consumed.* And it came to pass, when they brought them forth abroad, signifies the state when they were withheld from the false and from evil: he said, escape for thy soul, signifies that he should provide for his life to eternity: look not back behind thee, signifies that he should not have respect to doctrinals: and do not stand still in all the plain, signifies that he should not stay in any of them: escape to the mountain, signifies to the good of love and charity: lest peradventure thou be consumed, signifies that otherwise he would perish.

2415. *And it came to pass, when they brought them forth abroad*—that hereby is signified the state when they were withheld from the false and from evil, appears from what was said above, n. 2413, and also from what was said, n. 2388, 2411.

2416. *He said, escape for thy soul*—that hereby is signified that he should provide for his life to eternity, appears without explication: but how he should provide for his life, is what next follows.

2417. *Look not back behind thee*—that hereby is signified that he should not have respect to doctrinals, appears from the signification of looking back behind him, when the city was behind him, and the mountain before him; for by a city is signified what appertains to doctrine, see n. 402, 2268; but by a mountain is signified love and charity, see n. 795, 1430; that this is the signification of these words, will further appear from the explication of verse 26, where it is said, that Lot's wife looked back behind him, and became a statue of salt: every one may know that in these words, "Look not back behind thee," there is contained some Divine arcanum, which lies hid so deep as not easily to be seen; for in looking back behind him there appears to be nothing criminal, and yet it is a matter of such importance, that it is said, that he should escape for his soul, that is, should provide for his life to eternity, by not looking back behind him; what is meant by having respect to doctrinals, will be seen in what follows; at present it may be expedient to show what is meant by doctrinal; doctrinal [or what appertains to doctrine] is twofold; there is a doctrinal of love and charity, and there is a doctrinal of faith; every Church of the Lord in its beginning, whilst as yet it is in its youth and

virgin purity, has no other doctrinal, and loves no other, than what is of charity, inasmuch as this appertains to life; but the Church successively declines from this doctrinal, until it begins to esteem it of little value, and at length to reject it, and then it acknowledges no other doctrinal than what is called the doctrinal of faith, which, when separate from charity, conspires with the life of evil. Such was the primitive Church, or Church of the Gentiles, after the coming of the Lord; in its beginning it had no other doctrinal than what is of love and charity, for this the Lord Himself taught, as may be seen n. 2371; but after His time, as love and charity began to grow cold, the doctrinal of faith by degrees had birth, and with it came dissensions and heresies, which increased more and more in proportion to the stress laid upon that doctrinal. The case was similar with the ancient Church which was after the flood, and was extended over so many kingdoms, see n. 2385; this Church, in its beginning, knew no other doctrinal than that of charity, because it had respect to that alone, and the life was tintured thereby, and thus the men of that Church provided for themselves to eternity; but after some time, the doctrinal of faith began to be cultivated amongst certain of the Church, and at length they separated faith from charity; these persons they called Ham, because they were in the life of evil, see n. 1062, 1063, 1076. The most ancient Church, which was before the flood, and which above all others was called Man, was principled in a real perception of love to the Lord, and of charity towards their neighbor, and thus had inscribed on it the doctrinal of love and charity; but there were some also at that time who cultivated faith, and when at length they separated faith from charity, they were called Cain; for by Cain is signified such separate faith, and by Abel, whom he slew, is signified charity; see the explication of the 4th chapter of Genesis. Hence it may appear that there is a twofold doctrinal, one of charity, another of faith, although in reality they are one; for the doctrinal of charity involves all things appertaining to faith; but when a doctrinal is formed solely of such things as appertain to faith, in this case the doctrinal is said to be twofold, because faith is separated from charity; that such a separation has taken place at this day, may appear from this consideration, that it is altogether unknown what charity is, and what neighbor is; they who are principled solely in the doctrinal of faith, believe nothing else to be charity towards their neighbor, but to give alms to the poor, and to have pity on all, for they say that every one is a neighbor indiscriminately; when yet charity is all good whatsoever appertaining to man, in his affection, and in his zeal, and thence in his life; and neighbor is all the good in others whereby man is affected, consequently neighbor means all those who are principled in good, and this with all distinction; as for example, he is principled in charity

and in mercy, who exercises justice and judgment, in punishing the wicked, and recompensing the good; there is charity in punishing the wicked, inasmuch as such punishment proceeds from a zealous endeavor to amend him, and at the same time to secure others from suffering by his wickedness; thus charity provides for, and wishes well to him who is in evil, or who is an enemy, and in so doing provides for, and wishes well to others, and to the public in general, and this from a principle of charity or neighborly love; the case is the same with the good of life in all other instances, for the good of life can have no existence, unless it proceed from a principle of charity or neighborly love, inasmuch as it has respect to, and involves such a principle. The nature and meaning of charity, and of neighbor, being involved in so much obscurity, it is plain from hence that the doctrinal of charity was lost, as soon as the doctrinal of faith gained the ascendancy; when nevertheless the doctrinal of charity was what was cultivated in the ancient Church, insomuch that they distinguished into separate classes all the several sorts of good appertaining to charity or neighborly love, that is, all who were principled in good, and this with much distinction, giving names also thereto, and calling some poor, some miserable, some oppressed, some sick, some naked, some hungry, some thirsty, some captives or in prison, some sojourners, some fatherless, some widows; others again they called lame, blind, deaf, dumb, halt, not to mention several other names; according to this doctrinal the Lord spake in the Word of the Old Testament, and this is the reason why these names so often occur therein; and according to the same doctrinal the Lord Himself spake in the Word of the New Testament, as in Matthew xxv. 35, 36, 38—40, 42—45; Luke xiv. 13, 21; and in many other places; hence it is that those names, in their internal sense, have a different signification from what appears in the letter. In order, therefore, that the doctrinal of charity may be restored, it will be shown hereafter, by the Divine Mercy of the Lord, who they are that are signified by the above names, and what charity is, and what neighbor, both in general and in particular.

2418. *Stand not still in all the plain*—that hereby is signified that he should not stay in any of them, appears from the signification of plain, as denoting the all of doctrinals, of which we shall speak presently: How this case is in regard to not staying in any of them, will be seen at verse 26, where it is said of Lot's wife, that she looked back behind him. That plain in the Word signifies all things appertaining to doctrinals, appears from Jeremiah, "The waster shall come to every city, and the city shall not escape, and the valley shall perish, and the *plain* shall be destroyed," xlvi. 8; where city denotes false doctrinals, and plain all those things which appertain to such doctrinals; so in

John, "When the thousand years shall be consumed, Satan shall be loosed from his prison, and shall go forth to seduce the nations, Gog and Magog, to gather them together to war, whose number is as the sand of the sea; wherefore they went upon *all the plain of the earth*, and encompassed the camp of the saints, but fire came down from God out of heaven, and consumed them," Rev. xx. 7—9; where Gog and Magog denote those who are principled in external worship without internal, thus in worship made idolatrous, see n. 1151; the plain of the earth denotes the doctrinals of the Church, which are laid waste by those who are principled only in external worship; the camp of the saints denotes the good things of love and charity; consumed by fire from God out of heaven, has the same signification with what is said concerning the men of Sodom and Gomorrah, verse 24; Moreover the doctrinals of charity are called cities of the mountain, and the doctrinals of faith cities of the plain, in Jeremiah xxxiii. 13.

2419. *Escape to the mountain*—that hereby is signified to the good of love and charity, appears from the signification of mountain, as denoting love and charity, see n. 795, 1430.

2420. *Lest peradventure thou be consumed*—that hereby is signified that otherwise he would perish, appears without explanation.

2421. Verses 18, 19. *And Lot said unto them, I pray not so, my lords. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy which thou hast done with me to make my soul alive; and I shall not be able to escape to the mountain, lest peradventure evil adhere to me, and I die.* And Lot said unto them, I pray, not so, my lords, signifies weakness in that he was not able: behold, I pray, thy servant hath found grace in thine eyes, signifies humiliation from the affection of truth: and thou hast made great thy mercy, signifies somewhat resembling humiliation from the affection of good: which thou hast made with me to make alive my soul, signifies for this that he was desirous to save him: and I shall not be able to escape to the mountain, signifies doubtfulness whether he could have the good of charity: lest peradventure evil adhere to me, and I die, signifies that in such case it must needs come to pass, that he would at the same time be in evil, and would thereby be condemned.

2422. *Lot said unto them, I pray, not so, my lords*—that hereby is signified weakness in that he was not able, viz., to escape to the mountain, appears from the affection contained in the words themselves, and also from what follows. The subject now treated of is concerning the third state of the Church, which is represented by Lot in this chapter; this state is, that the men of the Church no longer think and act from an affection of good, but from an affection of truth, which state

takes place, when the affection of good begins to be diminished, and as it were to recede; good indeed is present, but is withdrawn more towards the interior; hence it is in an obscure state, but manifests itself in a certain affection, which is called the affection of truth; what the affection of good is, and what the affection of truth, may be seen, n. 1997, and in what follows, n. 2425. The existence of these states, does not appear to man, much less does their quality appear, but they appear to the angels as in clear light, for the angels are in every good affection of man; they appear also to man when he comes into another life; according to those affections, and according to their quality, the good are distinguished into societies, see n. 685.

2423. *Behold, I pray, thy servant hath found grace in thine eyes*—that hereby is signified humiliation derived from the affection of truth; and that by these words, “Thou hast made great thy mercy,” is signified somewhat resembling humiliation derived from the affection of good, may appear from what was said above concerning grace and mercy, n. 598, 981: for they who are in the affection of truth, cannot so far humble themselves, as to acknowledge from the heart, that all things are of mercy, wherefore instead of mercy they say grace; yea, in proportion as they are less influenced by the affection of truth, in the same proportion there is less of humiliation in them when they speak of grace; but on the other hand, in proportion as any one is influenced by the affection of good, in the same proportion there is more humiliation in him when he speaks of mercy; from this consideration it is evident, what a difference there is between adoration, and consequently worship, with those who are in the affection of truth, and those who are in the affection of good; for in order to the performance of worship, there must needs be adoration, and in order to adoration, there must needs be humiliation, and this in all and in each of the things appertaining to worship; hence it is plain why mention is here made both of grace and mercy.

2424. *Which thou hast made with me to make alive my soul*—that hereby is signified for this, that he was desirous to save him, appears without explication.

2425. *And I shall not be able to escape to the mountain*—that hereby is signified doubtfulness whether he could have the good of charity, that is, could think and act under the influence of that good, appears from the signification of mountain, as denoting love and charity, see n. 795, 1430. With respect to doubtfulness, the case is this; with those who are principled in the affection of truth, there is in that affection an affection of good, but it is so obscure that they do not perceive, consequently do not know, what the affection of good is, and what genuine charity is; they suppose indeed that they know, but this is by virtue of truth, and thus by virtue of science, and not

by virtue of essential good itself; still, however, they do good works of charity, not that they may merit any thing thereby, but from a principle of obedience, and this in proportion as they conceive it to be true, for they suffer themselves to be led of the Lord by truth grounded in an obscure principle of good, which appears to them as truth; as for example, inasmuch as they are ignorant what is meant by neighbor, they do good to every one whom they imagine to be a neighbor, especially to the poor, because these call themselves poor, in consequence of being destitute of worldly wealth; they do good also to the fatherless and widows, because they are so called; and to sojourners, for the same reason; and so in other instances; and this so long as they are ignorant of what is signified by the poor, the fatherless, the widows, the sojourners, and the like; nevertheless, inasmuch as the affections of good, as was said, lie obscurely hid in their affection of apparent truth, by which affection of good the Lord leads them thus to do good, they are at the same time, as to their interiors, principled in good, and the angels are associated with them in that good, and are there delighted with the appearances of truth by which they are affected. But they who are principled in the good of charity, and thereby in the affection of truth, these do all things with distinction, inasmuch as they are in the light, for the light of truth is derived from no other source than from good, because the Lord flows in by an influx of good: these therefore do not do good to the poor, the fatherless, the widows, the sojourners, merely because they are so called, for they know that they who are good, whether they be poor or rich, are neighbors in an especial sense, inasmuch as by the good, good is done to others, and, therefore, in proportion as the good are benefited, in the same proportion others are benefited by them; they know also how to distinguish between divers sorts of good, consequently between divers sorts of persons principled in good; the common good, therefore, they call more their neighbor than an individual, inasmuch as the good of many is regarded in the common good; the Lord's kingdom in the earths, which is the Church, they acknowledge still more as their neighbor, and the object of their charity; the kingdom of the Lord in the heavens still more; but they who prefer the Lord to all these, who adore Him alone, and love Him above all things, these deduce from Him the derivations of neighbor; for in a supreme sense the Lord alone is neighbor; thus all good is neighbor, so far as it is from Him. But they who are principled in affections contrary to good, these deduce the derivations of neighbor from themselves, and acknowledge for neighbor only those who favor and serve them, calling such alone their brethren and friends, and this with a difference according to the degree in which they are united with such. Hence it may appear what is meant by

neighbor, and that every one's neighbor is determined according to the love in which he is principled; and that he is truly a neighbor, who is principled in love to the Lord, and in charity, and this with all difference; thus it is the essential principle of good, appertaining to every one, which determines the degree in which he is a neighbor.

2426. *Lest peradventure evil adhere to me, and I die*—that hereby is signified, that in such case it must needs come to pass that he would be at the same time in evil, and would thereby be condemned, appears without explication. What is involved in these words, may be known from what was said and shown above, n. 301—303, 571, 582, 1001, 1327, 1328, viz., that the Lord is continually providing against the mixing together of evil with good; but in proportion as man is in evil, in the same proportion he is removed from good; for it is better that he be altogether in evil, than in evil and good at the same time; for if he be in evil and good at the same time, he must needs perish eternally: there are deceitful and hypocritical persons within the Church, who above all others are exposed to this danger: this then is what is signified in an internal sense by these words, “Lest evil adhere to me, and I die.”

2427. Verse 20. *Behold, I pray, this city is near to flee thither, and it is small; let me escape, I pray, thither; is it not small, and my soul may live.* Behold, I pray, this city is near to flee thither, signifies that it was allowable, by virtue of the truth of faith [to attain to good]: and it is small, signifies that it was allowable, by virtue of the little [truth of faith] which he had: let me escape, I pray, thither, signifies that from that little it was allowable to respect good: is it not small, signifies would he not have some little: and my soul may live, signifies that thus possibly he might be saved.

2428. *Behold, I pray, this city is near to flee thither*—that hereby is signified that it was allowable by virtue of the truth of faith [to attain to good], appears from the signification of city, as denoting doctrinals, consequently the truth of faith, concerning which, see n. 402, 2268; it is called near, because truth is bordering upon good, wherefore to flee thither, signifies that it was allowable by virtue of the truth of faith, because he was not able by virtue of good, see n. 2422.

2429. *And it is small*—that hereby is signified that it was allowable by virtue of the little [truth of faith] which he had, may appear from the signification of city, as denoting truth, concerning which see above; by the city being small is signified that he had little of truth, and here that it was allowable, by virtue of the little which he had, to attain good, as appears from what goes before, and from what follows. In regard to this circumstance, that they who are in the affection of truth have but little truth in comparison with those who are in the affec-

tion of good, it may appear plain from this consideration, that the former regard truth from a scanty and obscure principle of good appertaining to them: truth with man is altogether according to the principle of good which appertains to him; where there is a small portion of good, there is but a small portion of truth, for they are in a like proportion, and in a like degree, or, according to the common expression, they keep pace with each other, which may, indeed, appear as a paradox, but still it is really so; good is the very essence of truth, truth without its essence is not truth, howsoever it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel. Whosoever wishes to possess truth in himself, not only ought to know it, but also to acknowledge it, and have faith therein; when he does this, he then first begins to have truth, because then it affects him and abides with him; it is otherwise when he only knows truth, and does not acknowledge it, and has not faith in it, in this case he has not truth in himself; several who are principled in evil are in this state, they are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea they are so much the further from having it, in proportion as they deny it in their hearts. It is provided by the Lord, that no one should have more of truth, that is, should acknowledge and believe it, than in proportion to his reception of good: hence it is, that it is here said of the city, by which is signified truth, that it is small; and again in this verse, "Is it not small?" also in verse 22, it is said, that he called the name of the city Zoar, by which name, in the original tongue, is signified small, by reason that the subject here treated of is concerning those who are in the affection of truth, and not so much in the affection of good.

2430. *Let me escape, I pray, thither*—that hereby is signified that from that little it was allowable to respect good, may appear from what goes before, and from what follows; it was said, that he should escape to the mountain, by which is signified the good of love and charity, see n. 2419; but reply was made, that he was not able to do this, but that he would escape to the city, by which is signified the truth of faith, see n. 2428, thus that from truth he could respect [or look to] good, or what is the same thing, from faith could respect [or look to] charity; that city also was situated under the mountain, and from it he afterwards ascended and dwelt in the mountain, but in a cave therein, verse 30.

2431. *Is it not small?*—that hereby is signified, would he not have some little? appears from what was said above, n. 2429, consequently without further explication. The ground and reason of this interrogation is, because the Lord alone knows how much of good there is in truth, and thus how much of truth appertains to man.

2432. *And my soul may live*—that hereby is signified that thus possibly he might be saved, appears also without explanation; that he likewise was saved, because there was good in his truth, appears from what follows, viz., the reply, “Behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken,” verse 21; and afterwards, “The sun went forth upon the earth, and Lot came to Zoar,” verse 23; by which is meant, that they are saved, who are in the affection of truth, that is, who are principled in faith, provided it be a faith grounded in good.

2433. Verse 21. *And he said to him, Behold I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.* He said to him, behold I have accepted thy face also as to this word, signifies assent, provided that the interiors principled in truth had any ground in good: that I will not overthrow the city of which thou hast spoken, signifies that thus he should not perish.

2434. *He said to him, Behold I have accepted thy face also as to this word*—that hereby is signified assent, provided that the interiors principled in truth had any ground in good, appears from the signification of face; face occurs frequently in the Word, and in all cases signifies the interiors, as was shown, n. 358, 1999; when face also is attributed to Jehovah or the Lord, it signifies mercy, peace, good, see n. 222, 223; in the present instance therefore it signifies the good which is inwardly in truth; wherefore, to accept the face is to assent, provided that the interiors, principled in truth, had any ground in good: as to this word, signifies as to this thing. That truth is not truth, unless good be inwardly therein, may be seen, n. 1496, 1832, 1900, 1904, 1928, 2063, 2173, 2269, 2429; and that man enjoys bliss and happiness after death, not by virtue of truth, but by virtue of the good which is in truth, see n. 2261; hence he has a measure of bliss and happiness proportioned to the good which is in truth. That good dwells inwardly in truth, and causes it to be truth, may also appear from what is called good and true in respect to the things of the world; when a man, in such case, eagerly seizes upon and acknowledges any thing as good, whatever favors this good, that he calls truth; but whatever does not favor it, that he rejects and calls it false: he may indeed say, that that is true, which does not favor such good, but in this case he conceals his real thoughts under a cloak of pretence and artifice; and so it is also in respect to spiritual things.

2435. *I will not overthrow the city of which thou hast spoken*—that hereby is signified that thus he would not perish (viz., the man who is principled in truth within which is good), appears from the signification of city, as denoting truth, see n. 402, 2268, 2428. It has been a subject of controversy, from the most ancient times, which principle is the first born of the

Church, charity or faith, by reason that man is regenerated by the truths of faith, and becomes a Church: but they who gave the preference to faith, and made that the first-born, fell into all heresies and falsities, and at length altogether extinguished charity; thus we read of Cain, by whom such faith is signified, that at length he slew his brother Abel, by whom is signified charity; in like manner we read afterwards of Reuben, the first-born son of Jacob, by whom also faith is signified, that he polluted his father's bed, Gen. xxxv. 22; chap. xlix. 4; wherefore he became unworthy, and the primogeniture was given to Joseph, Gen. xlix. 5; 1 Chron. v. 1. Hence came all the disputes, and likewise all the laws, in the Word, concerning primogeniture. This controversy originated in the ignorance which of old prevailed, and which prevails at this day, concerning this truth, that man has only so much of faith as he has of charity, and that in the process of regeneration, charity meets faith, or, what is the same thing, good meets truth, insinuating itself into all the particulars thereof, and adapting itself thereto, and thus causing faith to be faith; and consequently that charity is the first-born of the Church, although to man it appears otherwise, see n. 352, 367. But as this subject is much treated of in what follows, more will be said concerning it, by the Divine Mercy of the Lord, in future parts of this work.

2436. Verse 22. *Make haste, escape thither, because I cannot do any thing till thou be come thither; therefore he called the name of the city Zoar.* Make haste, escape thither, signifies that he should abide in that [principle], because he cannot advance further: because I cannot do any thing till thou be come thither, signifies that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth: therefore he called the name of the city Zoar, signifies the affection of truth.

2437. *Make haste, escape thither*—that hereby is signified that he should abide in that [principle], because he cannot advance further, that is, should abide in the truth of faith and the affection thereof, because he could not abide in the essential good of charity and its affection, appears from what has been said above.

2438. *Because I cannot do any thing till thou be come thither*—that hereby is signified that before judgment is accomplished on the wicked, they are to be saved who are in the affection of truth, may appear from this consideration, that by this expression, "I cannot do any thing," is signified judgment on the wicked, which is presently described by the overthrow of Sodom and Gomorrah; and by this expression, "Till thou be come thither," is signified that they are first to be saved who are in the affection of truth, and who are here represented by Lot, which is also meant by Lot's coming to Zoar, verse 23. That

the good and just are first to be saved before the wicked and unjust perish, appears also from other parts of the Word, as where the last judgment is treated of in Matthew, and it is said, "That the sheep were separated from the goats, and it is first declared to the sheep, that they should enter into the kingdom of the Lord, before it is declared to the goats, that they should depart into everlasting fire," xxv. 32, 34, 41. The like also was represented by the sons of Israel at their departure out of Egypt, in that they were first saved, before the Egyptians were overthrown in the Red Sea. The same thing is also signified by what occurs in the Prophets throughout, that after the faithful were brought back from captivity, their enemies then suffered punishment and perished: this is also continually exemplified in another life, that the faithful are first saved, and afterwards the unfaithful are punished, or, what is the same thing, the former are elevated by the Lord into heaven, but the latter afterwards plunge themselves into hell: the reason why the salvation of the one and the destruction of the other are not effected together and at the same time, is, because unless the good were plucked asunder from the wicked, from the lusts of evil and the persuasions of what is false, which the wicked continually scatter about as poison, they would easily perish; but in general, before the good are saved and the wicked perish, it is necessary that with the good there should be effected a separation of evils, and with the wicked a separation of such things as are good, that the former by what is good may be raised up of the Lord into heaven, and the latter by their evils may cast themselves down into hell, on which subjects more will be said, by the Divine Mercy of the Lord, at n. 2449, 2451.

2439. *Therefore he called the name of the city Zoar*—that hereby is signified the affection of truth, appears from the signification of Zoar, as denoting the affection of good, viz., the good of science, that is, the affection of truth, see n. 1589; and from the signification of calling the name, as denoting to know the quality thereof, see n. 144, 145, 1754, 2009, and in the present instance denoting that there was little of truth, for by Zoar in the original tongue is signified somewhat little or small; for they who are in the affection of truth have but little of truth, because but little of good, in comparison with those who are in the affection of good, see above, n. 2429. That truths, which are in themselves truths, with one person are more true, with another less true, with some altogether untrue, yea false, may appear almost from all those things which in themselves are true, inasmuch as they vary with every man according to his affections; as for example, the expediency of doing good works, or the good of charity, is itself a truth: yet this truth with one person is the good of charity, because it proceeds from charity; with another it is a work of obedience, because it

proceeds from obedience; with some it is meritorious, because they are willing to merit and be saved thereby; but with some it is hypocritical, because they do good in order to appear good before men; and so in other cases; and this may be applied to all other truths which are called truths of faith; hence also it may appear that there is much of truth with those who are in the affection of good, and less of truth with those who are in the affection of truth, for the latter regard good as more remote from them, whereas the former regard good as present in them.

2440. Verse 23. *The sun went forth upon the earth, and Lot came to Zoar.* The sun went forth upon the earth, signifies the last time, which is called the last judgment: and Lot came to Zoar, signifies that they are saved who are in the affection of truth.

2441. *The sun went forth upon the earth*—that hereby is signified the last time, which is called the last judgment, appears from the signification of the rising of the sun in relation to times and states of the Church; that times of the day, as also times of the year, signify in an internal sense, successive states of the Church, was shown above, n. 2323; and that day-dawn or morning, signifies the coming of the Lord, or the approach of his kingdom, was shown n. 2405; thus then the rising of the sun or his going forth upon the earth, signifies the Lord's essential presence, and this by reason that both the sun and the east [or arising] signifies the Lord; that the sun hath this signification, may be seen, n. 31, 32, 1053, 1521, 1529—1531, 2120; and that the east [or arising] has the same signification, may be seen, n. 101. The ground and reason why the presence of the Lord is the same thing as the last time, is, because His presence separates the good from the wicked, and is attended with this effect, that the good are elevated into heaven, and the wicked cast themselves into hell; for in another life the case is this; the Lord is a sun to the universal heaven, see n. 1053, 1521, 1529—1531; the Divine celestial principle of His love appearing thus to the eyes of the angels, and in effect constituting the essential light of heaven; in proportion, therefore, as the angels are principled in celestial love, in the same proportion they are elevated into that celestial light which is from the Lord; but in proportion as any are remote from celestial love, in the same proportion they cast themselves from the light into infernal darkness: Hence then it is, that the rising of the sun, by which is signified the presence of the Lord, implies both the salvation of the good, and the damnation of the wicked; and hence it is here first said, that Lot came to Zoar, that is, that they were saved who are here represented by Lot, and presently that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire, that is, that the wicked were condemned. To those who are principled in the evils of self-love and the love of the

world, that is, who are in hatred against all things appertaining to love to the Lord and charity towards their neighbor, the light of heaven appears in effect as thick darkness, wherefore it is said in the Word, that to such the sun is darkened, whereby is signified that they have rejected whatever appertains to love and charity, and have received whatever is contrary thereto; as in Ezekiel, "When I shall extinguish thee, *I will cover the heavens, and blacken the stars* thereof; *I will cover the sun* with a cloud, and the *moon* shall not cause her light to shine; all the *luminaries of light* in the heavens *I will darken* over thee, and I will give darkness upon thy land," xxxii. 7, 8; where every one may see, that by covering the heavens, darkening the stars, covering the sun, and darkening the luminaries of light, somewhat else is signified than what is expressed in the letter: In like manner in Isaiah, "*The sun is darkened in his going forth, and the moon* shall not cause her light to shine," xiii. 9, 10; and in Joel, "*The sun and the moon are blackened, and the stars* withdraw their shining," ii. 2, 10; whence it may appear what is signified by these words of the Lord in Matthew, where He speaks of the last time of the Church, which is called the last judgment, "Immediately after the affliction of those days, *the sun shall be darkened, and the moon* shall not give her light, and *the stars* shall fall from heaven," xxiv. 29; where by sun it is manifest is not meant sun, nor by moon moon, nor by stars stars, but by the sun is signified love and charity, by the moon faith thence derived, and by the stars the knowledges of good and truth, which are then said to be darkened, to lose light, and to fall from heaven, when there remains no longer any acknowledgment of the Lord, any love to Him, or any charity towards our neighbor, in which case self-love, with its consequent fuses, takes possession of man, for this is a certain consequence of the departure of heavenly love: hence also may be seen what is meant by these words in the Revelation, "The fourth angel poured out his vial *upon the sun*, and it was given to him to scorch men by fire, wherefore men were scorched with great heat, and they blasphemed the name of God," xvi. 8, 9; where also the subject treated of is concerning the last times of the Church, when all love and charity is extinguished, or according to the common method of speaking, when there is no longer any faith; the extinction of love and charity is meant by the vial being poured out upon the sun; and the self-love and its lusts, which in such case take possession of man, are meant by men being burned by fire, and being scorched with a great heat; the blaspheming of the name of God is a consequence thereof. The ancient Church by the sun understood nothing else but the Lord, and the Divine celestial principle of His love, and hence came the custom of praying with their faces towards the rising of the sun, not even thinking about the sun at such

times; but in succeeding ages, when posterity lost this, together with other representatives and significatives, they then began to worship the sun and the moon; which worship spread itself over many nations, insomuch that they dedicated temples to those objects of their worship, and erected statues to their honor; and whereas the sun and moon hereby received an opposite sense, they signify self-love and the love of the world, which are altogether opposite to celestial and spiritual love; hence in the Word, by the worship of the sun and moon, is meant the worship of self and of the world, as in Moses, "Lest peradventure thou lift up thine eyes to the heavens, and see *the sun, and the moon, and the stars*, all the host of heaven, and thou be driven, and bow thyself to them, and serve them," Deut. iv. 19; and again, "If he shall go and serve other gods, and *the sun, or the moon*, or all the host of heaven, which I have not commanded, then thou shalt stone them with stones, and they shall die," Deut. xvii. 3, 5; such was the idolatrous worship into which the ancient worship was changed, when men no longer believed that any thing internal was signified by the rites of the Church, but only what was external: In like manner in Jeremiah, "At that time they shall bring out the bones of the kings of Judah, of the princes, of the priests, of the prophets, and of the inhabitants of Jerusalem, and shall spread them out to *the sun*, and to *the moon*, and to all the host of heaven, which they loved, and which they served," viii. 1, 2; where sun denotes self-love and its lusts; the spreading out of bones, signifies the infernal things attendant on such lusts; again, in the same Prophet, "He shall break *the statues of the house of the sun*, which is in the land of Egypt, and shall burn with fire the houses of the gods of Egypt," xliii. 13; where the statues of the house of the sun denote self-worship.

2442. *And Lot came to Zoar*—that hereby is signified that they are saved who are in the affection of truth appears from the signification of Zoar, as denoting the affection of truth, see n. 2439: hence also it may appear, that they likewise are saved who are principled in faith, provided that in their faith there be a principle of good, that is, that they be affected with the truths of faith for the sake of good, which is by virtue of good; all the life of faith is derived from this source and from no other: that charity is the essential of faith, yea, that is essential faith, as being the essence and reality of faith, may be seen, n. 379, 389, 654, 724, 809, 916, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2189, 2190, 2228, 2261, 2343, 2349, 2417.

2443. Verse 24. *And Jehovah caused to rain upon Sodom and upon Gomorrah sulphur and fire from Jehovah out of heaven.* Jehovah caused to rain upon Sodom and upon Gomorrah sulphur and fire, signifies the hell appertaining to those who are in the evils of self-love, and in the false principles thence derived: to

rain is to be damned : sulphur is the hell of self-love : fire is the hell of the false principles thence derived : from Jehovah out of heaven, signifies that it was from the laws of order as to truth, in consequence of their separating themselves from good.

2444. *Jehovah caused to rain upon Sodom and upon Gomorrah sulphur and fire*—that hereby is signified the hell appertaining to those who are in the evils of self-love and the false principles thence derived, appears from the signification of raining, as denoting to be damned ; and from the signification of sulphur, as denoting the hell of the evils of self-love ; and from the signification of fire, as denoting the hell of the false principles thence derived, of which we shall speak presently ; also from the signification of Sodom, as denoting the evils of self-love ; and from the signification of Gomorrah, as denoting the false principle thence derived, see n. 2220, 2246, 2322. Mention is here made of Gomorrah also, of which place nothing is said before in this chapter, by reason that Gomorrah signifies the false principle originating in the evil of self-love ; for within the Church, whose last time of judgment is here treated of, this evil is what most especially acts in opposition to good, and the false principle thence derived is what most especially acts in opposition to truth ; which two are so joined together, that who-soever is in one, is also in the other, and that in a like proportion, and a like degree ; it appears indeed otherwise, but that it really is so, is made manifest in another life, if not in this world. Concerning self-love, its nature and quality, and how great evils are thence derived, see n. 693, 694, 760, 1307, 1308, 1321, 1594, 1691, 2041, 2045, 2051, 2057, 2219.

2445. That to rain signifies to be damned, appears from the signification of rain ; rain, in the Word, in a genuine sense, signifies blessing, and hence also salvation, but in an opposite sense it signifies cursing, and hence also damnation ; that it signifies blessing and hence salvation, appears from several passages, and that in an opposite sense it signifies cursing and hence damnation, appears from the following, "There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covering from *inundation* and from *rain*," Isaiah iv. 6 ; and in Ezekiel, "Say to them that incrust [or cover over] what is unprepared [or unfit], it shall fall, there shall be an *overflowing rain*, whereby ye, O hailstones, shall fall ; there shall be an *overflowing rain* in Mine anger, and hailstones in fury for consummation," xiii. 11, 13 ; and in David, "He gave their *rain* hail, a *fire of flames* in their land, and smote their vine and their fig-tree," Psalm cv. 32, 33 ; speaking of Egypt, concerning which it is thus written in Moses, "Jehovah gave thunders and hail, and the *fire* v.brated on the earth, and Jehovah *caused to rain* hail on the land of Egypt," Exod. ix. 23, 24.

2446. That sulphur is the hell of the evils of self-love, and that fire is the hell of the false principles thence derived, appears from the signification of sulphur, and fire thence derived, in the Word, as denoting self-love with its lusts and falsities, consequently denoting hell, for hell consists of such things: That sulphur and fire have such a signification, appears from David, "*Jehovah shall rain upon the wicked, snares, fire, and sulphur,*" Psalm xi. 6; that material fire and sulphur are not here meant, but that some other thing is understood, which is signified by fire and sulphur, may appear also from this consideration, that it is said that Jehovah shall rain snares: So in Ezekiel, "I will plead with him with pestilence and with blood, and *I will cause to rain upon him,* and upon his wings, and upon many people who are with him, an *overflowing rain,* and hailstones, *fire, and sulphur,*" xxxviii. 22; speaking of Gog, who lays waste the land of Israel, that is, the Church; what Gog is, may be seen, n. 1151; fire denotes false principles, sulphur the evils thence derived, and at the same time their hells which lay waste; so in the Revelation, "They who adored the beast, were cast into *a lake burning with sulphur,*" xix. 20; denoting hell; again, "The devil was cast into *a lake of fire and sulphur,* where are the beast and the false prophet, and they shall be tormented days and nights to ages of ages," Rev. xx. 10; manifestly denoting hell; again, "The abominable, and murderers, and adulterers, and enchanters, and idolaters, and all liars, have their part in *the lake burning with fire and sulphur,*" Rev. xxi. 8; where also fire and sulphur manifestly denote hell. That they denote the evils of self-love and the false principles thence derived, of which the hells consist, appears from Isaiah, "The day of the vengeance of Jehovah, the year of recompenses to the controversy of Zion, and the streams thereof shall be turned into pitch, and the dust thereof into *sulphur,* and the land thereof shall be for *burning pitch,*" xxxiv. 8, 9; where burning pitch denotes dense and dire falses, instead of fire, and sulphur denotes the evils which originate in self-love; again, in the same Prophet, "The pile thereof is *fire* and much wood, the breath of Jehovah as a *stream of burning sulphur* therein," xxx. 33; speaking of Tophet, where a stream of burning sulphur denotes false principles originating in the evils of self-love; so in Luke, "*On the day that Lot went forth from Sodom, it rained with fire and sulphur from heaven,* and destroyed all; according to these things shall it be done on the day that the Son of man shall be revealed," xvii. 29, 30; that fire and sulphur shall not rain when the Son of man shall be revealed, may be obvious to every one, but that falsities and the lusts of self-love will then have rule, which are signified by fire and sulphur, and which cause hell. That fire, in the Word, signifies lusts, and at the same time the hells, but that in such case, smoke from the fire

signifies the false principle which is thence derived, and which prevails in those hells, may be seen, n. 1861; and in the Revelation, "I saw horses in vision, and them that sat on them, having breast-plates *fiery* and *sulphurous*; and the heads of the horses as the heads of lions, and from their mouth came forth *fire*, *smoke*, and *sulphur*: By these three were the third part of men slain, by *the fire*, and by *the smoke*, and by *the sulphur*," ix. 17, 18; fire, smoke, and sulphur, denote evils and falses of every kind, of which, as was said, the hells consist.

2447. *From Jehovah out of heaven*—that hereby is signified, that it was from the laws of order as to truth, in consequence of their separating themselves from good, can only appear from the internal sense, whereby is discovered how the case is in respect to punishment and damnation, that such things by no means come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit, or the devil, who is the object of punishment and damnation, and this by virtue of the laws of order as to truth, in consequence of their separating themselves from good: All order is from Jehovah, that is, from the Lord, according to which all things, both in general and in particular, are governed by Him, but with a manifold difference in respect to such government, as grounded in *will*, in *good pleasure*, in *leave*, and in *permission*; the things which proceed from the Lord's will and good pleasure, are from the laws of order as to good, and so also are several things which proceed from His government as grounded in leave, and some likewise which proceed from His government as grounded in permission; but when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such, that they condemn him, for all truth condemns man, and casts him down into hell, but the Lord, by virtue of good, that is, of Mercy, saves him, and raises him up to heaven; hence it is evident, that it is man himself who condemns himself: several things which come to pass of permission are of this nature; as for example, that one devil should punish and torment another, not to mention numberless other cases; such things originate in laws of order as to truth separate from good, and unless these laws had their operation, as in the above instance, the wicked could not be held in any bonds of restraint, nor hindered from assaulting all the good and upright, and destroying them eternally; to prevent this, is the good which is regarded by the Lord in the permission of such laws; the case in this respect is like that of a mild and merciful king here on earth, who intends and does nothing but what is good; unless he tolerated that his laws should punish the wicked and unruly (although he punishes no one, but rather grieves that his subjects are such, as to make it expedient that their evils should punish them), his kingdom would be left a prey to

the most lawless invaders, which would argue the greatest want of clemency and mercy : hence it appears, that Jehovah by no means caused sulphur and fire to rain, that is, condemned to hell, but that they, who are principled in evil and in false principles originating in evil, condemned themselves in consequence of their separating themselves from good, and thus casting themselves into the laws of order grounded in truth alone : hence then it follows, that this is the internal sense of the words under consideration : that in the Word, evil, punishment, cursing, damnation, and several similar things, as here the raining of sulphur and fire, are attributed to Jehovah or the Lord, appears from several passages, as in Ezekiel, "I will plead with him with pestilence and with blood, I will cause *sulphur and fire to rain* upon him," xxxviii. 22 ; and in Isaiah, "The breath of Jehovah as *a stream of burning pitch*," xxx. 33 ; and in David, "Jehovah shall rain upon the wicked, snares, *fire, and sulphur*," Psalm xi. 6 ; and again, "There went up *a smoke out of His nose, and fire out of His mouth, coals were kindled by Him*," Psalm xviii. 8 ; and in Jeremias, "Lest *My fury go forth as fire, and burn*, and there be none to extinguish it," xxi. 12 ; and in Moses, "*A fire is kindled in Mine anger, and shall burn even to the lowest hell*," Deut. xxxii. 22 ; not to mention expressions to the same purport in many other places ; the reason why such things in the Word are attributed to Jehovah, or the Lord, was before explained, n. 223, 245, 589, 592, 696, 735, 1093, 1683, 1874 ; for good is not further distant from evil, or heaven from hell, or a Divine principle from a diabolical principle, than the Lord is from being the efficient cause of such things, which come from evil, hell, and the devil, but in no respect from the Lord, who is essential mercy and essential good ; nevertheless since it appears as if they came from the Lord, therefore for the reasons mentioned in the above passages, they are attributed to Him. It is here said, "That Jehovah caused to rain from Jehovah out of heaven," by which words it appears, in the sense of the letter, as if there were two, one on earth, and one in heaven ; but the internal sense teaches how this also is to be understood, viz., that by Jehovah first named is meant the Lord's Divine-human [principle] and Holy proceeding, understood in this chapter by two men, and that by Jehovah named a second time is meant the essential Divine [principle], which is called the Father, concerning which see the preceding chapter, also that this trine [or threefold principle] is in the Lord, as He Himself saith in John, "He who seeth Me, seeth the Father ; believe Me that I am in the Father, and the Father in Me," xiv. 9—11, and concerning the Holy Ghost, He saith in another place, "The Comforter shall not speak of Himself, He shall receive of Mine, and shall declare it unto you," xvi. 13—15 ; thus there

is but one Jehovah, although two are here named; the reason why two are named is, because all the laws of order are from the Lord's essential Divine [principle], the Divine-human, and the Holy proceeding.

2448. Verse 25. *And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and the budding forth of the ground.* He overthrew those cities, signifies that all truths were separated from them, that there might appertain to them nothing but falses: and all the plain, signifies all things belonging to those truths: and all the inhabitants of the cities signifies that all goodnesses were separated from them, so that there appertained to them nothing but evils: and the budding forth of the ground, signifies all that relates to the Church.

2449. *And he overthrew those cities*—that hereby is signified that all truths were separated from them, that there might appertain to them nothing but falses, appears from the signification of cities, as denoting doctrinals, consequently denoting truths, inasmuch as truths relate to doctrinals, see n. 402, 2268, 2428, which are said to be overthrown, when falses take place of truths, in the present case when all truths were separated from them, and also all goodnesses, which are likewise treated of in this verse, inasmuch as the subject here is concerning the last state of those within the Church, who are principled in falses and in evils; the state of such also in another life is agreeable to this description, as may appear from the following brief relation: they who come into another life, are all brought back into a life similar to that in which they lived in the body; and afterwards, with the good, evils and falses are separated, that by goodnesses and truths they may be elevated of the Lord into heaven; but with the wicked, goodnesses and truths are separated, that by evils and falses they may be conveyed to hell, see n. 2119; according to the Lord's words in Matthew, "Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, even what he hath shall be taken away from him," xxv. 29; Luke viii. 18; chap. xix. 24—26; Mark iv. 24, 25; which is also signified by these words in Matthew, "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and gather them together in bundles to burn them; but gather the wheat into My barn: the harvest is the consummation of the age, as therefore the tares are gathered together, and burned in the fire, so shall it be in the consummation of the age," xiii. 30, 39, 40; and also by what the Lord spake concerning a net cast into the sea, and gathering fish of every kind, whereof the good were gathered together into vessels, and the bad were cast abroad; "So, saith He, shall it be in the consummation of the age," verses 47—50, of the same chapter; what is meant by consummation, and that

the like is implied in respect to the Church, may be seen n. 1857, 2243. The reason of the separation of evils and falses with the good, is, lest they should hang between what is evil and what is good, and that by what is good they may be elevated into heaven; and the reason of the separation of goodnesses and truths with the wicked is, lest by any goodnesses appertaining to them they should seduce the well-disposed, and that by evils they may retire to their place amongst the wicked in hell; for such is the communication of all ideas of thought, and of affections, in another life, that goodnesses communicate with goodnesses, and evils with evil, see n. 1388—1390; wherefore unless they were to be separated, innumerable mischiefs would ensue, besides that there could be no consociation; when yet all things are consociated most exquisitely in the heavens, according to all the differences of love to the Lord, and of mutual love, and of faith originating therein, see n. 685, 1394; and in the hells according to all the differences of lusts, and of phantasies thence derived, see n. 695, 1322. But it is to be observed, that separation is not a plenary removal [*ablatio*], for no one is altogether deprived of what he once had.

2450. *And all the plain*—that hereby are signified all things which belonged to those truths, appears from the signification of plain, as denoting the all of doctrinals, consequently whatever belongs to truths, see n. 2418.

2451. *And all the inhabitants of the cities*—that hereby is signified that all goodnesses were separated from them, that so nothing but evils might appertain to them, appears from the signification of inhabitants when predicated of a city, as denoting goodnesses, which might be confirmed by many passages from the Word; it also hence appears, that when city signifies truth, as was shown, inhabitant signifies good, for it is truth in which good dwells or inhabits; and truth void of good is as a city which is empty and without inhabitants. In respect to all goodnesses being separated from the wicked, that so nothing but evils might appertain to them, see above, n. 2449.

2452. *And the budding forth of the ground*—that hereby is signified every thing relating to the Church, appears from the signification of budding forth [*germinis*]; by what buds forth are meant both crops of corn, and every green thing whatsoever; by which things, it is plain throughout the Word, are signified goodnesses and truths; and from the signification of ground, as denoting the Church, concerning which see n. 566, 1068. That goodnesses and truths are the all of the Church, is well known.

2453. Verse 26. *And his wife looked back behind him, and became a statue of salt.* His wife looked back behind him, signifies that truth averted itself from good, and looked to doc-

trinals; and became a statue of salt, signifies that all the good of truth was devastated.

2454. *And his wife looked back behind him*—that hereby is signified that truth averted itself from good, and looked to doctrinals, appears from the signification of looking back behind him, and from the signification of wife; that to look back behind him is to have respect to doctrinals, which are of truth, but not life according to doctrinals, which is the life of good, was shown above, n. 2417; for that is called behind him, which is posterior, and that before him which is prior; that truth is posterior, and good prior, has been often shown above; for truth is grounded in good, inasmuch as good is the essence and life of truth; wherefore to look back behind him, is to have respect to truth, which is of doctrinals, but not to good, which is of life according to doctrinals: that these things are here signified is very evident from the Lord's words, where speaking also of the last time of the Church, or of the consummation of the age, he says, "In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them: and whosoever is in the field, in like manner *let him not return to behind him; remember Lot's wife,*" Luke xvii. 31, 32; these words of the Lord are altogether unintelligible without the internal sense, consequently unless it be known what is signified by being upon the house, what by vessels in the house, what by going down to take them, what by field, and lastly, what by returning to behind him; according to the internal sense, to be upon the house signifies to be in good; that house signifies good, may be seen n. 710, 2233, 2234; vessels in the house are truths which are grounded in good; that truths are vessels of good, may be seen n. 1496, 1832, 1900, 2063, 2269; to go down to take them is to avert one's self from good to truth, which is evident from this consideration, that as good is prior, so it is superior, and as truth is posterior, so it is inferior; that field is the Church, so called from the seed which it receives, consequently that they are fields who are principled in the good of doctrine, appears from many passages in the Word; hence it is manifest what is signified by returning to behind him, viz., the averting himself from good, and having respect to doctrinals; wherefore these things being signified by Lot's wife, it is added, "Remember Lot's wife:" it is not said, she looked back behind herself, but *behind him*, because Lot signifies good, see n. 2324, 2351, 2370, 2399; hence it is, that when Lot was admonished on this subject, verse 17, it was said, "Look not back behind thee:" the reason why it is said in Luke, "Let him not return to *behind him,*" not to the things which are behind him, is, because the celestials are not willing even to make mention of any thing relating to doctrinals, see

n. 202, 337, and this is the reason why no mention is here made thereof, but it is said *to behind him*. These same things are thus described in Matthew, "When ye shall see the abomination of desolation, foretold by Daniel the Prophet, then they who are in Judea, let them flee to the mountains; he who is upon the house, let him not go down to take any thing out of his house; and he who is in the field, *let him not return back* to take his garments," xxiv. 15—17; where the abomination of desolation is the state of the Church, when there is no love and no charity, which being desolated, abominable things have rule and prevail; that Judea is the Church, and indeed the Church celestial, appears both from the historical and prophetic Word of the Old Testament throughout; that the mountains, to which they were to fly, are love to the Lord, and neighborly love or charity, may be seen n. 795, 1430, 1691; that by being upon the house, is signified the good of love, was just now shown; that by going down to take any thing out of the house, is signified to avert himself from good to truth, was also just now shown; that by him who is in the field, are signified those who are in the spiritual Church, appears from the signification of field in the Word; that by not returning back to take his garments is signified that he should not avert himself from good to truth of doctrinals, appears from this consideration, that garments signify truths, because truths clothe good as garments, see n. 1073; it may appear plain to every one, that all those things which the Lord here speaks concerning the consummation of the age, have a different signification from what appears in the letter, and that they involve arcana; as where it is said, that they who are in Judea should flee to the mountains, and that he who is upon the house should not go down to take any thing out of the house, and that he who is in the field should not return back to take his garments; in like manner when Lot is admonished not to look behind him, verse 17, and when it is here said, that his wife looked back behind him. Moreover this appears from the signification of wife, as denoting truth, concerning which, see n. 915, 1468; and from the signification of Lot, as denoting good, concerning which see n. 2324, 2351, 2370, 2399; hence it is said behind him. Truth is said to avert itself from good, and to have respect to doctrinals, when it is no longer concerned about the nature and quality of the life which the man of the Church lives, but about the nature and quality of the doctrine which he professes, when nevertheless it is a life according to doctrine which constitutes a man of the Church, but not doctrine separate from life; for when doctrine is separated from life, then by reason of the vastation of good, which appertains to life, there is a vastation also of truth, which appertains to doctrine, that is, truth becomes a statue of salt; this every one may know in himself, who has respect to

doctrine alone, and not to life; let him only examine himself, in such case, whether he believes a resurrection, a heaven, a hell, yea the existence of the Lord, and other things appertaining to doctrine, notwithstanding such belief is taught by doctrine.

2455. *And became a statue of salt*—that hereby is signified that all the good of truth was vastated, may appear from the signification of statue, and from the signification of salt: statue, in the original tongue, is expressed by a word which signifies station, not which signifies a statue such as was erected either for worship, or for a sign, or for a witness, so that by a statue of salt is here signified that it (viz., truth) stood vastated, which truth is signified by Lot's wife, see n. 2454; truth is then said to be vastated, when there is no longer any good therein; vastation itself is signified by salt. As several expressions in the Word have a two-fold sense, viz., a genuine sense, and one opposite thereto, so it is also in respect to salt; in a genuine sense it signifies the affection of truth, in an opposite sense the vastation of the affection of truth, that is, of good in truth; that it signifies the affection of truth may be seen, Exod. xxx. 35; Levit. ii. 13; Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34, 35. That it signifies the vastation of the affection of truth, or of good in truth, appears from the following passages, "There shall be sulphur and *salt*, the whole land a burning, it shall not be sown, neither shall it bud forth, neither shall there come up in it any herb, according to the overthrow of Sodom and of Gomorrah, of Admah and Zeboim," Deut. xxix. 22; where sulphur is the vastation of good, and salt the vastation of truth; that vastation is signified, is evident from every particular expression: so in Zephaniah, "Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a forsaken place of nettles, and a *pit of salt*, and a desolation to eternity," ii. 9; where a forsaken place of nettles denotes the vastation of good, and a pit of salt denotes the vastation of truth; for a place of nettles has relation to Sodom, whereby it was shown, is signified evil, or good vastated; and a pit of salt has relation to Gomorrah, whereby is signified the false principle, or truth vastated; that vastation is understood is evident, for it is called a desolation to eternity: so in Jeremiah, "He who maketh flesh his arm, shall be as a shrub made bare in the wilderness, and shall not see when good cometh, and shall dwell in parched places in the wilderness, a *salt land*, and is not inhabited," xvii. 6; where parched places denote goodnesses vastated, and a salt earth denotes truths vastated: so in David, "Jehovah turneth rivers into a wilderness, and the goings forth of water into dryness, and a land of fruit into *saltness*, by reason of the wickedness of them that dwell therein," Psalm cvii. 33, 34; where a land of fruit turned into *saltness* denotes the vastation of good in truth: so in Ezekiel,

“The miry places thereof, and the marshes thereof, are not healed, and *they shall be given to salt*,” xlvii. 11 ; to be given to salt denotes to be altogether vastated as to truth : inasmuch as salt signified vastation, and cities signified doctrinals of truth, as was shown n. 402, 2268, 2428, 2451, therefore in old time they sowed with salt cities that were destroyed, to prevent their being rebuilt, see Judges ix. 45. This then is the fourth state of the Church, which is represented by Lot, which state consists in the vastation of all truth as to good.

2456. Verses 27—29. *And Abraham rose up in the morning to the place where he had stood there before Jehovah. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain ; and he saw, and behold, the smoke of the land went up as the smoke of a furnace. And it came to pass in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.* Abraham rose up in the morning, signifies the Lord's thought concerning the last time ; Abraham is here, as before, the Lord in that state : to the place where he had stood there before Jehovah, signifies the state of perception and thought in which he was before : place is state : and he looked against the faces of Sodom and Gomorrah, signifies thought concerning their interior state as to evil and the false : and against all the faces of the land of the plain, signifies all the interior states thence derived : and he saw, and behold, the smoke of the land went up as the smoke of a furnace, signifies a state of false principles, which is smoke, originating in a state of evil, which is a furnace, within the Church, which is the land : and it came to pass, in God's destroying the cities of the plain, signifies when they perished by the falses of evil, which are the cities of the plain : that God remembered Abraham, signifies salvation by the uniting of the Lord's Divine essence with His human essence : and sent forth Lot from the midst of the overthrow, signifies the salvation of those who are principled in good, and who are principled in truth wherein is good, all of whom are here represented by Lot : in overthrowing the cities, signifies when they perished who were in falses derived from evils : in which Lot dwelt, signifies that notwithstanding they were principled in such falses, there were yet some who were saved.

2457. There is no need to explain these particulars, inasmuch as they were explained, as to the greatest part of them, in the preceding chapter, and in former chapters : these particulars are added, and inserted, to the intent that it might be made manifest, that the good were separated from the wicked, and that the former were saved, but the latter condemned, solely by the uniting of the Lord's Divine essence with His human essence ; otherwise all the former, who are here repre-

sented by Lot, would likewise have perished together with the latter; which is understood by these words, "It came to pass, in God's destroying the cities of the plain, that God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt," which in an internal sense signify, that by the uniting of the Lord's Divine essence with His human essence, all who were principled in good were saved, as also were all who were principled in truth wherein was good, who are here represented by Lot, when they perished, who were principled in falses derived from evils, although they who were saved were likewise in falses and in evils. Thus then the things contained in this chapter are joined together with the things contained in the foregoing chapter, where it is shown, that Abraham, that is, the Lord, in that state, interceded for those of Sodom and Gomorrah, who are signified by fifty, by forty-five, by forty, by thirty, by twenty, and by ten, denoting all those in their order who are principled in good, and also those who are principled in truth in which there is any thing of good, according to what was there explained.

2458. Verse 30. *And Lot came up out of Zoar, and dwelt in the mountain, and his two daughters with him, because he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.* Lot came up out of Zoar, signifies when they were no longer in the affection of truth: and dwelt in the mountain, signifies that then they betook themselves to a certain kind of good: and his two daughters with him, signifies that the affections thence derived did in like manner: because he feared to dwell in Zoar, signifies because from the affection of truth they could no longer have respect to good: and he dwelt in a cave, he, signifies good of a false principle: and his two daughters, signifies the affections thence derived, which are affections of such good and of such a false principle.

2459. *And Lot came up out of Zoar*—that hereby is signified when they were no longer in the affection of truth, appears from the signification of Zoar, as denoting the affection of truth, concerning which see n. 2439; and whereas it follows, that he dwelt in the mountain, because he feared to dwell in Zoar, hereby is signified when they were no longer in the affection of truth, and this because all the good of truth was vastated, as appears from verse 26. Here then is described the fifth state of the Church, which is represented by Lot, which state is, that when there is no longer any affection of truth, a certain impure good, or the good of a false principle, infuses itself.

2460. *And dwelt in the mountain*—that hereby is signified that then they betook themselves to a certain kind of good, appears from the signification of mountain, as denoting love in every sense, viz., celestial and spiritual love, n. 795, 1430, and also self-love and the love of the world, n. 1691, and this

because most expressions in the Word have also an opposite sense; and whereas all good has relation to some kind of love, by mountain is here signified good, the nature and quality whereof is described in what follows, viz., that it was obscure, and became impure; for it is presently said, that he dwelt in a cave, and afterwards, that profane things were done therein.

2461. *And his two daughters with him*—that hereby is signified that his affections did in like manner, appears from the signification of daughters, as denoting affections, concerning which see n. 489—491; but such as the good is, such are the affections thereof; even spurious and impure good has its affections, for all are affected with those things which they conceive to be good, of whatsoever nature they be, inasmuch as such things have relation to their love.

2462. *Because he feared to dwell in Zoar*—that hereby is signified, because from the affection of truth he could no longer have respect to good, appears from the signification of Zoar, as denoting the affection of truth, see n. 2439; which when vastated, becomes thereby incapable any longer of respecting good; in this case also fear is excited for every truth, inasmuch as such truth is in contrariety to the good of impure love.

2463. *And he dwelt in a cave, he*—that hereby is signified the good of a false principle, appears from the signification of a cave; a cave is a sort of dwelling-place in a mountain, but an obscure one; and whereas all dwelling-places whatsoever, as well as houses, signify goodnesses, n. 2233, 2234, but goodnesses of such a nature and quality as are the dwelling-places, therefore cave in the present passage, as being an obscure dwelling-place, signifies good of a like nature and quality. Mention is made throughout the Word of caves of mountains, and in an internal sense they everywhere signify in like manner such obscure good, as in Isaiah ii. 19; chap. xxxii. 14; and also in the historical parts, as where it is written of Elias, that flying from Jezebel he came to *a cave* in mount Horeb, where he staid all night, and there the Word of Jehovah came to him, saying that he should go forth and stand *in the mountain* before Jehovah, and that then he covered his face with his mantle, and went forth, and stood *at the door of the cave*, 1 Kings xix. 9, 13; where by cave, in an internal sense, is signified obscure good, or such as exists in temptations; and because this good could not endure the Divine principle, therefore he hid his face with a mantle: in like manner in other historical parts, as where it is written of the sons of Israel, that because of Midian they made themselves caves in the mountains, Judges vi. 2; and likewise because of the Philistines, 1 Sam. xiii. 6; the case in regard to these historical relations is the same as in regard to what is here written in Moses, that in an internal sense they signify things different from what is expressed in the letter.

2464. *And his two daughters*—that hereby are signified the affections thence derived, which are of such a good and of such a false principle, appears from the signification of daughters, as denoting affections, see n. 2461. The good from which these affections spring, or the father from whom are the daughters, is Lot; but the truth from which they sprung, or the mother, was the wife of Lot, and when she became a statue of salt, that is, when the good of truth was vastated, then such a good as is signified by Lot in a cave, and such affections thence derived as are signified by his daughters, have existence.

2465. Verses 31—36. *And the first-born said to the younger, our father is old, and there is no man in the earth, to come to us, according to the way of the whole earth. Come, let us make our father drink wine, and let us lie with him, and let us make seed alive of our father. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down and in her rising up. And it came to pass on the morrow, that the first-born said to the younger, behold, I lay yesterday with my father, let us make him drink wine also this night, and come, lie thou with him, and let us make seed alive of our father. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down and in her rising up. And the two daughters of Lot conceived of their father.* The first-born said to the younger, signifies here as above, affections; the first-born the affection of such a good, the younger the affection of such a false principle: our father is old, and there is no man in the earth, signifies that it is no longer known what is good, and what is true: to come to us, signifies with which they might be joined together: according to the way of the whole earth, signifies according to doctrinals: earth is the Church: come, let us make our father drink wine, signifies that they should taint such good with false principles, which are wine: and let us lie with him, signifies that thus they should be joined together: and let us make alive seed of our father, signifies that thus would arise a new principle of a kind of Church: and they made their father drink wine, signifies that they tainted such good with false principles: in that night, signifies when all things were in so obscure a principle: and the first-born came, signifies the affection of such a good: and lay with her father, signifies that thus they were adapted: and he knew not in her lying down and in her rising up, signifies that such common good knew no other than that it was so: and it came to pass on the morrow, signifies afterwards: that the first-born said to the younger, signifies that the affection of such a good persuaded the false principle: behold, I lay yesterday with my father, signifies that thus they were joined together: let us make him drink wine this night also, signifies here, as before, that they should

taint such good with false principles when all things were in so obscure a state : and come, lie thou with him, signifies that these also should be joined together : and let us make seed alive of our father, signifies here, as before, a new principle of a kind of Church : and they made their father drink wine in that night also, signifies that in that obscure state they tainted such good with false principles : and the younger arose and lay with him, signifies that the affection of what is false did in like manner, so that the falses appeared as truth, and thereby they were joined together : and he knew not in her lying down and in her rising up, signifies that such common good knew no other than that it was so : and the two daughters of Lot conceived of their father, signifies that hence originated such a religious principle, as is signified by Moab and the son of Ammon.

2466. That this is the signification of the above passage, might be confirmed from the Word as to every particular expression, but besides that the signification of most of the expressions has been confirmed above, there is a further reason why such confirmation may be inexpedient, viz., because such expressions are here used as give offence to chaste ears and ideas ; from the above summary explication it may appear, that hereby is described the origin of such a religious principle, as is signified by Moab, and the son of Ammon, the nature and quality whereof will be shown hereafter, when we come to treat of Moab and the son of Ammon ; that this principle is adulterated good, and falsified truth, is manifest : the adulterations of good, and the falsifications of truth, are generally described in the Word by adulteries and whoredoms, and are likewise so called ; the ground and reason whereof is, because good and truth form a marriage with each other, see n. 1904 ; yea, what very few can believe, the sanctity of marriages on earth, and also all the laws of marriages recorded in the Word, are hence derived, as from their genuine principle : for the case is this, celestial things together with spiritual, when they descend out of heaven into an inferior sphere, are there altogether changed into somewhat resembling a marriage, and this by reason of the correspondence which exists between spiritual things and natural, concerning which correspondence, by the Divine Mercy of the Lord, we shall treat elsewhere ; but when those things are perverted in an inferior sphere, as is the case where there are wicked genii and wicked spirits, then the same are changed into such things as have relation to adulteries and whoredoms ; hence it is, that the defilements of good and the perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as may appear manifest from the following passages : “Thou didst commit *whoredom* because of thy name, and thou hast poured out thy *whoredoms* upon every one that passed by : thou hast taken off thy garments, and hast made thee variegated high

things, and hast committed *whoredom* thereon: thou hast received the vessels of thine adorning of my gold and of my silver, which I had given thee, and hast made thee images of a male, and *hast committed whoredom* therewith: thou hast taken thy sons and thy daughters, which thou hast brought forth to me, and these hast thou sacrificed to them; is it a small thing concerning *thy whoredoms*? Thou *hast committed whoredom* with the sons of Egypt thy neighbors, great in flesh, and hast multiplied thy *whoredom* to provoke Me to anger; *thou hast committed whoredom* with the sons of Ashur, and *hast committed whoredom* with them, and hast not been gluttoned: and thou hast multiplied thy *whoredom*, even to a land of merchandise, Chaldea, and yet herein thou wast not satisfied," Ezek. xvi. 15—17, 20, 26, 28, 29, and in the following verses; speaking of Jerusalem, whereby is here signified the Church perverted as to truths: that all the things here described have a different signification from what appears in the letter, may be obvious to every one; that the perverse principle of the Church is called whoredom, is evident; garments are here the truths which are perverted; hence come the falses, which are worshipped, and which are here called, variegated high things, with which whoredom was committed; that garments are truths, see n. 1073, and that high things are worship, see n. 796; vessels of adorning of gold and silver which I had given, are knowledges of good and truth from the Word whereby they confirm false principles, which false principles, when they appear as truths, are called images of a male, wherewith whoredom is committed; that vessels of adorning of gold and of silver are knowledges of good and truth, appears from the signification of gold as denoting good, see n. 113, 1551, 1552; and from the signification of silver as denoting truth, see n. 1551, 2048; and from the signification of images of a male as denoting that they appear as truths, see n. 2046; that sons and daughters, which were brought forth and sacrificed thereto, are truths and goodnesses perverted, is evident from the signification of sons and daughters, see n. 489—491, 533, 2362; that to commit whoredom with the sons of Egypt is to pervert those things by scientifics, appears from the signification of Egypt as denoting the scientific principle, see n. 1164, 1165, 1186, 1462; that to commit whoredom with the sons of Ashur is to pervert those things by reasonings, appears from the signification of Ashur, as denoting reasoning, see n. 119, 1186; that to multiply whoredom even to the land of Chaldea, signifies even to the profanation of truth, which is Chaldea, see n. 1368; hence it is evident what is the nature and quality of the internal sense of the Word, as existing in the sense of the letter. In like manner in another passage in the same Prophet, "Two women, the daughters of one mother, *committed whoredom* in Egypt, in their youth they *committed whoredom*: O! O! Samaria, Oho-

libah, Jerusalem; Oholah committed whoredom beneath me, and *deoted on her lovers*, the neighboring Assyrians, she gave her *whoredoms* upon them, the choice of all the sons of Ashur; she forsook not her *whoredoms* from Egypt, for in her youth they *lay* with her. Oholibah corrupted her love more than she, and her *whoredoms* above the *whoredoms* of her sisters, she loved the sons of Ashur; she added to her *whoredoms*, and saw the images of the *Chaldeans*, she *loved* them at the beholding of her eyes; the sons of Babel came to her to *the bed of loves*," xxiii. 2--4, 7, 8, 11, 12, 14, 16; Samaria is the Church which is in the affection of truth, Jerusalem which is in the affection of good, whose whoredoms with the Egyptians and the sons of Ashur, are the perversions of good and truth by scientifics and reasonings, whereby falses are confirmed, as appears from the signification of Egypt, n. 1164, 1165, 1186, 1462; and from the signification of Ashur, n. 119, 1186; and that the perversion extended even to profane worship, which as to truth is Chaldea, see n. 1368; and as to good are the sons of Babel, see n. 1182, 1326. So in Isaiah, "And it shall come to pass at the end of seventy years, Jehovah will visit Tyre, and she shall return to her *whorish* gain, and shall *commit whoredom* with all the kings of the earth," xxiii. 17; the vaunting and boasting of the false principle is what here is signified by whorish gain and the whoredom of Tyre; that Tyre denotes the knowledges of truth, may be seen, n. 1201; that kingdoms are truths, with which whoredom was committed, see n. 1672. So in Jeremiah, "Thou hast *committed whoredom* with many companions; and return to Me; lift up thine eyes to the hills, and see where thou hast not *played the harlot*, on the ways hast thou sat for them as the Arabian in the wilderness, and hast profaned the land with thy *whoredoms*, and thy wickedness," iii. 1, 2; to commit whoredom, and to profane the land with whoredoms, is to pervert and falsify the truths of the Church; that the land [earth] is the Church, may be seen, n. 662, 1066; again, in the same Prophet, "By the voice of her *whoredom* she profaned the land, *committing adultery* with stone and wood," iii. 9; to commit adultery with stone and wood, is to pervert the truths and goods of external worship; that stone is such truth, may be seen, n. 643, 1298; and that good is such good, may be seen, n. 643; again, in the same Prophet, "Because they have done folly in Israel, and have *committed adultery* with the wives of their companions, and have spoken a word in My name, a false [word] which I have not commanded," xxix. 23; to commit adultery with the wives of their companions, is to teach what is false as from them; again, in the same Prophet, "In the prophets of Jerusalem I have seen baseness, in *committing adultery* and going in a false [principle]," xxiii. 14; where to commit adultery has respect to good which is defiled, and to go in a false

principle has respect to truth which is perverted; again, in the same Prophet, "Thine *adulteries*, and thy neighings, the filthiness of thy *whoredom* upon the hills, in the field, I have seen thine abominations: woe unto thee, Jerusalem, how long as yet hereafter wilt thou not be made clean?" xiii. 27; so in Hosea, "*Whoredom* and *wine*, and new wine, hath taken possession of the heart; my people inquireth of wood, and the staff thereof will declare it, because the *spirit of whoredom* hath seduced him; and they have committed whoredom from underneath their God; they sacrifice on the tops of the mountains, and burn incense on the hills, under the oak, the poplar, and knotted oak; therefore your daughters *commit whoredom*, and your daughters-in-law *commit adultery*; shall not I visit upon your daughters because they *commit whoredom*, and upon your daughters-in-law because they *commit adultery*, because they divide with *harlots*, and sacrifice with *prostitutes*?" iv. 11—14; what is signified by each of these expressions, in an internal sense, may appear from the signification of wine as denoting what is false, of new wine as denoting evil hence derived, of wood which is inquired of, as denoting the good of the delight of some particular lust; of staff which shall declare, as denoting the imaginary power of self-understanding; also of mountains and hills, as denoting self-love and the love of the world; of the oak, the poplar, and knotted oak, as denoting so many crass perceptions thence derived, to which they trust; of daughters and daughters-in-law as denoting such affections; hence it is manifest what is here signified by whoredoms, adulteries, and prostitutions; again, in the same Prophet, "O Israel, thou hast *committed whoredom* upon thy God, and thou hast loved *whorish gain* upon all corn-floors," ix. 1; where whorish gain denotes the vaunting and boasting of the false principle; so in Moses, "Lest thou make a covenant with the inhabitants of the land, and they *commit whoredom behind their gods*, and sacrifice to their gods, and he call thee, and thou eat of his sacrifices, and receive of his daughters for thy sons, and his daughters *commit whoredom behind their gods*, and cause thy sons to *commit whoredom behind their gods*," Exod. xxxiv. 15, 16; and again, "I will cut off all that *commit whoredom behind him*, in committing whoredom behind Molech, from the midst of their people: and the soul which hath respect to familiar spirits [*pythones*], and to sooth-sayers [*hariolos*], to *commit whoredom behind them*, I will set My faces against that soul, and will cut it off from the midst of his people," Levit. xx. 5, 6; again, "Your sons shall be feeding in the wilderness forty years, and shall carry your *whoredoms*, until your bodies be consumed in the wilderness," Numb. xiv. 33; again, "That ye may remember all the commandments of Jehovah, and may do them, and not seek behind your heart, and behind your eyes, *behind which ye commit whoredom*," Numb.

xv. 39. This appears still more evident in the Revelation, "One angel said, Come, I will show thee the judgment of the *great whore* sitting upon many waters, with whom the kings of the earth have *committed whoredom*, and the inhabitants of the earth were made drunken with the *wine of her whoredom*," xvii. 1, 2; the great whore denotes those who are principled in profane worship; many waters on which she sits are knowledges, see n. 28, 739; the kings of the earth who committed whoredom with her are the truths of the Church, see n. 1672, 2015, 2069; wine with which they were made drunken, is the false principle, see n. 1071, 1072; inasmuch as wine and drunkenness have this signification, therefore it is said of the daughters of Lot, that they made their father drink wine, verses 32, 33, 35; again, "Babylon hath made all nations drink *of the wine of the fury of her whoredom*, and the kings of the earth have *committed whoredom* with her," Rev. xviii. 3; Babylon, or Babel, denotes worship, the externals whereof appear holy, but whose interiors are profane, see n. 1182, 1295, 1326; the nations which she makes to drink are the good things which are profaned, see n. 1259, 1260, 1416, 1849; the kings who committed whoredom with her, are truths, see n. 1672, 2015, 2069; again, "True and just are the judgments of the Lord God, because He hath judged the *great whore*, which corrupted the earth with *her whoredom*," Rev. xix. 2; where earth denotes the Church, see n. 566, 662, 1066, 1068, 2117, 2118. Inasmuch as whoredoms have such a signification, and daughters denote affections, therefore it was forbidden, under so severe a penalty, that the daughter of a priest should commit whoredom, as in Moses, "The daughter of a man, a priest, if she begin to commit whoredom, she profaneth her father, she shall be burned with fire," Levit. xxi. 9; also it was forbidden to bring the gain of whoredom into the house of Jehovah, because it is an abomination, Deut. xxiii. 8. For the same reason such a process of inquiry was instituted in regard to a wife, who had incurred a suspicion of adultery, Numb. v. 12—21: where all things both in general and in particular have relation to the adulterations of good. Moreover there are several *genera* of adulteries and whoredoms, and still more *species*, which are treated of in the Word; this *genus*, which is described by the daughters of Lot lying with their father, is what is called Moab and the son of Ammon, of which more is said presently.

2467. Verses 37, 38. *And the first-born brought forth a son, and called his name Moab; he is the father of Moab even to this day, and the younger she also brought forth a son, and called his name Benammi; he is the father of the sons of Ammon even to this day.* The first-born brought forth a son, signifies the religious principle of that church as to good: and called his name Moab, signifies his quality: he is the father of Moab

even to this day, signifies that hence were derived those of a like quality : and the younger, she also brought forth a son, signifies the truth of that Church falsified : and called his name Benammi, signifies his quality : he is the father of the sons of Ammon even to this day, signifies that hence were derived those of a like quality.

2468. That this is the signification of the above passage, it is needless to confirm by other passages from the Word, inasmuch as it is evident both from the explication itself, and from what goes before, and from what follows after ; but what is the nature and quality of that religious principle, which is signified by Moab and the sons of Ammon, may appear from their origin, which is here described, and also from several passages both in the historical and prophetic parts of the Word, where they are named ; they in general denote those who are principled in external worship, which appears in some respect holy, but not in internal worship, and who eagerly embrace as good and true whatever relates to external worship, but reject and despise what relates to internal worship : such worship, and such a religious principle, take especial root in those who are principled in natural good, but who despise others in comparison with themselves : Persons of this complexion are not unlike fruits whose external form is not unpleasing to the sight, but which are inwardly musty or decayed ; they are also not unlike marble vases, which contain things impure, and sometimes things filthy ; or they are not unlike women who, as to the face, and body, and gestures, are not unhandsome, but who are inwardly diseased, and full of defilements ; for there is a common or general good appertaining to such persons, which appears not altogether void of beauty, but the particulars, which enter into the composition thereof, are filthy and abominable ; this is not indeed the case in the beginning, but by successive degrees, inasmuch as they suffer themselves easily to be tainted with any principles whatsoever, which are called good, and thereby with all sorts of false persuasions, which they conceive to be true in consequence of confirming them, and this because they despise the interior things of worship, and all because they are principled in self-love : such persons have their existence and derivation from those who are in external worship only, who are represented by Lot in this chapter, and this when the good of truth is desolated : they are described in the Word, as well as to their nature and quality in the beginning, when their good is not as yet so much defiled, as afterwards when it is defiled, and also lastly when it is altogether defiled, and they reject the interior things of worship and of doctrine. *Their nature and quality in the beginning, when their good is not, as yet, so much defiled,* is thus described in Daniel, “ In the time of the end the king of the south shall strive with him, therefore as a storm the king of the north shall

rush upon him, with chariot, and with horsemen, and with many ships, and he shall come into the lands, and shall overflow, and pass over, and shall come into the land of honorableness, and many shall fall together: these shall be snatched out of his hand, and *Moab, and the first-fruits of the sons of Ammon,*” xi. 40, 41: the king of the south denotes those who are principled in goodnesses and truths; the king of the north those who are principled in evils and falses; the king of the north with chariot, with horsemen, with ships, coming into the lands, overflowing and passing over, denotes that evils and falses, signified by chariots, horsemen, and ships, would prevail; Edom, Moab, and the first-fruits of the sons of Ammon, to be snatched out of his hand, denote those who are principled in such good not as yet so defiled with falses, wherefore they are called the first-fruits of the sons of Ammon: so in Moses, “We passed by the way of the wilderness, and Jehovah said unto Moses, *do not straighten Moab*, nor mix thyself with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance *to the sons of Lot*,” Deut. ii. 8, 9; and concerning the sons of Ammon, “Jehovah spake to Moses, thou art to pass Ar this day *the border of Moab*, and shall come nigh over-against *the sons of Ammon*, neither straighten them, nor mix thyself with them, because I will not give thee inheritance of *the land of the sons of Ammon*, for I have given it for an inheritance *to the sons of Lot*,” Deut. ii. 17, 18: Ar denotes good of such a quality; Moab and the sons of Ammon denote those who are principled in such good, but in the beginning, wherefore it is commanded that they should not be straightened. Hence it is, that Moab drove out the Emims and Rephaims, who were as the Enakims, and that the sons of Ammon drove out also the Rephaims, whom they called Samsummims, Deut. ii. 9—11, 18, 19, 21; by the Emims, Rephaims, Enakims, and Samsummims, are signified those who were tainted with persuasions of evil and the false, see n. 581, 1673; by Moab and the sons of Ammon are here signified those who were not as yet so much tainted with such persuasions; but these also, when they became tainted, that is, when their good was defiled with falses, were likewise driven out, see Numbers xxi. 21—31; Ezek. xxv. 8—11. *Their nature and quality when their good is defiled, are thus described in Jeremiah*, “Thus saith Jehovah to *Moab*, Woe upon Nebo, because it is vastated, Kiria-thaim is ashamed, is taken; Misgab is ashamed and dismayed; the *praise of Moab* is no more: give a wing to Moab, because in flying he shall fly away, and his cities shall be a desolation, none shall dwell in them. Leave the cities, and dwell in the rock, *ye inhabitants of Moab*, and be as a dove, she maketh her nest in the passages of the mouth of the pit. I know, saith Jehovah, his anger, and he is not firm, his false principles, they

have not done what is right. Therefore, I will howl over *Moab*, and will cry for all *Moab*. From the weeping of Jaser I will weep for thee, thou vine of Sibmah; thy young shoots have passed the sea, they have reached even to the sea of Jaser; the waster hath fallen on thy summer fruits, and on thy vintage. Therefore my heart is moved upon *Moab*, like pipes. Woe to thee, *Moab*, the people of Chemosh perisheth, for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of *Moab* in the latter days," xlvi. 1, 9, 28, 30—32, 36, 46, 47: the subject treated of in this chapter throughout is concerning *Moab*, and by him concerning those who are principled in such good, how they suffer themselves to be tainted with false principles, wherefore it is said, "Give a wing to *Moab* that he may fly away," and that his cities shall be for a desolation; but that they should leave the cities, and should dwell in the rock, and, as a dove, should make their nest in the passages of the mouth of the pit, and several things besides, whereby they are admonished to remain in their common goodnesses and truths; and if in such case they should be seduced by false principles arising from ignorance, they should be brought back from captivity in the latter days; but of those who do not follow such admonition, it is said, I will howl over *Moab*, and I will cry to all *Moab*, and my heart is moved over *Moab*; the false principles, wherewith they are tainted, are signified by *Nebo*, *Kiriathaim*, *Misgab*, *Sibmah*, *Jaser*, *Chemosh*, and several other names which occur in that chapter. So in *Isaiah*, "*The daughters of Moab* shall be a nest cast out; bring forth counsel, do judgment; place thy whole shadow in the midst of the south; hide the outcast, discover not the wanderer, my outcasts shall dwell in thee, *O Moab*, be a hiding-place for them before the waster. We have heard the exaltation of *Moab*, he is greatly lifted up, his pride, and his lifting up, and his wrath, not so his lies: therefore *Moab* shall howl, for *Moab* he shall wholly howl. Therefore my bowels are moved as a harp because of *Moab*, and my middle part because of the city *Cherez*. It shall come to pass when he shall be seen, that *Moab* on high shall be wearied out, and shall come to his sanctuary to pray, and shall not be able. In three years as the years of an hireling, the praise of *Moab* shall become vile in every great multitude, and the remnant very small, not strong," xvi. 2—4, 6, 7, 11, 12, 14. The subject treated of throughout this chapter is also concerning *Moab*, and by him concerning those who are principled in such good; and who are here described in nearly the same words as in *Jeremiah*, chap. xlvi., being advised in like manner to remain in their common goodnesses and truths, and not suffer themselves to be tainted with false principles: common goodnesses and truths are signified by their bringing forth counsel, doing judgment, hiding the out-

cast, not discovering the wanderer, being a hiding-place for the outcast before the waster, all which things signify the externals of worship; but whereas they suffer themselves to be tainted with false principles, it is said, "In three years, as the years of an hireling, the praise of Moab shall become vile in every great multitude, and the remnant very small, not strong." By reason of their being easily seduced, Moab is called the putting forth of the hand of the Philistines, and the sons of Ammon are called their obedience, as in Isaiah, "In that day there shall be a root of Jesse standing for a sign of the people, it shall the nations seek, and his rest shall be glory, the envy of Ephraim shall depart, and the enemies of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not straighten Ephraim; and they shall fly on the shoulders of the Philistines towards the sea, they shall spoil together the sons of the east, Edom, *Moab, the putting forth of their hand, and the sons of Ammon their obedience,*" xi. 10, 13, 14: the root of Jesse denotes the Lord; Judah denotes those who are principled in celestial good; Ephraim those who are principled in spiritual truths; the Philistines those who are in the science of the knowledges of truth, and not in charity; the sons of the east those who are in the science of the knowledges of good, and also not in charity, the putting forth of whose hand is called Moab, and their obedience the sons of Ammon, because they are tainted with false principles derived from them. *But what their nature and quality becomes when their good is altogether defiled by false principles* is thus described in David, "God spake in His holiness, Gilead is Mine, and Manasses is Mine, and Ephraim is the strength of My head, Judah is My lawgiver, *Moab My wash-pot,*" Psalm lx. 7, 8; in like manner in Psalm cviii. 7—9; where wash-pot denotes good defiled with false principles: so in Jeremiah, "The *praise of Moab* is no more, in Heshbon they have devised evil upon him, go let us cut him off from a nation; *Moab* hath been appeased from his youth, and hath rested *in his dregs*, neither was he emptied from vessel to vessel, and hath not gone away into exile; therefore *his taste* remained in him, and *his scent* was not changed. On all the house-tops *of Moab* shall be weeping altogether, because I have broken Moab as a vessel, wherein is no pleasure," xlvi. 2, 11, 38; the false principles wherewith the good, which is Moab, is defiled, are here called dregs, in which consist taste and scent, if he is not reformed, which reformation is here signified by being emptied from vessel to vessel; the good itself is called a vessel wherein is no pleasure, as in David it is called wash-pot: so in Isaiah, "The hand of Jehovah resteth in this mountain, and *Moab* shall be threshed under it, as *straw is trodden down in the dunghill,*" xxv. 10. *That they who are principled in such good, regard only external things, and despise, reject, yea spit out the internal things of worship and of doctrine,*

whence they become principled in falses instead of truths, is thus described in Ezekiel, "Son of man, set thy faces to the *sons of Ammon*, and prophesy upon them, and say to the *sons of Ammon*, hear the Word of the Lord Jehovih, thus saith the Lord Jehovih, because that thou sayest well done! to my sanctuary which was profaned, and to the ground of Israel because it was made desolate, and to the house of Judah because they have gone away into captivity, I will give Rabbah for an habitation of camels, and the *sons of Ammon* for a couching-place of the flock. Thus saith the Lord Jehovih, because thou hast clapped the hand, and stamped with the foot, and rejoiced in all thy despite in soul at the ground of Israel, therefore behold I will stretch out Mine hand over thee, and will give thee for a prey to the nations, and will cut thee off from the people, and will destroy thee from the lands," xxv. 2—11; well done! to the sanctuary which was profaned, to the ground of Israel because it was made desolate, to the house of Judah because they have gone away into captivity, clapping the hand, stamping with the foot, and rejoicing in all despite in soul at the ground of Israel, are expressions of contempt, of derision, and of the rejection of the interior things of worship and of doctrine, and when these are rejected, external things are of no avail, but are given for a prey to the nations, that is, are seized upon by evils, and are cut off from the people, that is, are seized upon by falses, and are destroyed from the lands, that is, become of no church: so in Zephaniah, "I have heard the reproach of *Moab*, and the blasphemies of the *sons of Ammon*, who have reproached My people, have spread themselves over their border; therefore I live, saith Jehovah of Sabaoth, *Moab* shall be as Sodom, and the *sons of Ammon* as Gomorrah, a place left for nettles, and a pit of salt, and they shall be a desolation forever; this shall be to them for their pride, because they have reproached and spread themselves over the people of Jehovah of Sabaoth," ii. 8—10; to reproach the people, and to spread themselves over their border, and over the people of Jehovah of Sabaoth, is lightly to esteem and to reject interior truths, which are the people of Jehovah of Sabaoth; hence good things become evils of a false principle, which are Sodom, and a place left for nettles; and truths become falses, which are Gomorrah and a pit of salt; for it is from internal things that external are good and true: so in David, "Thine enemies take secret counsel treacherously against thy people, they consult over thy hidden ones; go, let us cut them off from a nation, and let not the name of Israel be mentioned any more, for they consult with one heart, over thee they cut off the covenant, and the tents of Edom, and the Ishmaelites, *Moab*, and the Hagarenes, Gebal, and *Ammon*, and Amalek, Philisthea with the inhabitants of Tyre, Ashur also is associated to them, they are an arm to the *sons of Lot*," Psalm lxxxiii. 3—9; to consult over the hidden

ones, to cut them off from a nation, that the name of Israel may not be mentioned any more, is altogether to reject and spit out things interior; the tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon, are those who are principled in the externals of worship and doctrine; Philisthea with Tyre are the things which they speak concerning things internal, but they are not principled therein; Ashur, who is an arm to the sons of Lot, is reasoning whereby they contend for things external, and assault things internal: so in Moses, "A man shall not receive the wife of his father, and he shall not violate the wing of his father, he that is burst by bursting, or bruised in his privy parts, shall not come into the congregation of Jehovah; a *Moabite* and *Ammonite* shall not come into the congregation of Jehovah, even their tenth generation shall not come into the congregation of Jehovah forever," Deut. xxii. 30; chap. xxiii. 1—7: hence it is evident what Moab and Ammon signify, in the end of days, or when they are altogether tainted with false principles, viz., those with whom good is adulterated, and truth falsified, in consequence of their despising, rejecting, and at length spitting out all interior things; wherefore also they are here mentioned after filthy adulteries, such as receiving a father's wife, violating a father's wing, nearly like what is related of the daughters of Lot, from whom Moab and Ammon were derived; and likewise after those that are burst with bursting, and bruised in the privy parts, by whom are signified such as reject whatever relates to love and charity; the congregation of Jehovah is heaven, into which they cannot come, because they have no remains, which are only from interior goodnesses and interior truths, which are signified by the tenth generation, see n. 576, 1738, 2280. They also were amongst the nations who sacrificed their sons and daughters to Molech, whereby is signified, in an internal sense, that they extinguished truths and goodnesses, for the god of Moab was Chemosh, and the god of the sons of Ammon was Molech and Milchom, 1 Kings xi. 7, 33; 2 Kings xxiii. 13; to which they are sacrificed, 2 Kings iii. 27; that by sons and daughters are signified truths and goodnesses, may be seen n. 489—491, 533, 1147. This then is what is signified by Moab and Ammon, but the kinds of the false principle, whereby they adulterate goodnesses, and extinguish truths, are several, which are thus recounted in Jeremiah, but expressed by mere names, "Judgment is come upon the land of the plain, to *Holon* and *Jahzah*, and to *Mephaath*: and upon *Dibon*, and upon *Nebo*, and upon *Beth-diblathaim*: and upon *Kiriathaim*, and upon *Beth-gamul*, and upon *Beth-meon*: and upon *Kerioth*, and upon *Bozrah*, and upon all the cities of the land of *Moab*, far off and near. The horn of *Moab* is cut off, and his arm is broken. *Make him drunken*, because he hath magnified himself above Jehovah: and *Moab* stamps in his vomit," xlvi. 21—26; these are the

kinds of the false principle, which meet together in those who are called Moab and Ammon; the nature and quality of each may appear from the signification of each particular name in an internal sense; that names in the Word signify nothing else but things, has been frequently shown above.

CONCERNING THE MEMORY OF MAN REMAINING AFTER DEATH,
AND THE REMEMBRANCE OF THOSE THINGS WHICH HE HAD
DONE IN THE LIFE OF THE BODY.

2469. *IT is scarce known to any one at this day, that every man has two memories, one exterior, the other interior; and that the exterior is proper to his body, but the interior proper to his spirit.*

2470. *Man, during his life in the body, can scarce know that he has an interior memory, because then the interior memory is almost one in its agency with the exterior memory; for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into their recipient vessels, and are there joined together: the case in this respect is the same as when angels and spirits speak with man, on such occasions their ideas, by which they discourse with each other, flow into the expressions of man's language, and join themselves with those expressions in such a manner, that they know no other than that they discourse in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow, are man's, concerning which circumstance I have frequently discoursed with spirits.*

2471. *These two memories are altogether distinct from each other; to the exterior memory, which is proper to man during his life in the world, appertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which relate to the world: to the interior memory appertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, is unknown to man, as well because he does not reflect thereupon, as because he is in things corporeal, and cannot so easily withdraw his mind from them.*

2472. *Hence it is that men, during their life in the body, cannot discourse with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages: the reason is, because this is done from the exterior memory: whereas spirits converse with each other by a universal language distinguished into ideas, such as are the ideas of thought, and thus*

can converse with every spirit, of whatsoever language or nation he may have been; the reason is, because this is done from the interior memory: every man, immediately after death, comes into this universal language, because he comes into this interior memory, which, as was observed, is proper to his spirit; see n. 1637, 1639, 1757, 1876.

2473. The interior memory vastly excels the exterior, and in comparison thereof is as many thousands to one, or what is bright and lucid to what is obscure and dark; for ten thousands of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure principle; hence all the faculties of spirits, and especially of angels, are in a more perfect state than those of men, as well their sensations, as their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from the following example: suppose one man to call another man to his remembrance, with whose qualities he is well acquainted, having long had knowledge of him (it matters not whether he be a friend or an enemy); in such case, whatever he thinks at that time concerning him, is presented as one general obscure principle, and this because he thinks from his exterior memory; but when the same man becomes a spirit, and recollects another, as above, in this case whatsoever he thinks concerning him is presented as to all the particular ideas which he ever conceived respecting him, and this because he then thinks from the interior memory: the case is similar in regard to every particular thing; when it is recollected by man, although he had much knowledge of it, yet it is presented in the exterior memory as one general obscure principle: but in the interior memory, when man becomes a spirit, it is presented as to all the particulars, the idea whereof has ever been suggested to him by that thing, and this in a wonderful form.

2474. Whatsoever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory: the interior memory, therefore, is such, that there are inscribed in it all the particular things, yea the most particular, which man has at any time thought, spoken, and done, yea which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age: man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the BOOK OF HIS LIFE, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true; all the ends of his life, which were to him hidden in an obscure principle, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are recorded, to the most

minute circumstance, in that Book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whensoever the Lord sees good to permit it: this has at times been shown me, and evidenced by so much and various experience, that there does not remain the smallest doubt concerning it.

2475. *It is known to none at this day, what the state of souls after death is in respect to the memory; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the smallest portion of any thing which has ever been either in the exterior or interior memory, so that no circumstance can be conceived so small and trifling, which is not reserved with him; he leaves nothing therefore behind him at death, but only bones and flesh, which, during his life in the world, were not animated of themselves, but received animation from the life of his spirit, this being annexed for that end to the corporeal parts.*

2476. *With respect, however, to his exterior memory, the case is this, that although all and every thing appertaining thereto is reserved after death, yet it is not permitted him to use that memory, but only the interior memory: the reasons of this are many; the first is, what was observed above, that from the interior memory, in another life, man is enabled to speak and converse with all throughout the universe: a second reason is, that the interior memory is proper to a spirit, and adequate to his state, in which he then is; for exterior things, such as scientific, worldly, and corporeal things, are adequate to man, and correspond to his state, during his abode in the world and the body; whereas interior things, such as rational, spiritual, and celestial things, are adequate and correspond to a spirit.*

2477. *I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatsoever be its nature and quality, maybe confirmed by things innumerable, insomuch, that to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that hence arguments may be urged in favor of what is false, rather than in favor of what is true; in order to their fuller conviction herein, it was proposed to them to consider and discourse on this question, whether it is expedient for spirits to use the exterior memory (spirits, it is to be observed, discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his affection): the spirits, who were disposed to favor worldly and corporeal things, confirmed the expediency by many arguments, endeavoring to show, that by the use of the exterior memory they should have lost nothing, but after death would have been men, to all intents and purposes, such as they had been before; that thus they might have been able, by means of man, to come again into the world; that in the exterior memory consists the delight of life; and that intelligences*

and wisdom are grounded solely in this faculty and endowment; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was grounded in the Divine order; the arguments they urged were to this effect: that if spirits were permitted to use the exterior memory, they would in such case be in a state of imperfection like what they had experienced when men; that hereby they would be in gross and obscure ideas, in comparison with those which are in the interior memory; and thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently they would not live to eternity; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, if it was allowed to spirits to use the exterior memory, mankind would then perish, inasmuch as every man is ruled of the Lord by spirits and angels, and in case that spirits from the exterior memory should flow into man, it would not be possible for man to think from his own memory, but from that of spirits, thus man would no longer enjoy freedom of life and determination in himself as his own, but would be obsessed;* such was the nature of obsessions in old time; besides many other arguments to the same purport.

2478. In order that I might know the nature of this case, how it is impossible for man to think from his own memory, if spirits flow-in from the exterior memory, it was twice or thrice permitted that the experiment should be made on myself; and at such times I knew no other, than that that was mine which was not mine, but a spirit's, and that I had thought those things before which I never did think; and this I could not perceive before the spirits retired.

2479. A certain spirit, recently deceased, was indignant at not being able to remember more of the things which he had knowledge of during his life in the body, sorrowing on account of the delight which he had lost, and with which he had formerly been particularly gratified; but he was informed, that in reality he had lost nothing, and that he then knew all and every thing which he had ever known, but that in another life it was not allowable for him to call forth such things to observation; and that he should be satisfied to reflect, that it was now in his power to think and speak much better and more perfectly, without immersing his rational principle, as before, in the gross, obscure, material, and corporeal things, which were of no use in the kingdom to which he was now come: and that those things, which were in the kingdom of the world, were left behind, and he had now

* By the terms *obsession* and being *obsessed*, as here used by our author, is meant such a possession of man by spirits, that they use his members as their own, against the man's inclination.

whatever conducd to the use of eternal life, whereby he might be blessed and happy; thus that it was a proof of ignorance to believe, that in another life there is any loss of intelligence in consequence of not using the corporeal memory, when the real case is, that in proportion as the mind is capable of being withdrawn from things sensual and corporeal, in the same proportion it is elevated into things celestial and spiritual.

2480. Inasmuch as men after death are in the interior memory, which appertains to their rational principle, it follows as a consequence, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for their skill in the sciences, are not able to recollect any thing of their scientifics, and that these latter are sometimes more stupid than others: nevertheless, whatsoever either by languages or by sciences has been so imbibed, as to enter into and form the rational principle, this is brought forth for use in another life; the rational principle thence procured, is that from which spirits think and speak; such as have imbibed false principles by languages and sciences, and have confirmed themselves therein, reason only from false principles, but they who have imbibed truths reason and speak from true principles; the affection is what gives life, the affection of evil what gives life to falses, and the affection of good what gives life to truths, for every one thinks from affection, and no one without affection.

2481. That men after death, that is, spirits, lose not the smallest portion of the things appertaining to their exterior or corporeal memory, but have reserved with them all and singular the contents thereof, or the all of memory, although it is not allowable to bring forth thence the particulars of their life, has been given me to know by much experience, as may appear evident from the following relations: two spirits, whom I had been acquainted with during their life in the body, and who were at enmity with each other, met together after death, when I heard one describing the genius and character of the other with many circumstances, reciting an entire epistle which he had written to him, and many more things in a series which were particular, and appertained to the exterior memory, and which the other acknowledged, but without making any reply.

2482. At another time I heard a certain spirit charging another with having defrauded him, by withholding what was his due, and refusing to restore it, and this with particular circumstances appertaining to the exterior memory, so as to make the other ashamed; I heard the other also make his reply, and declaring the reasons of his doing so, all which particulars were of a mere worldly nature.

2483. A certain female spirit was let into the state in which she was during her abode in the world, when she attempted to do

a wicked deed, and instantly the particulars of all her thoughts, and of all her conversation with another female, came forth as in clear day-light. A certain female spirit of the syren class, being very positive in the denial of what she had been, and of what she had done, during her life in the body, was let into a state of corporeal memory, and instantly her adulteries and enormities, which were scarce known to any one in her life-time, were laid open, and recited in a series, amounting nearly to a hundred, attended with all the particulars relating to the place where, and the persons with whom she had committed adultery, and what contrivances she had used on the occasion, and all this to the life, as in open day, whereby she was convicted: such particular circumstances are produced from the exterior memory, when any one is desirous to exculpate himself concerning what he has been, and what he has done in the body.

2485. *A certain spirit on a time was with me, with whom I had no acquaintance in the life of the body, and when I asked him whether he knew whence he was, he could not inform me, but by means of the interior sight he was led by me through several cities where I had been, and at length through the city whence he came, and then through the streets and public squares, all which he was acquainted with, and at last to the street where he himself dwelt, and if I had known the houses, how they were situated, I might also have known his house.*

2486. *That men have reserved with them in another life all and each of the things appertaining to the corporeal memory, was also very frequently made manifest to me from those whom I had been acquainted with in their life-time here on earth, in that when I discoursed with them, they recollected all and each of the things which they had done, and which they had spoken, and which at such times they had thought, whilst I was present with them. From these, and several other similar cases, it has been given me to know experimentally and certainly, that man carries with him into another life all things appertaining to the exterior or corporeal memory.*

2487. *I have been instructed that the exterior memory, considered in itself, is nothing else but a certain organized [part or principle] formed of the objects of the senses, especially of the sight and hearing, in substances which are the principles of fibres, and that according to impressions received from those objects, variations of form are effected, which are reproduced, and that those forms are varied and changed according to changes of the state of affections and persuasions. Also that the interior memory is in like manner an organized [part or principle], but purer and more perfect, formed from the objects of interior vision, which objects are disposed into regular series, in an incomprehensible order.*

2488. *I myself was led to imagine, like other people, before*

I was instructed by living experience, that it was absolutely impossible for any spirit to know what was in my memory, and in my thoughts, those things being solely with myself, and hid from others; but I can now declare of a certainty, that spirits, who are attendant on man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the ends and intentions of man's life, how they bend themselves from good to evil, and from evil to good, and many other things which are unknown to man, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities, in which case they no longer appear, because he no longer reflects upon them. Let not man therefore any longer believe that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions, according to the quantity and quality of thought by which they were influenced; for actions have their quality from the thoughts, as thoughts have their quality from the ends proposed.

2489. *The things appertaining to the interior memory manifest themselves in another life by a certain sphere, whereby spirits are known at a distance as to their natures and qualities, that is, as to their affections and persuasions; this sphere exists from the activity of things in the interior memory; concerning these spheres see n. 1048, 1053, 1316, 1504—1506.*

2490. *With the interior memory the case is this, that there are retained therein not only all and each of the things, which man at any time from his infancy has seen, and heard, and thought, and spoke, and done, but also those things which in another life he sees and hears, and which he thinks, speaks, and acts; but this is with a difference; they who are principled in the persuasion of what is false, and in the lust of what is evil, imbibe and retain all things which agree with such persuasion and lust, for they enter as water into a sponge; other things indeed also approach, but they make such a slight impression, that it is scarce known to be an impression: but they who are principled in the faith of truth, and in the affection of good, retain all things which are true and good, and hereby are continually perfected! hence it is that they are capable of being instructed, and are instructed in another life.*

2491. *There are spirits, of whose birth-place, by the Divine Mercy of the Lord, we shall speak elsewhere, who have relation to the interior memory;* these wander about in companies, and by wonderful methods call forth whatever others know, and whatever they hear they communicate to their companions.*

* That all spirits have relation to some part or other of the GRAND MAN, OF HEAVEN, is abundantly shown by our author in other parts of his works, and will appear more particularly from his doctrine of correspondences, unfolded in a future part of this work.

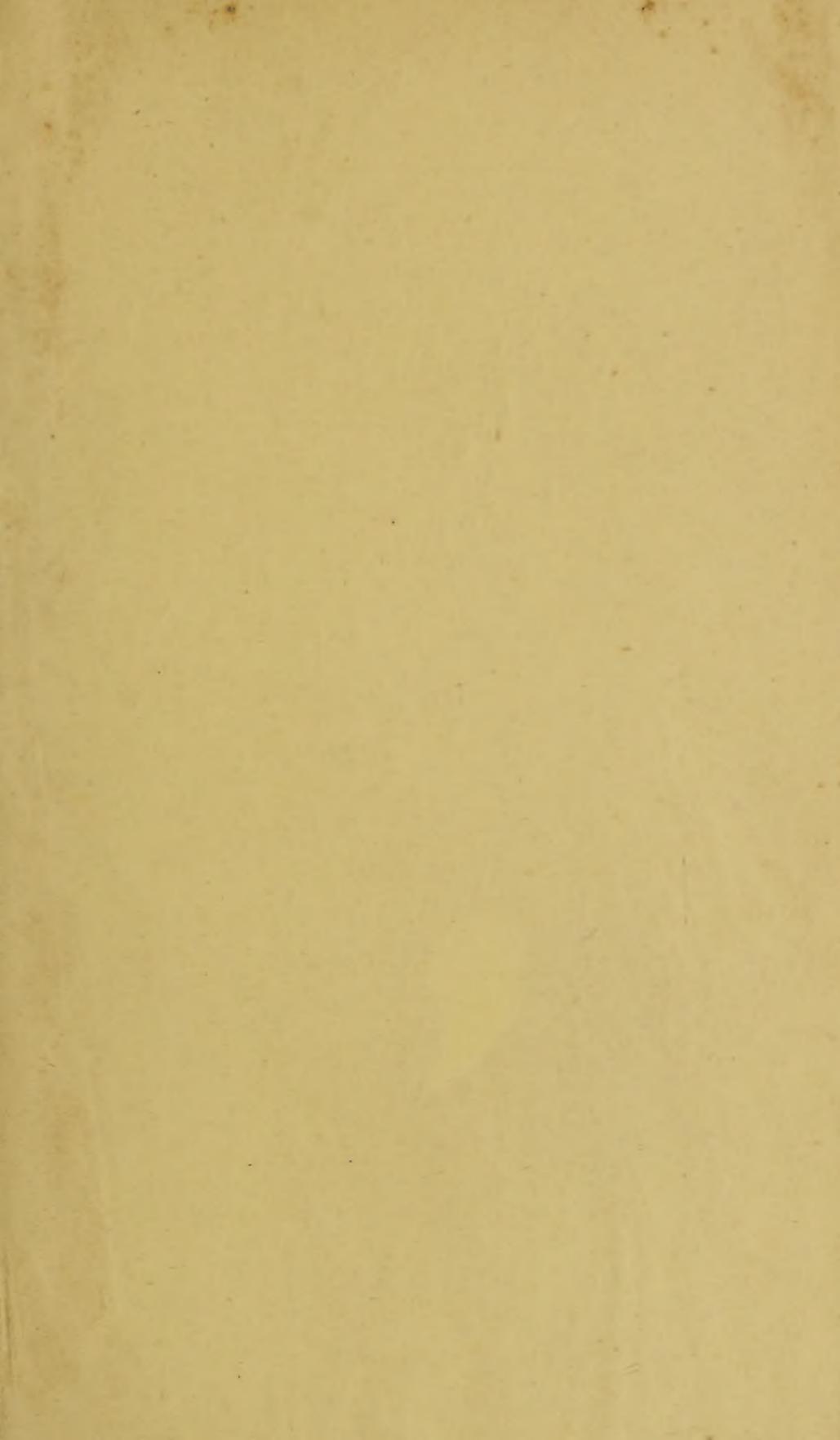
2492. *The quality of the memories is sometimes presented visible in another life, in forms which there alone appear (in another life many things are presented visible, which otherwise with men fall only into ideas); the exterior memory is thus presented to appearance like a callous substance, the interior like a medullary substance, such as is in the human brain; hence also it is given to know what is their nature and quality. The callousness of those who, during their life in the body, have exercised the faculty of memory alone, and thus have not cultivated their rational principle, appears hard, and inwardly striated: with those who have filled the memory with falsities, it appears hairy and rough, and this in consequence of a confused heap of things stored therein: with those who have exercised the memory from motives of self-love and the love of the world, it appears conglutinated and hardened: with those who by scientifics, especially by such as appertain to philosophy, have been desirous to penetrate into Divine arcana, and were unwilling to believe any thing until persuaded by such scientifics, it appears dark and blackish, and is of such a nature as to absorb the rays of light and turn them into darkness: with those who have been deceitful and hypocritical, it appears as if formed of bone and ebony, which reflect the rays of light; but with those who have been principled in the good of love and the truth of faith, no such callous substance appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas whereof, as in their basis, or as in their ground, the rays are terminated, and there find delightful recipients; for the exterior memory is the ultimate of order, in which things spiritual and celestial are in softness terminated and reside, when goodnesses and truths are therein.*

2493. *I have discoursed with the angels concerning the memory of what is past, and concerning anxiety about what is to come, and have been instructed, that the more interior and perfect the angels are, so much the less concern have they about what is past, or thought about what is to come, and that this also is a ground of their happiness: they say, that it is given them of the Lord every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also, that this was meant in an internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's Prayer, and likewise by the Lord's precept to His Disciples, not to be solicitous about what they eat or drink, or with what they are clothed: but notwithstanding their having no concern about what is past, and no anxiety about what is to come, they have still the most perfect remembrance of what is past, and intuition of what is to come, inasmuch as both what is past and what is to come is in them present; thus they*

have a more perfect memory than can either be expressed or conceived.

2494. *Men, during their abode in the world, who are principled in love to the Lord, and in charity towards their neighbor, have with themselves, and in themselves, angelic intelligence and wisdom, but hidden in the inmost [parts or principles] of their interior memory; which intelligence and wisdom can by no means appear to them, before they put off things corporeal; then the memory of particulars spoken of above, is laid asleep, and they are awakened to the interior memory, and successively afterwards to the angelic memory itself.*

END OF VOLUME SECOND.



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