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HOLY SCRIPTURE

AND THE KEY TO ITS

SPIRITUAL SENSE



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EDITED BY

B. F. BARRETT.

HOLY SCRIPTURE
AND
THE KEY
TO ITS
SPIRITUAL SENSE.

FROM THE
WRITINGS OF EMANUEL SWEDENBORG.

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EDITOR'S PREFACE.

NEARLY all who profess the Christian religion, regard the Bible as a work *sui generis* — differing widely from all other books. They regard it as in some sense inspired; as in some sense Divine; as in some sense the Word of God — a Word endued with a searhing and quickening power, such as belongs to no merely human production. And a great cloud of witnesses and centuries of human experience unite to prove that this reverential regard for the Book is not a superstition, nor simply the result of education.

It was the prevailing belief of the early Christians, that the Bible contains a deeper meaning than that of the letter; and their chief study was, to find out and apply this meaning. But gradually — as the church lost its primitive innocence and simplicity, and fell into a more external or unspiritual state — this idea faded from men's minds, and at last came to be utterly rejected; and in place of it, the belief that the Bible contains but *one* sense, and that “the plain, obvious, literal sense,” came to be well-nigh universal.

Then began the assaults of the scientists and critics, whose artillery has always been directed against the mere letter of Scripture. And how are its divinity and inspiration to be successfully defended, so long as this modern theory of the Bible is maintained by its professed and authorized expounders? For it cannot be denied that there are, in its literal sense, not a few historic, scientific, and other inaccuracies.

But an entirely new doctrine concerning the Scriptures is now revealed; which doctrine the reader will find clearly presented in the following pages. Briefly stated, it is this:—

That the Bible (certain books excepted) is a collection of Divine Symbols and Parables—even the historical portions being but a vast drama representative of spiritual things, with man's redemption and regeneration for its theme; that it was written under Divine dictation, and is therefore divine throughout—divine in the style of its composition, as well as in the nature of its contents; that it is verily God's Word to man, therefore, without any qualification; that it is composed according to the same great law which governs in the creation of planets and suns, birds and beasts, ferns and flowers; that it contains both an internal and an external sense which correspond like soul

and body; that it was not given to instruct us concerning this outer realm of matter but concerning the inner realm of spirit, and therefore its divinity and inspiration are in no way affected or invalidated by scientific or historic inaccuracies which may be found in the sense of the letter; and thus it is the divinely constructed vehicle through which the Divine Love and Wisdom descend to human souls, and the Divine medium, therefore, of conjoining men and angels with the Lord.

But the full understanding of its heavenly meaning as now revealed, is not necessary to this conjunction. On the contrary, all who read it reverently, and religiously obey its precepts, receive something of its divine spirit, and are thereby spiritually conjoined to the Lord, even though they understand it only in its literal sense.

It cannot be denied that this view of the Bible places it in a light altogether new, exalts it immeasurably above every other book, and tends to increase immensely the receiver's love and reverence for it. As he opens the Book, he feels that he is here brought face to face with the Divine. And as he reads, he listens reverently, as to One who speaks "with authority"—as to words full of wisdom and love, just

falling from the lips of the Most High. And the influence of its teachings with such as are in this belief and acknowledgment, can hardly fail, one would think, to be greatly superior to that which any lower view of the Bible can exert.

Our limits do not permit an extended list of illustrative passages; but the few we have given ought to be sufficient to establish a strong presumption, at least, in favor of the new doctrine herein presented, and of the fitness of the alleged Key to unlock the deeper meanings of Scripture. But if some doubt should still linger in the inquirer's mind, let him read attentively a work by Rev. S. Noble on "The Plenary Inspiration of the Scriptures," or the more recent work by Rev. L. P. Mercer, on "The Bible: Its true Character and Spiritual Meaning," and possibly his doubts may be dispelled. The last named, though much the smaller of the two works, contains in a compact form (less than 200 pages 12mo) an exceptionally lucid presentation of the new doctrine, and a very strong and impressive argument in its support.

B. F. B.

GERMANTOWN, PA.,

Dec. 12, 1880.





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ABBREVIATIONS.

T. C. R.	stand for	True Christian Religion.
A. C.	“	Arcana Cœlestia.
A. E.	“	Apocalypse Explained.
A. R.	“	Apocalypse Revealed.
H. H.	“	Heaven and Hell.
D. P.	“	Divine Providence.





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HOLY SCRIPTURE,
AND THE
KEY TO ITS SPIRITUAL SENSE.

HOLY SCRIPTURE.

I.

INTRODUCTION.



IT is a common saying that the Word is from God, is divinely inspired, and therefore holy. But in what part of the Word its Divinity resides, has been heretofore unknown; for the Word in the letter looks like a common writing, foreign in style, not lofty or brilliant in appearance like the writings of the world. For this reason the man who worships nature rather than God, and therefore thinks from his selfhood and not from the Lord, may easily fall into error respecting the Word, and acquire a contempt for it. And he may say to himself when he reads it, What does this mean? What does that mean? Can God who possesses infinite wisdom, speak thus? Is this Divine? Wherein or wherefrom is the holiness of the Word, but from a man's religious principles and their persuasive power?

But he who so thinks, does not consider that Jehovah the Lord who is the God of heaven and earth, spoke the Word through Moses and the prophets; and that therefore it cannot but be Divine Truth, for that is what Jehovah the Lord himself speaks. Nor does he consider that the Lord the Saviour who is the same as Jehovah, spoke the Word written in the Evangelists, much of it by his own mouth, and the rest by the breath of his mouth, which is the Holy Spirit, through his twelve disciples. For this reason, as He himself says, in his words there are spirit and life, and He himself is the Light which enlightens, and is the Truth; which is evident from the following passages:—

“The words that I speak unto you, they are spirit, and they are life,” John vi. 63. Jesus said to the woman at Jacob’s well, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life,” iv. 6, 10, 14.

The well of Jacob here signifies the Word, as also in Deut. xxxiii. 28. Therefore the Lord, because He is the Word, sat there and talked with the woman. Living water also signifies the truth of the Word:

“Jesus stood and cried, saying, If any man thirst,

let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," vii. 37, 38. Peter said to Jesus, "Thou hast the words of eternal life," vi. 68. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," Mark xiii. 31. The Lord's words are Truth and Life, because He himself is Truth and Life, as He teaches in John: "I am the way, the truth and the life," xiv. 6; and, "In the beginning was the Word, and the Word was with God, and the Word was God. . . In Him was life, and the life was the light of men," i. 1, 4. By the Word is meant the Lord as to Divine Truth, in which alone there is life and light. For this reason the Word which is from the Lord and is the Lord, is called "the fountain of living waters" (Jer. ii. 13; xvii. 13); "the rivers of waters" (xxxii. 9); "the wells of salvation" (Isa. xii. 3); "a fountain" (Zech. xiii. 1); and "a river of the water of life" (Rev. xxii. 1); and it is said that "the Lamb which is in the midst of the throne shall feed them and shall lead them unto fountains of living waters" (vii. 17); besides other places where the Word is also called the *Sanctuary* and the *Tabernacle* wherein the Lord dwells with man.

But still the natural man cannot be persuaded by these considerations that the Word is Divine Truth itself, in which there is divine wisdom and divine life; for he looks at it from its style in which he does not see these things. Yet the style of the Word is the

truly Divine style with which no other, however lofty and excellent it may appear, can be compared. The style of the Word is such that it is holy in every sentence and in every word; nay more, everywhere, in the very letters. Therefore the Word unites man to the Lord and opens heaven.

There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or what is the same thing, Divine Good and Divine Truth. The Word in its essence is both. And because it unites man to the Lord and opens heaven, therefore it fills man with the goods of love and the truths of wisdom—his will with the former, and his understanding with the latter; consequently man obtains life through the Word.

But it must be well understood that only those obtain life through the Word, who read it for the purpose of drawing from it, as from their proper fountain, divine truths, and at the same time for the purpose of applying to life the truths thence drawn; and that the contrary takes place with those who read the Word merely for the purpose of securing honor and worldly wealth.

No man who is ignorant that there is a certain spiritual sense in the Word like the soul in its body, can judge of it in any other way than from its literal sense; when, nevertheless, this is like an envelope enclosing precious contents which are its spiritual sense. While, therefore, this internal sense is unknown, men can no more judge of the divine sanctity of the Word,

than they can of a precious stone from the matrix which encloses it, and which sometimes appears as a common stone; or than, from a casket made of jasper, *lapis lazuli*, amianthus or agate, they can judge of the diamonds, rubies, sardonyxes, oriental topazes, and the like, arranged within it. The fact that these are within the casket being unknown, it is not to be wondered at that the casket is esteemed only according to the value of its material, which is visible.

It is the same with the Word as to its literal sense. Therefore lest man should remain in doubt as to whether the Word is divine and most holy, its internal sense which in its essence is spiritual, and which resides in the external or natural sense like the soul in the body, has been revealed to me by the Lord. This sense is the spirit which vivifies the letter. It can therefore testify to the divinity and sanctity of the Word, and can convince even the natural man thereof, if he is willing to be convinced. (T. C. R. n. 189-192.)

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II.

THE WORD IN ITS DEPTHS.

IN THE WORD THERE IS A SPIRITUAL SENSE HERETOFORE UNKNOWN.

Who does not acknowledge and assent to the statement, that the Word, because it is Divine, is in its depths spiritual? But who as yet has known what the spiritual is, and where in the Word it is concealed? . . . That it is spiritual in its depths, is because it descended from Jehovah the Lord, and passed through the angelic heavens. And the Divine itself which in itself is ineffable and imperceptible, in the descent became adapted to the perception of angels, and finally to that of men. Hence the spiritual sense, which is inwardly in the natural, is as the soul in man, the thought of the understanding in language, and the will's affection in action; and if it is permissible to compare it with such things as appear to the eye in the natural world, the spiritual sense is in the natural sense as the whole brain is enclosed within its meninges or *matres*, or as the branches of a tree within their barks and coats, or as all things needful for the production of a bird are within the shell of the egg; and so on.

But the existence of such a spiritual sense of the

Word in its natural sense, no one as yet has divined. It is therefore necessary that this arcanum (which in itself stands pre-eminent above all the arcana hitherto disclosed) should be opened to the understanding, as it will be, when explained in the following order:—

WHAT THE SPIRITUAL SENSE IS.

I.—The spiritual sense of the Word is not that which beams from the sense of the letter when any one searches the Word and explains it to prove some church dogma: This may be called the literal and ecclesiastical sense of the Word. But the spiritual sense is not apparent in the sense of the letter. It is interiorly within it, as the soul in the body, as the thought of the understanding in the eyes and love's affection in the face. It is that sense especially that makes the Word spiritual, not only for men but also for angels. Therefore the Word by that sense communicates with the heavens.

Since the Word is interiorly spiritual, it is written by mere correspondences; and whatever is written by correspondences, is in the ultimate sense written in such a style as is found in the Prophets, the Evangelists and the Apocalypse, which, although it seems commonplace, still conceals within it Divine and all angelic wisdom.

From the Lord proceed a DIVINE CELESTIAL, a DIVINE SPIRITUAL and a DIVINE NATURAL, one after the

other. Whatever proceeds from his Divine Love is called the DIVINE CELESTIAL; and it is all Good. Whatever proceeds from his Divine Wisdom is called the DIVINE SPIRITUAL; and it is all Truth. The DIVINE NATURAL is from both, and is their complex in the ultimate.

The angels of the celestial kingdom who constitute the third or supreme heaven, are in the Divine which proceeds from the Lord and is called celestial; for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom who constitute the second or intermediate heaven, are in the Divine which proceeds from the Lord and is called spiritual; for they are in divine wisdom from the Lord. The angels of the Lord's natural kingdom who constitute the first or lowest heaven, are in the Divine which proceeds from the Lord, and is called the Divine Natural; and they are in the faith of charity from the Lord. But the men of the church are, according to their love, wisdom and faith, in some one of those kingdoms; and in whatever one they are, into that they also enter after death.

Such as heaven is, such also is the Word of the Lord; in the lowest sense it is natural, in the interior sense it is spiritual, in the inmost sense celestial; and in each one of these senses it is Divine. It is therefore accommodated to the angels of the three heavens, and also to men.

THE SPIRITUAL IN ALL PARTS OF THE WORD.

II.—That a spiritual sense exists in the whole Word and in every part of it, may be best seen by examples, for which the following passages may serve.

In the Apocalypse, John says: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, **THE WORD OF GOD**. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . And he hath on his vesture and on his thigh, a name written, **KING OF KINGS AND LORD OF LORDS**. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great," Rev. xix. 11-18.

What these words signify no man can see except from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of

correspondences; for all these words are correspondences, and not one of them is void of meaning. A knowledge of correspondences teaches the significance of the white horse, of him who sat upon him, of his eyes which were like a flame of fire, of the crowns on his head, the vesture dipped in blood, the white linen with which they were clothed who belonged to his army in heaven; also, of the angels standing in the sun, of the great supper to which [the fowls of heaven] came and gathered themselves together, and of the flesh of kings and captains and many others, which they were to eat.

But what each particular thing signifies in the spiritual sense, may be seen explained in the *Apocalypse Revealed*, n. 820–838, also in the little work on the *White Horse*. It is there shown that the Lord as to the Word is here described; and that by his eyes which were like a flame of fire, is meant the divine wisdom of his divine love; and that by the crowns on his head and the Name which no one knew but Himself, are meant the divine truths of the Word from Him; and that the nature of the Word in the spiritual sense no one sees but the Lord and those to whom He reveals it; also, that by his vesture dipped in blood, is meant the natural sense of the Word, which is that of the letter, to which violence had been done.

That it is the Word which is so described, is manifest; for it is said, **HIS NAME IS CALLED THE WORD OF**

GOD. That it is the Lord who is meant, is equally manifest; for it is said that the name of him who sat upon the horse was, KING OF KINGS AND LORD OF LORDS, the same as in Rev. xvii. 14, where it is said: "And the Lamb shall overcome them; for HE IS LORD OF LORDS AND KING OF KINGS."

That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by what is said of the white horse and him who sat upon him, but also by the great supper to which, by the angel standing in the sun, all [the fowls of heaven] were invited to come and eat the flesh of kings, captains, and so forth; by which is signified the appropriation of all goods from the Lord. All these expressions would be unmeaning words, without life or spirit, if there was not a spiritual sense interiorly within them as the soul in the body.

In Rev. xxi., the New Jerusalem is described in these words:—

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And [the city] 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 children of Israel." The wall was, "a hundred and forty and four cubits, according to the measure of a man, that is of an angel. And the building of the wall of it was of jasper; . . . and the foundations of the wall of the city were garnished with all manner

of precious stones," jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chryso-prase, jacinth, and amethyst. The gates were twelve pearls. The city itself was pure gold like unto clear glass, and was four square; and its length, breadth and height were equal, twelve thousand furlongs; and so on.

That all this is to be spiritually understood, may be obvious from the fact that the New Jerusalem means a New Church which is to be established by the Lord. And since Jerusalem there signifies the church, it follows that everything said of it as a city, of its gates, its wall, the foundation of its wall, and also of its dimensions, contains a spiritual sense; for whatever pertains to the church is spiritual. But what those things signify, has been shown in the *Apocalypse Revealed*, n. 896-925. It may be known from that work that there is a spiritual sense in every particular of the above description, like the soul in the body, and that without that sense nothing relating to the church would be understood in what is there written; as, that the city was of pure gold, its gates of pearl, its wall of jasper, the foundations of the wall of precious stones; that the wall was one hundred and forty-four cubits, which is the measure of a man, that is of an angel; that the city was twelve thousand furlongs in length, breadth and height; and so on.

But he who from a knowledge of correspondences knows the spiritual sense, understands these things;

as, that the wall and its foundations signify the doctrinals of that church drawn from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify all things belonging to it, or to its truths and goods in one complex.

Where the Lord talks with his disciples about the consummation of the age, which is the last time of the church, at the close of his predictions respecting the successive changes of its state, He says:—

“Immediately after the tribulation of those days shall the sun 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; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,” Matt. xxiv. 29–31.

These words in the spiritual sense do not mean that the sun and moon shall be darkened, that the stars shall fall from heaven, and that the sign of the Lord shall appear in the heavens; and that they shall see Him in the clouds, and also the angels with trumpets. But by each particular word there, is meant something spiritual pertaining to the church; these things are

said of its state at its end. For in the spiritual sense, the sun which shall be darkened, means love to the Lord; the moon that shall not give her light, means faith in Him; the stars which shall fall from heaven, mean the knowledges of the true and good; the sign of the Son of Man in heaven, means the appearing of divine truth in the Word from Him; by the tribes of the earth which shall mourn, is meant the defect of all the truth belonging to faith, and of all the goods belonging to love; the coming of the Son of Man in the clouds of heaven with power and glory, means the Lord's presence and revelation in the Word,—the clouds of heaven signify the literal sense of the Word, and glory signifies its spiritual sense; by the angels with the great sound of a trumpet, is meant heaven from whence comes divine truth; by the gathering together of the clect from the four winds, from one end of heaven to the other, is meant a new heaven and a new church formed of those who have faith in the Lord and live according to his precepts.

That the darkening of the sun and moon is not meant, nor the falling of the stars to the earth, is very evident from similar statements respecting the state of the church in the prophets when the Lord was about to come into the world, as in Isaiah: "Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger; . . . for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon

shall not cause her light to shine; and I will punish the world for their evil," xiii. 9-11. Also in Joel ii. 1, 2, 10; iii. 15; and in Ezekiel xxxii. 7, 8.

The day of Jehovah means the Lord's advent, which took place when there no longer remained in the church any of the good and truth belonging to love and faith, or any knowledge of God; therefore it is called a day of darkness and of gloominess.

That the Lord when in the world spoke by correspondences, that is, when He spoke naturally He also spoke spiritually, may be clearly seen from his parables, in each word of which there is a spiritual sense. Take for example the parable of the ten virgins. He said:—

“Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bride-

groom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not," Matt. xxv. 1-12.

That there is a spiritual sense and therefore something holy and divine in the particulars of this parable, none see but those who know that there is such a sense, and who know the nature of it. In the spiritual sense the kingdom of heaven means heaven and the church; the bridegroom means the Lord; the marriage means the marriage of the Lord with heaven and the church, through the good and truth of love and faith; the virgins mean those who constitute the church; ten means all; five, some portion; lamps, what pertains to faith; oil, what pertains to the good of love; to sleep and to arise, mean man's life in the world, which is natural, and his life after death, which is spiritual; to buy, means to acquire for themselves; going to those who sell and buying oil, means to acquire for themselves the good of love from others after death; and because it is then no longer to be acquired, therefore, although they came to the door where the marriage was, with their lamps and the oil they had bought, still the bridegroom said to them, I know you not; this is because man, after his life in the world is ended, remains such as he had lived in the world.

From all this it is obvious that the Lord spoke by mere correspondences; and this because He spoke

from the Divine that was in Him and was his own. Since virgins signify those who constitute the church, therefore in the prophetic Word the virgin and daughter of Zion, of Jerusalem, of Judah and of Israel, is so frequently mentioned. And because oil signifies the good of love, all the sacred things of the church were anointed with oil.

It is the same with the other parables, and with all the words that the Lord spoke: for this reason the Lord says that his words are spirit and life. (John vi. 63.)

*WHEREIN LIE CONCEALED THE INSPIRATION AND
DIVINITY OF THE WORD.*

III.—IT IS OWING TO THE SPIRITUAL SENSE THAT THE WORD IS DIVINELY INSPIRED, AND HOLY IN EVERY SYLLABLE.

It is said in the church that the Word is holy, and this because Jehovah the Lord spoke it. But since its holiness is not apparent in the sense of the letter, any one who for that reason once doubts its holiness, when he afterwards reads the Word, confirms his doubts by many things therein. For he says to himself, Is this holy? Is this Divine? Therefore, lest such thoughts should enter the minds of many, and afterwards grow stronger, and the Word should therefore be rejected as a worthless writing, and the Lord's conjunction with man be thereby destroyed, it has pleased the Lord to now reveal its spiritual sense, in order that it may be

known where what is holy and divine in the Word lies concealed.

The Word treats sometimes of Egypt, sometimes of Assyria, and again of Edom, of Moab, of the sons of Ammon, of the Philistines, of Tyre and Sidon, and of Gog. He who does not know that these names signify things belonging to heaven and the church, may be led into the error that the Word treats much of peoples and nations, and but little of heaven and the church; that is, much of worldly, and but little of heavenly things. But when he knows what those nations or their names signify, he may be led from error to the truth.

In like manner when he sees that in the Word are so frequently mentioned gardens, groves, forests and their trees, as the olive, the vine, the cedar, the poplar, the oak; and that such frequent mention is made of lambs, sheep, goats, calves, oxen; also of mountains, hills and valleys, and of their fountains, rivers and waters; and so on.

He who knows nothing of the spiritual sense of the Word, cannot but suppose that only those [natural] things themselves are to be understood; for he does not know that a garden, a grove and a forest, mean wisdom, intelligence and knowledge; that the olive, vine, cedar, poplar and oak mean the good and truth of the church, celestial, spiritual, rational, natural and sensual; that a lamb, a sheep, a goat, a calf and an ox mean innocence, charity and natural affection; and

that mountains, hills and valleys mean the higher, the lower and the lowest things of the church. And again, he does not know that Egypt signifies what is scientific, Assyria what is rational, Edom what is natural, Moab the adulteration of good, the sons of Ammon the adulteration of truth, the Philistines faith without charity, Tyre and Sidon the knowledge of good and truth, and Gog external worship without the internal. In general, by *Jacob* in the Word is meant the natural church, by *Israel* the spiritual church, and by *Judah* the celestial church.

When a man knows all these things, he may possibly think that the Word treats only of heavenly things; and that these worldly things are merely the subjects in which those heavenly things exist. But let an example from the Word illustrate:

We read in Isaiah: "In that day shall there 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 Assyria, even a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," xix. 23-25.

In the spiritual sense this means that at the time of the Lord's advent, the scientific, the rational and the spiritual shall make one, and that then the scientific shall be subservient to the rational, and both to the

spiritual; for Egypt signifies what is scientific, Assyria what is rational, and Israel what is spiritual. That day, twice mentioned, means the first and second advent of the Lord

BY WHOM IS THE SPIRITUAL SENSE SEEN?

IV.—THE SPIRITUAL SENSE OF THE WORD WILL NOT BE COMMUNICATED HEREAFTER TO ANY BUT THOSE WHO ARE IN GENUINE TRUTHS FROM THE LORD; because no one can see the spiritual sense but from the Lord, and unless he is in divine truths from Him; for the spiritual sense of the Word treats of the Lord alone and of his kingdom, and it is that sense in which his angels in heaven are, for it is his Divine Truth there. Man may violate this sense if he has a knowledge of correspondences, and by it desires to explore the spiritual sense of the Word from self-derived intelligence; since by a few correspondences known to him he may pervert that sense, and wrest it to the confirmation even of what is false; and this would be doing violence to the Divine Truth.

Therefore if any one desires, not from the Lord but from himself, to open that sense, heaven is closed; which being done, man either sees no truth or is spiritually irrational. This, too, is because the Lord teaches every one through the Word, and teaches from the knowledge that is in man, not imparting fresh knowledge immediately. Therefore if man is not in divine truths, or if he is in a few truths and at

the same time in falsities, he may from these latter falsify the truths—as is also done with the literal sense of the Word by every heretic.

Lest, therefore, any one should enter into the spiritual sense, and should pervert genuine truth which belongs to that sense, guards are placed there by the Lord, which are meant in the Word by cherubs.

WONDERFUL THINGS ABOUT THE WORD.

V.—THERE ARE SOME WONDERFUL THINGS RESPECTING THE WORD, FROM ITS SPIRITUAL SENSE. In the natural world nothing extraordinary proceeds from the Word, because the spiritual sense is not there apparent; nor is it inwardly received by man, as it is in itself. But in the spiritual world wonderful phenomena arise from it, because there all are spiritual; and what is spiritual affects the spiritual man, as what is natural affects the natural man. The wonderful phenomena arising from the Word in the spiritual world are numerous, a few of which I will here mention.

The Word itself shines in the sanctuaries of the temples there before the eyes of the angels like a great star, sometimes like a sun, and sometimes, from the radiance encompassing it, like the most beautiful rainbows. This is the case when the sanctuary is first opened. That all the truths of the Word, both general and particular, shine, was made evident to me by the fact that when any verse from it is written upon

paper, and this is thrown into the air, the very paper shines in the form in which it has been cut; so that spirits can by the Word produce various shining forms, even those of birds and fishes.

Again, what is still more wonderful, when any one rubs his face, hands or clothing with the open Word, touching them with the writing, his face, hands and clothing shine as if he stood in a star encompassed by its light. This I have very often seen and wondered at; from which it was plain to me why Moses' face shone when he brought the tables of the covenant down from Mount Sinai.

Besides these, there are many other wonderful phenomena in the spiritual world arising from the Word; as that if any one who is in falsity looks toward it as it lies in its sacred repository, darkness comes over his eyes, and consequently the Word appears to him black, and sometimes as if covered with soot; while if he touches it, an explosion follows with a crash, and he is thrown to a corner of the room where for a short time he lies as if dead. If something from the Word is written on a piece of paper by one who is in falsity, and the paper thrown up toward heaven, then in the air, between his eyes and heaven, there follows a similar explosion, and the paper is torn to shreds and vanishes. The same thing occurs if the paper is thrown toward the nearest corner. This I have seen very often.

It was thereby made plain to me that they who are in false doctrines have no communication with heaven

through the Word, but their reading of it is dissipated on the way, and is lost like gunpowder enclosed in a paper when it is ignited and thrown into the air.

The contrary is the case with those who are in true doctrines from the Lord through the Word; their reading of the Word penetrates even to heaven, and effects conjunction there with the angels. The angels themselves, when they descend from heaven to discharge any duty below, appear surrounded with little stars, especially about the head; which is a sign that divine truths from the Word are in them.

Furthermore, in the spiritual world exist things similar to those on the earths, but there they are one and all from a spiritual origin. Thus gold and silver exist there, and all kinds of precious stones, and their spiritual origin is the literal sense of the Word. Therefore in the Apocalypse the foundations of the wall of the New Jerusalem are described by twelve precious stones; because the foundations of its wall signify the doctrinals of the New Church drawn from the literal sense of the Word.

For the same reason also, there were twelve precious stones called Urim and Thummim in the ephod of Aaron, through which responses were given from heaven. And, moreover, there are still other wonderful things connected with the Word, which relate to the power of the truth in it, which is so great that a description of it would surpass all belief. . . In a word, the Lord's power through the Word is infinite. (T. C. R. n. 193-209.)



III.

IMPORTANCE OF THE LITERAL SENSE.



THE LITERAL SENSE OF THE WORD IS THE BASIS, CONTAINANT AND SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSES.

In everything Divine there is a primary, a mediate and an ultimate [or lowest]; and the primary passes through the mediate to the ultimate, and so exists and subsists; consequently the ultimate is the BASIS. Again, the primary is in the mediate, and through the mediate in the ultimate; thus the ultimate is the CONTAINANT. And since the ultimate is the Containant and the Basis, it is also the SUPPORT.

The learned know that these three may be called end, cause and effect; also Being, Becoming and Existence; and that the end is Being, the cause is Becoming, and the effect is Existence; consequently, that in every complete thing there is a Trine, which is called the primary, mediate and ultimate; and again, end, cause and effect. When this is understood, it is also understood that every Divine work is complete and perfect in the ultimate; also that the ultimate contains the whole, because in it the two prior things exist simultaneously.

For this reason, the number *three* in the Word, in

the spiritual sense, means what is complete and perfect, likewise all together. And because such is the signification of this number, it is used in the Word as often as any such thing is designated, as in the following passages:—

Isaiah “walked naked and barefoot *three years*” (Isa. xx. 3); Jehovah called Samuel *three times*, and Samuel *three times* ran to Eli, and the *third time* Eli understood (1 Sam. iii. 1–8). Jonathan told David to hide himself in the field *three days*, and Jonathan shot *three arrows* on the side of the stone, and finally David bowed himself *three times* before Jonathan (1 Sam. xx. 12–42). Elijah stretched himself upon the widow’s son *three times* (1 Kings xvii. 21); Elijah commanded them to pour water upon the burnt offering *three times* (1 Kings xviii. 34). Jesus said, “The kingdom of heaven is like unto leaven which a woman took, and hid in *three measures of meal*, till the whole was leavened” (Matt. xiii. 33). Jesus told Peter that he would deny him *three times* (Matt. xxvi. 34). *Three times* Jesus said to Peter, Lovest thou Me? (John xxi. 15, 16, 17). Jonah was *three days and three nights* in the whale’s belly (Jon. i. 17). Jesus said that the temple might be destroyed, and he would rebuild it in *three days* (Matt. xxvi. 61). *Three times* Jesus prayed in Gethsemane (Matt. xxvi. 39–44). Jesus arose from the dead on the *third day* (Matt. xxviii. 1). Besides other places where the number three is mentioned; and it is mentioned

where a finished and perfect work is treated of, because this is what that number signifies.

There are three heavens, a highest, an intermediate and a lowest; the highest forms the Lord's celestial kingdom, the intermediate his spiritual kingdom, and the lowest his natural kingdom. And just as the three heavens are, so are the three senses of the Word, celestial, spiritual and natural; which also agrees with what is said above, that the primary is in the mediate, and through the mediate in the lowest, precisely as the end is in the cause, and through the cause in the effect. This shows plainly the nature of the Word, as containing in its literal sense which is natural, an interior sense which is spiritual, and in this an inmost sense which is celestial; and thus, that the lowest sense which is natural, and is called the sense of the letter, is the containant, basis and support of the two interior senses.

From this it follows that the Word without its literal sense would be like a palace without a foundation, that is, like a palace in the air instead of on the earth, which would be but the evanescent shadow of a palace: and again, that without its literal sense the Word would be like a temple containing many holy things, and in its centre a sanctuary, but without roof or wall which are its containants; and if these were wanting, or if they were taken away, its holy things would be seized upon by thieves, would be violated by the beasts of the earth and the fowls of the air,

and would thus be lost. It would also be like the tabernacle of the children of Israel in the wilderness (in the inmost part of which was the ark of the covenant, and in the centre the golden candlestick, the golden altar upon which was the incense, and the table upon which was placed the shew-bread), without its ultimates, which were curtains, veils and pillars. Furthermore, the Word without its literal sense would be like the human body without its integuments, which are called skins, and without its supports, which are called bones, without both of which all of its interiors would fall asunder. It would also be like the heart and lungs in the thorax, without their integument which is called the *pleura*, and their supports which are called ribs; or like the brain without its integuments which are called the *dura mater* and *pia mater*, and without their common covering, containant and support, which is called the cranium.

Thus would it be with the Word without its literal sense. Therefore it is said in Isaiah, that Jehovah would create upon all the glory a defence (iv. 5).

IN ITS FULLNESS ONLY IN THE LETTER.

DIVINE TRUTH IN THE LITERAL SENSE OF THE WORD,
IS IN ITS FULLNESS, ITS HOLINESS AND ITS POWER.

The Word in its literal sense is in its fullness, its holiness and its power, because the two prior or interior senses called spiritual and celestial, exist simulta-

neously in the natural sense, which is that of the letter. But how they exist simultaneously in the literal sense, shall be further explained.

There is in heaven and in the world a successive order and a simultaneous order. In successive order one thing succeeds and follows another from the highest to the lowest; but in simultaneous order one thing exists beside another, from inmosts even to outermosts. Successive order is like a column with degrees from summit to base; while simultaneous order is like a work coherent from the centre to the periphery, even to the outermost surface.

We will now explain how successive order becomes in the lowest simultaneous order. It is thus: The highest things of successive order become the inmost of simultaneous order; and the lowest things of successive order become the outermost of simultaneous order; comparatively as a column of degrees subsiding becomes a body coherent in a plane. Thus from the successive is formed the simultaneous, and this in all things general and particular, both in the natural and in the spiritual world; for there is everywhere a primary, a mediate and an ultimate; and the primary tends and passes through the mediate to its ultimate. But it must be well understood that they are degrees of purity according to which either order results.

Now to the Word: The celestial, the spiritual and the natural proceed from the Lord in successive order, and in the last or lowest they exist in simultaneous

order. Thus, therefore, the celestial and spiritual senses of the Word exist simultaneously in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word is the containant, basis and support of its spiritual and celestial senses; also how the Divine good and truth reside in the literal sense of the Word in their fullness, holiness and power.

From all of which it will be seen that the Word is the real Word in its literal sense; for inwardly in this there is spirit and life. This is what the Lord says in John vi. 63: "The words that I speak unto you, they are spirit and they are life;" for the Lord spoke his words in the natural sense. The celestial and spiritual senses without the natural sense are not the Word; for they are like spirit and life without a body, and like a palace without a foundation.

The truths of the literal sense of the Word to some extent are not naked truths, but appearances of truth, being, as it were, similitudes and comparisons taken from such things as exist in nature, and are thus accommodated and adapted to the grasp of the simple, and even of children. But inasmuch as they are at the same time correspondences, they are the receptacles and abodes of genuine truth, and they are the vessels which contain them as a crystal cup contains noble wine, or a silver dish catable food; they are also like garments which clothe the body, as swaddling clothes wrap an infant, or as a graceful dress clothes

a virgin. . . The naked truths themselves which are included, contained, clothed and comprised, reside in the spiritual sense of the Word, and the naked goods in its celestial sense. But this shall be illustrated by the Word.

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! because ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within [the inside of] the cup and platter, that the outside of them may be clean also," Matt. xxiii. 25, 26.

Here the Lord spoke by similitudes and comparisons which are also correspondences, and He spoke of a cup and a platter; and a cup signifies the truth of the Word; for by the cup is meant wine, and wine signifies truth; but by the platter is meant food, and food signifies good. Therefore to cleanse the inside of the cup and platter signifies to purify the interiors of the mind (which are those of the will and thought) by the Word; that the outside may thus be clean also, signifies that thus the exteriors also (which are the works and conversation) are so purified; for these latter derive their essence from the former.

Again Jesus said: "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores" (Luke xvi. 19-20). Here also the Lord

spoke by similitudes and comparisons which are correspondences, and contain spiritual things. By the rich man is meant the Jewish nation, which is called rich, because it possessed the Word, which contains spiritual riches; the purple and fine linen with which he was clothed, signify the good and truth of the Word—the purple its good, and the fine linen its truth; the rich man's faring sumptuously every day signifies the delight of the Jews in possessing the Word, and in hearing many things from it in the temples and synagogues; by the beggar Lazarus are meant the Gentiles, because they had not the Word; that they were despised and rejected by the Jews is meant by Lazarus being laid at the rich man's gate; his being full of sores means that the Gentiles, owing to their ignorance of truth, were in many falsities. The Gentiles are meant by Lazarus, because the Lord loved the Gentiles as He loved Lazarus who was raised from the dead (John xi. 3, 5, 36); and he is called his friend (xi. 11), and sat at the table with the Lord (xii. 2).

From these two passages it is plain that the truths and goods of the literal sense of the Word are like vessels, and like the clothing of naked good and truth, which two things are hidden in the spiritual and celestial senses of the Word.

Such being the nature of the Word in its literal sense, it follows that they who are in divine truths, and in the belief that the Word inwardly in its depths

is holy and divine, and still more they who are in the belief that the Word is such owing to its spiritual and celestial senses, when they read the Word in states of enlightenment from the Lord, see divine truth in natural light. For the light of heaven in which the spiritual sense of the Word is, inflows into the natural light in which the literal sense of the Word is, and illuminates [that part of] man's intellect which is called the rational, and causes it to see and acknowledge divine truths, both where they are displayed and where they are concealed; these truths together with the light of heaven inflow with some even when they are ignorant of it.

Since the Word in its inmost depths, from its celestial sense, is like a mild flame which enkindles, and in its intermediate depths, from the spiritual sense, is like a light which enlightens, therefore in its ultimate, from its natural sense, it is like a transparent object receiving both, which from the flame is red like purple, and from the light white like snow. It is therefore comparatively like a ruby and a diamond; like a ruby from celestial flame, and like a diamond from spiritual light. Such being the nature of the Word in its literal sense, therefore in this sense it is meant: I. By the precious stones which formed the foundation of the New Jerusalem: II. By the Urim and Thummim on the ephod of Aaron: III. And by the precious stones in the garden of Eden, where the king of Tyre is said to have been: IV. Also by the hangings, veils

and pillars of the tabernacle: V. In like manner by the externals of the temple at Jerusalem: VI. The Word in its glory was represented in the Lord when he was transfigured: VII. The power of the Word in ultimates was represented by the Nazarites: VIII. The indescribable power of the Word. But these points shall be illustrated separately.

FOUNDATIONS OF THE NEW JERUSALEM.

I.—THE TRUTHS OF THE LITERAL SENSE OF THE WORD ARE MEANT BY THE PRECIOUS STONES WHICH FORMED THE FOUNDATIONS OF THE NEW JERUSALEM (Rev. xxi. 17-21). It was stated above that there are precious stones in the spiritual just as in the natural world, and their spiritual origin is in the truths of the literal sense of the Word. This seems incredible, but yet it is the truth. For this reason precious stones are so frequently mentioned in the Word; in the spiritual sense they mean truths.

That the precious stones, of which the foundations of the wall around the city New Jerusalem are said to have been constructed, signify the truths of the doctrine of the New Church, follows, because the New Jerusalem signifies a New Church as to doctrine from the Word. Therefore its wall and the foundation of the wall can mean nothing but the external of the Word, which is its literal sense; for it is this from which comes doctrine, and through doctrine the church;

and it is like a wall with its foundations, which encloses and protects a city.

Of the New Jerusalem and its foundations we read: "And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel" (Rev. xxi. 17). "And the wall of the city had twelve foundations . . . garnished with all manner of precious stones; the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst," xxi. 14, 19, 20. The foundations of the wall were twelve, and composed of as many precious stones, because the number twelve signifies all things pertaining to truth and good; here, therefore, all things pertaining to doctrine. But this, together with what precedes and what follows, may be seen explained in particulars and confirmed by parallel passages from the prophetic Word, in our Apocalypse Revealed.

THE URIM AND THUMMIM.

II.—THE GOODS AND TRUTHS OF THE WORD IN ITS LITERAL SENSE ARE MEANT BY THE URIM AND THUMMIM ON THE EPHOD OF AARON. The Urim and Thummim were upon the ephod of Aaron, whose priesthood represented the Lord as to Divine Good, and as to the

work of salvation; the garments of his priesthood, or his holy garments, represented divine truths from the Lord; the ephod represented Divine Truth in its ultimate, therefore the Word in its literal sense, for this is Divine Truth in its ultimate. Therefore the twelve precious stones, with the names of the twelve tribes of Israel [engraved upon them], represented the entire complex of Divine Truths from Divine Good. Of these things we read as follows in Moses:

“And they shall make the ephod of gold, of blue and of purple, of scarlet and fine-twined linen, with cunning work. . . And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it. . . And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz and a carbuncle; . . . and the second row shall be an emerald, a sapphire and a diamond; and the third row a ligure, an agate and an amethyst; and the fourth row a beryl and an onyx and a jasper. . . And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. . . And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart when he goeth in before Jehovah.” Ex. xxviii. 6–30.

The ephod of Aaron represented Divine Truth in its ultimate; the precious stones in the ephod repre-

sented truths translucent from good; the twelve arranged in four rows, represented all those truths from primaries to ultimates; the twelve tribes, all things pertaining to the church; the breast-plate, Divine Truth from Divine Good in the universal sense; the Urim and Thummim, the resplendency of Divine Truth from Divine Good in ultimates (for Urim is a shining fire, and Thummim is resplendence in angelic language, and integrity in the Hebrew). Moreover, responses were given by variegations of the light, and at the same time by tacit perception, or by a living voice; besides other things.

From the foregoing it may be seen that these stones also signified truths derived from good in the ultimate sense of the Word; nor are responses given from heaven by any other means, for in that sense resides the proceeding Divine in its fullness.

THE PRECIOUS STONES IN EDEN.

III.—SIMILAR THINGS ARE MEANT BY THE PRECIOUS STONES IN THE GARDEN OF EDEN, WHERE THE KING OF TYRE IS SAID TO HAVE BEEN. We read in Ezekiel that the prophet said to the king of Tyre: "Thou scalest up the sun, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering; the sardius, the topaz and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald and the carbuncle and gold," xxviii. 12, 13.

Tyre in the Word signifies the church as to the knowledge of good and truth; the king signifies the truth of the church; the garden of Eden signifies wisdom and intelligence from the Word; the precious stones signify truths translucent from good, such as reside in the literal sense of the Word; and because such is the signification of these stones, they are called his covering. The literal sense covers the interiors of the Word.

WHAT THE TABERNACLE AND ITS CONTENTS REPRESENTED.

IV.—TRUTHS AND GOODS IN ULTIMATES, SUCH AS EXIST IN THE LITERAL SENSE OF THE WORD, WERE REPRESENTED BY THE HANGINGS, VEILS AND PILLARS OF THE TABERNACLE. The tabernacle set up in the wilderness by Moses represented heaven and the church; therefore its form was shown by Jehovah on Mount Sinai. Consequently, all things in the tabernacle, the candlestick, the golden altar for incense, and the table on which was kept the shew-bread, represented and signified the holy things of heaven and the church; the holy of holies where the ark of the covenant was kept, represented and therefore signified the inmost of heaven and the church; the law itself written upon the two tables, signified the Word; and the cherubs above it signified guards to prevent the violation of the sanctities of the Word.

Now inasmuch as externals derive their essence from internals, these latter again, and the former also, deriving their essence from the inmost which in this case was the law, therefore the sanctities of the Word were represented and signified by all things belonging to the tabernacle. Hence it follows, that the ultimates of the tabernacle, its hangings, veils and pillars, which were coverings, containants and supports, signified the ultimates of the Word, which are the truths and goods of its literal sense. These being what was signified, therefore all the hangings and veils were made of fine-twined linen, and blue and purple and scarlet double dyed, with cherubs (Ex. xxvi. 1, 31, 36).

What was represented and signified by the tabernacle and by all things in it, both generally and particularly, has been explained in the *Arcana Cœlestia*, where that chapter is treated of; and it is there shown that the hangings and veils represented the externals of heaven and the church, thus also the externals of the Word; and again, that the cotton or linen signified truth from a spiritual origin; the blue, truth from a celestial origin; the purple, celestial good; the double-dyed scarlet, spiritual good; and the cherubs, guards of the interiors of the Word.

WHAT THE TEMPLE REPRESENTED.

V. — IN LIKE MANNER BY THE EXTERNALS OF THE TEMPLE AT JERUSALEM. This is because heaven and

the church were represented equally by the temple and the tabernacle; but by the temple, the heaven in which spiritual angels dwell; and by the tabernacle, the heaven where celestial angels dwell. Spiritual angels are those who are in wisdom from the Word; but celestial angels those who are in love from the Word. That the Lord's Divine Humanity was represented by the temple at Jerusalem in the supreme sense, He teaches in John: "Destroy this temple, and in three days I will raise it up. . . But He spake of the temple of his body," ii. 19, 21. And where the Lord is meant, the Word also is meant, because He is the Word.

Now inasmuch as the interiors of the temple represented the interiors of heaven and the church, thus also of the Word, therefore its exteriors also represented and signified the exteriors of heaven and the church, thus also of the Word, which belong to its literal sense. Of the exteriors of the temple we read, that they were built of unhewn stone, and of cedar within, and that all the walls were carved inside with cherubs and palms and open flowers; and the floor was covered with gold (1 Kings vi. 7, 29, 30); by all of which are also signified the externals of the Word, which are the sanctities of its literal sense.

WHAT THE TRANSFIGURATION REPRESENTED.

VI.—THE WORD IN ITS GLORY WAS REPRESENTED BY THE LORD WHEN HE WAS TRANSFIGURED. Of the Lord

when transfigured before Peter, James and John, we read that his face shone like the sun, and his raiment became white as the light, and that Moses and Elias appeared talking with him; also that a bright cloud overshadowed the disciples, and a voice was heard from the cloud, saying: This is my beloved Son, hear ye Him (Matt. xvii. 1-5). I have been informed that the Lord then represented the Word. By his face which shone like the sun, was represented the divine good of his divine love; by his raiment which became like the light, the divine truth of his divine wisdom; by Moses and Elias, the historic and prophetic Word — by Moses the Word written through him, and in general the historic Word, and by Elias the whole prophetic Word; by the bright cloud which overshadowed the disciples, the Word in its literal sense; therefore a voice was heard from it, saying: This is my beloved Son, hear ye Him — because no announcements or responses are made from heaven, except through ultimates, such as there are in the literal sense of the Word; for they are made in fullness from the Lord.

WHAT THE NAZARITES REPRESENTED.

VII.—THE POWER OF THE WORD IN ULTIMATES WAS REPRESENTED BY THE NAZARITES. In the book of Judges we read that Samson was a Nazarite from his mother's womb, and that his great strength lay in his

hair. Moreover a Nazarite and Nazariteship signify hair. That his great strength lay in his hair, he himself showed when he said: "There hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb; if I be shaven then my strength will go from me, and I shall become weak, and be like any other man" (Judges xvi. 17).

It is impossible for any man to know why Nazariteship which signifies the hair, was instituted, and why Samson's strength lay in his locks, unless he knows what is signified in the Word by the head. The head signifies the intelligence which men and angels possess from the Lord through Divine truth; consequently the hair signifies intelligence in ultimates or extremes from Divine truth. This being the signification of hair, therefore the statute for the Nazarites was, That they should not shave the hair of their heads, because it was the Nazariteship of God upon their heads (Num. vi. 1-21); and therefore also it was a statute, That the high priest and his sons should not uncover [shave] their heads lest they should die, and lest wrath should come upon all the people (Lev. x. 6).

Since the hair, on account of that signification which is owing to correspondence, was so holy, therefore the SON OF MAN who is the Lord as to the Word, is described even as to his hair which, in Rev. i. 14, is said to have been "white like wool, as white as snow;" so also the ANCIENT OF DAYS (Dan. vii. 9). Since the hair signifies truth in ultimates, thus the

literal sense of the Word, therefore in the spiritual world they who despise the Word become bald; and on the other hand, they who have highly esteemed the Word and regarded it as holy, appear with comely hair. It was owing to this correspondence that the forty-two boys were torn to pieces by two she-bears, because they called Elisha bald head (2 Kings ii. 23, 24); for Elisha represented the church as to doctrine from the Word, and she-bears signify the power of truth in ultimates. The power of Divine truth, or of the Word, resides in its literal sense, because there the Word is in its fullness, and the angels of both of the Lord's kingdoms and men are together in that sense.

INDESCRIBABLE POWER OF THE WORD.

VIII.—Scarcely any one at this day knows that there is any power in truth. For truth is supposed to be a mere utterance of some person in authority, which ought therefore to be obeyed; consequently to be like a mere breath from the mouth, or a sound in the ear; while nevertheless truth and good are the first principles of all things in both worlds, the spiritual and the natural; and they are the means by which the universe was created, and by which the universe is preserved, and also the means by which man was created; wherefore these two are the all in all things.

That the universe was created by Divine truth, is openly stated in John: "In the beginning was the

Word, . . . and the Word was God ;” all things that were made, were made by it ; and the world was made by it (i. 1, 3, 10). And in David : “ By the Word of Jehovah were the heavens made ” (Ps. xxxiii. 6). By the Word in both of these places is meant Divine Truth. Since the universe was created by this Truth, therefore it is also preserved by it ; for as subsistence is perpetual existence, so is preservation perpetual creation. Man was made by means of Divine Truth, because all things in him relate to the understanding and will, the understanding being the receptacle of divine truth, and the will of divine good ; consequently the human mind which consists of these two principles, is nothing but a spiritually and naturally organized form of divine truth and good. The human brain is that form. And inasmuch as the whole man depends on the mind, all the constituents of his body are appendages, which are actuated by and live from those two principles.

From these statements it may now be seen for what reason God came into the world as the Word, and became Man ; that is, that He did so on account of Redemption ; for then God, by means of his Humanity which was Divine Truth, put on all power, overthrew the hells (which had grown up even to the heavens where the angels were), subjugated them, and rendered them obedient to Himself — and this not by his spoken Word, but by the Divine Word which is Divine Truth. And afterwards He opened a great

gulf between the hells and the heavens, which no one from hell can cross. If any one attempts it, he is tortured at the first step, like a serpent laid on a sheet of hot iron, or on a nest of ants; for devils and satans, the instant they snuff the odor of Divine Truth, precipitate themselves into the abyss, and cast themselves into caves, stopping them up so closely that not a crevice is visible. This is because their wills are in evils, and their understandings in falsities, thus in what is opposite to the Divine Good and Truth; and since the whole man consists of these two first principles of life, as before said, therefore all parts of him, from head to foot, are so terribly overpowered at the sense of what is opposite.

From this it may be seen that the power of Divine Truth is indescribable; and since the Word which the Christian church possesses is the containant of Divine Truth in three degrees, it is plain that it is that which is meant in John i. 1, 3, 10. . .

From the foregoing this MEMORABLE TRUTH may be deduced: That the church which is in divine truths from the Lord, prevails over the hells, and that it is this church of which the Lord said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). This the Lord said after Peter had confessed that Christ was "the Son of the living God." This truth is there meant by the rock; for in the Word a rock means the Lord as to Divine Truth. (T. C. R. n. 210-224.)



IV.

DOCTRINE SHOULD BE DRAWN FROM AND CONFIRMED BY THE LITERAL SENSE.



THE DOCTRINE OF THE CHURCH IS TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND CONFIRMED THEREBY.

It has been already shown that the Word in its literal sense is in its fullness, its holiness and its power; and since the Lord is the Word, and is the First and the Last (as He says in Rev. i. 17), it follows that He is most perfectly present in that sense, and that from it He teaches and enlightens man. But this shall be demonstrated in the following order: I. Without doctrine the Word is not understood. II. Doctrine is to be drawn from the literal sense of the Word. III. But the divine truth that constitutes doctrine, appears to none but those who are in states of enlightenment from the Lord.

IMPORTANCE AND NEED OF DOCTRINE.

I.—WITHOUT DOCTRINE THE WORD IS NOT UNDERSTOOD. This is because the Word in its literal sense consists of mere correspondences, in order that it may at the same time include things spiritual and celestial,

every single word of it being a containant and support of them. For this reason divine truths in the literal sense of the Word are rarely naked, but clothed. And truths clothed are called appearances of truth, and are better adapted to the understanding of the simple who do not raise their thoughts above such things as they see before their eyes. And there are some things in the Word which seem to be contradictions, when yet there is not in the Word, viewed in its spiritual light, a single contradiction. And furthermore, in some portions of the prophets there are collections of the names of places and persons, from which no sense can be elicited. Such being the nature of the Word in its literal sense, it is obvious that it cannot be understood without doctrine. But examples shall illustrate.

In Exod. xxxii. 12, 14, Jon. iii. 9, iv. 2, Jehovah is said to *repent*; and in Numb. xxiii. 19, 1 Sam. xv. 29, it is said that He does *not* repent. Without doctrine these statements cannot be harmonized. In Numb. xiv. 18, it is said that Jehovah visits "the iniquity of the fathers upon the children unto the third and fourth generation;" and in Deut. xxiv. 16, it is also said that "the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sins." These statements are not discordant but accordant, when viewed through doctrine.

Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto

you" (Matt. vii. 7, 8. See also xxi. 21, 22). Without doctrine it might be supposed from this that every one is to receive whatever he asks. But from doctrine man knows that when he asks from the Lord, whatever he asks is given him. This the Lord also teaches: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John xv. 7.

The Lord says, "Blessed be ye poor, for yours is the kingdom of God" (Luke vi. 20). Without doctrine it may be supposed that heaven belongs to the poor, and not to the rich. But doctrine teaches that the poor in spirit are meant; for the Lord says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 3).

Again, the Lord says, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged" (vii. 1, 2; Luke vi. 37). Without doctrine a man might be hereby led to the conclusion that he ought not to judge a wicked man to be wicked; but according to doctrine, man is at liberty to judge provided he judges righteously; for the Lord says, "Judge righteous judgment" (John vii. 24).

Jesus says, "Be not ye called Rabbi; for one is your Master, Christ. . . And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters; for one is your Master, Christ" (Matt. xxiii. 8-10). Without doctrine it would follow from this, that no man ought

to call another teacher, or father, or master; but doctrine teaches that it is right to do so in the natural, but not in the spiritual sense.

Jesus said to his disciples, "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it might be inferred that the Lord's disciples also were to judge; whereas they cannot judge any one. Doctrine will reveal this arcanum by teaching that the Lord alone, who is omniscient and knows all hearts, will judge and can judge; and that by his twelve disciples is meant the church as to all truths and goods which it possesses from the Lord through the Word. Wherefore doctrine decides that these will judge every one, according to the Lord's words in John iii. 17, 18; xii. 47, 48.

There are many more similar statements in the Word, which make it plain that the Word without doctrine cannot be understood.

The Word is not only understood by means of doctrine, but also shines in the understanding; for it is like a candelabrum with its lamps lighted. Man then sees more than he saw before, and also understands what he before did not understand. What is obscure and discordant he either passes by without seeing, or sees and explains so that it accords with doctrine.

That the Word may be seen from doctrine, and may also be explained thereby, the practice of the Christian

world testifies. All the Reformed see the Word from their own doctrine, and explain it accordingly. So also the Papists from their doctrine, and even the Jews from theirs; consequently they see what is false from false doctrine, and what is true from true doctrine.

From which it is plain that true doctrine is like a lamp in the dark and a guide by the wayside.

From the foregoing statements it may be seen, that they who read the Word without doctrine are in obscurity respecting every truth; and that their minds are wavering and uncertain, prone to error and, moreover, easily fall into heresies which they also embrace if favor or authority encourages and reputation is not endangered. For to them the Word is like a candelabrum without light, since they see many things in shade, as it were, and yet hardly see anything, for doctrine is the only lamp. I have seen such examined by angels, and it was found that they could confirm from the Word whatever they wished; and that they did confirm especially whatever belonged to their self-love and the love of the things they favored. But I have seen them stripped of their clothing; a sign that they were destitute of truths. In the spiritual world garments are truths.

DOCTRINE FROM THE LITERAL SENSE.

II.—DOCTRINE IS TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD AND CONFIRMED THEREBY. This is because the Lord is there present, teaching and enlightening; for the Lord never operates except in fullness; and the Word in the literal sense is in its fullness, as shown above. Therefore doctrine ought to be drawn from the literal sense of the Word.

Moreover, the doctrine of genuine truth may be fully drawn from the literal sense; for the Word in that sense is like a man clothed, whose face and hands are naked. Every thing necessary to man's faith and life in the Word, and also to his salvation, is naked; but the rest is clothed; and in many places where it is clothed, it is visible through the clothing, as objects are seen by a woman through a veil of thin silk. Furthermore, the truths of the Word become more and more perfectly translucent and obvious in proportion as they are multiplied from the love of them, and by this love are arranged in order.

It may be supposed that the doctrine of genuine truth can be acquired by the spiritual sense of the Word, which is communicated by a knowledge of correspondences. But doctrine cannot be so acquired, but only illustrated and corroborated. For as before said, man may by some well-known correspondences falsify the Word, by connecting them, and applying them to confirm what is fixed in his own mind from

an assumed principle. Moreover the spiritual sense of the Word is not communicated to any one except by the Lord alone; and it is guarded by Him as He guards the angelic heaven, for this latter is in it.

WHO ALONE CAN SEE GENUINE TRUTH.

III. — THE GENUINE TRUTH THAT SHOULD CONSTITUTE DOCTRINE, IN THE LITERAL SENSE OF THE WORD, IS NOT VISIBLE TO ANY BUT THOSE WHO ARE IN STATES OF ENLIGHTENMENT FROM THE LORD. Enlightenment comes from the Lord alone, and is given to those who love truths because they are truths, and make them serviceable to life. To others there is given no enlightenment in the Word. Enlightenment comes from the Lord alone, because the Word is from Him, and consequently He is in it. Enlightenment is given to those who love truths because they are truths, and make them serviceable to life, because they are in the Lord and the Lord is in them; for the Lord is the Truth itself; and He is loved when men live according to his Divine truths, that is, when from those truths they become useful, according to these words in John: "At that day ye shall know that I am in my Father, and ye in me, and I in you; he that hath my commandments and keepeth them, he it is that loveth me, . . . and I will love him and manifest myself to him, . . . and we will come unto him, and make our abode with him" (xiv. 20, 21, 23).

These are they who are enlightened when they read the Word, and with whom the Word is both luent and transluent. And the Word with them is both luent and transluent, because a spiritual and a celestial sense resides in all the particulars of the Word, and these senses are in the light of heaven; wherefore through these and their light the Lord inflows into the natural sense of the Word, and into the light of this sense in man. Hence man acknowledges truth from interior perception, and then sees it in his thought, and this as often as he feels an affection for truth for its own sake. For from affection comes perception, and from perception thought; and thus arises the acknowledgment which is called faith.

The contrary is the case with those who read the Word by the doctrine of a false religion; and still more with those who confirm that doctrine by the Word, and that with a view to their own glory and worldly wealth. With such the truths of the Word are, as it were, in the shadow of night, and falsities as if in the light of day. They read truths but see them not, and if they see the shadow of them, they falsify them. These are they of whom the Lord says, that they have eyes and see not, and ears, but do not understand (Matt. xiii. 14, 15). Consequently their light in spiritual things pertaining to the church, is merely natural, and their mental vision like that of one who sees ghosts in his bed when he wakes, or like that of a sleep-walker who thinks himself awake when he is sleeping.

It has been granted me to converse with many after their decease, who supposed that they would shine like stars in heaven, because, as they said, they had esteemed the Word holy, had read it very frequently, had collected from it many things by which they had confirmed the dogmas of their faith, and for that reason had been celebrated as learned men. They therefore supposed that they would become Michaels and Raphaels. But many of them were examined to ascertain from what love they had studied the Word; and it was found that some of them had done so from the love of self, that they might be worshiped as leaders in the church; and some from the love of the world, in order to be enriched. When the latter were examined as to what they knew of the Word, it was found that they had learned no genuine truth from it, but only such as might be called truth falsified, which in itself is putrid falsehood, for in heaven it smells putrid. They were told that this was the case with them because self and the world had been their ends when they read the Word, instead of the truth of faith and the good of life.

When self and the world are ends, the mind in reading the Word sticks fast in these; and therefore men think constantly from their selfhood, and man's selfhood is in darkness respecting every thing pertaining to heaven and the church. In this state man cannot be raised up by the Lord and elevated into the light of heaven, consequently cannot receive

any influx from the Lord through heaven. I also saw these persons admitted into heaven; and when they were found to be destitute of truths, they were ejected. But still the pride of merit remained with them.

It was otherwise with those who had studied the Word from an affection of knowing truth because it is truth and subserves the uses of life, not only their own but also their neighbors'. These I have seen elevated into heaven, and so into the light of Divine truth there; and I have seen them exalted at the same time into angelic wisdom, and into its happiness which the angels of heaven enjoy.

*CONJUNCTION WITH THE LORD AND CONSOCIATION
WITH ANGELS IS BY THE LITERAL SENSE.*

There is conjunction with the Lord by means of the Word, because He is the Word, that is, the veritable Divine Truth and Good therein. The conjunction is effected by the literal sense, because the Word in that sense is in its fullness, its holiness and its power, as shown above. That conjunction is not apparent to man, but it exists in love of truth, and in the perception of it. There is consociation with the angels of heaven by the literal sense, because within it there is a spiritual and a celestial sense; and in these senses the angels are,—the angels of the Lord's spiritual kingdom in the spiritual sense of the Word,

and those of his celestial kingdom in its celestial sense. Both these senses are evolved from the natural sense while the man who regards the Word as holy, is reading it. The evolution is instantaneous; consequently the consociation is also.

That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been manifested to me by much experience. The perception has been given me that when I read the Word in its literal sense communication with the heavens was effected, sometimes with one heavenly society and sometimes with another: what I understood according to the natural sense, spiritual angels understood according to the spiritual sense, and celestial angels according to the celestial sense, and this instantly. As I have perceived this communication some thousands of times, there remains with me not the least doubt about it. . . I have thus been taught by living experience, that the Word in its literal sense is the Divine medium of conjunction with the Lord and consociation with the angels of heaven.

But examples shall illustrate how, from the literal sense, the spiritual angels perceive their sense, and the celestial angels theirs, when man reads the Word.

Let four of the commandments serve as examples, beginning with the FIFTH: *Thou shalt not kill*. Man by this not only understands that he ought not to kill, but also that he ought not to hate, or to long for revenge so far as to commit murder: by killing, a

spiritual angel understands to act the part of the devil and murder man's soul; and a celestial angel understands by killing to hate the Lord and the Word.

THE SIXTH COMMANDMENT, *Thou shalt not commit adultery.* By committing adultery, man understands whoredom, obscene actions, lascivious conversation and filthy thoughts; a spiritual angel understands by adultery the adulteration of the goods of the Word and the falsification of its truths; but a celestial angel understands by it, the denial of the Lord's Divinity and the profanation of the Word.

THE SEVENTH COMMANDMENT, *Thou shalt not steal.* By stealing, man understands theft, fraud, and taking away the neighbor's property by any pretext whatever: by stealing, a spiritual angel understands depriving others of their faith in what is good and true by what is evil and false; but a celestial angel understands, by stealing, attributing to himself what belongs to the Lord, and claiming for himself the Lord's righteousness and merit.

THE EIGHTH COMMANDMENT, *Thou shalt not bear false witness.* By bearing false witness, man understands lying and defamation; a spiritual angel understands saying and persuading that the false is true and the evil good, and *vice versá*; but a celestial angel by bearing false witness, understands blaspheming the Lord and the Word.

This may show how the spiritual and celestial senses are evolved and drawn forth from the natural sense of

the Word, within which they reside. And what is wonderful, the angels draw forth what belongs to them without knowing what man thinks; but still the thoughts of angels and men make one by correspondence, like end, cause and effect. Moreover, ends actually reside in the celestial kingdom; causes in the spiritual kingdom; and effects in the natural kingdom. Hence the consociation of men with angels through the Word.

A spiritual angel from the literal sense of the Word draws forth what is spiritual, and a celestial angel what is celestial, because the spiritual and celestial agree with their nature and are homogeneous with them. The truth of this may be illustrated by what is similar in the three kingdoms of nature, the animal, vegetable and mineral.

First, in the Animal Kingdom: From the food, when it has been converted into chyle, the blood-vessels draw their blood, the nervous fibres their juice, and the substances which are the origins of the fibres, their spirit. In the Vegetable Kingdom: A tree, with its trunk, branches, leaves and fruit stands on its root, and extracts from the soil through the root a grosser juice for the trunk, branches and leaves, a purer for the fleshy part of the fruit, and the purest for the seeds within the fruit. In the Mineral Kingdom: In certain places in the bowels of the earth there are minerals impregnated with gold, silver, copper and iron; from the exhalations and effluvia of

rocks, the gold draws its own elements, the silver its own, and the iron its own, the watery element conveying these round about.

The Word in its literal sense is like a casket where lie in order precious stones, pearls and diadems. The thoughts of the man who esteems the Word holy, and reads it for the sake of life's uses, may be compared to one holding such a casket in his hand, and throwing it toward heaven, the casket opening as it ascends and disclosing its precious contents to the angels who are greatly delighted in seeing and examining them. This delight of theirs is communicated to the man, and effects consociation and also a communication of perceptions. For the sake of this consociation with angels and at the same time of conjunction with the Lord, the Holy Supper was instituted, the BREAD of which in heaven becomes Divine Good and the WINE Divine Truth, both from the Lord.

Such correspondence exists by creation, to the end that the angelic heaven and the church on earth, and in general the spiritual and the natural worlds, may make one, and the Lord may unite Himself with both at once.

The consociation of man with angels is effected by the natural or literal sense of the Word, for the further reason, that there are in every man by creation three degrees of life, a celestial, a spiritual and a natural. But man is in the natural degree so long as he is in the world, and is then so far in the spiritual-angelic

degree as he is in genuine truths, and so far in the celestial degree as he is in a life according to those truths. But still he does not really enter the spiritual and celestial until after death, because these two are enclosed and concealed within his natural ideas. Therefore when the natural passes away by death, the spiritual and celestial remain, and from them man's thoughts are then derived.

Evidently, therefore, in the Word alone there is spirit and life, as the Lord says, "The words that I speak unto you, they are spirit and they are life" (John vi. 63); "The water that I shall give him, shall be in him a well of water springing up into everlasting life" (iv. 14); "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you" (John vi. 27). (T. C. R. n. 225-239.)





V.

THE WORD EXISTS IN ALL THE HEAVENS.



HE WORD IS IN ALL THE HEAVENS AND IS THE SOURCE OF ANGELIC WISDOM.

That the Word exists in the heavens has not heretofore been known; nor could it be known so long as the church was ignorant of the fact that angels and spirits are men, in face and body precisely like men in our world; and that about them exist things similar in all respects to those existing about men, with the sole difference that the angels are spiritual, and all things about them are from a spiritual origin, while men in the world are natural, and all things about them are from a natural origin. So long as this fact was concealed, it could not be known that the Word even exists in the heavens, and is there read by the angels, and also by spirits who are below the heavens. But lest this should be for ever concealed, it has been granted me to associate with angels and spirits, to converse with them, to see the things about them, and afterwards to relate what I saw and heard. This has been done in the work on Heaven and Hell. [See Vol. 2 of this series.]

As to the Word in heaven, it is written in a spiritual style which is totally different from the natural

style. The spiritual style consists of mere letters, each one of which involves some sense; and there are marks, curves and dots over and between the letters and in them, which exalt the sense. With the angels of the spiritual kingdom the letters are similar to those used in our world in printing; and among the angels of the celestial kingdom they are with some similar to Arabic letters; and with some they are like the ancient Hebrew letters, but inflected above and below, with signs over, between and within them, every particular of which also involves a complete sense.

Such being the nature of their writing, with them the names of persons and places in the Word are written by these signs; therefore the wise understand the spiritual and celestial significance of each thing. For example, by Moses they understand the Word of God written through him, and in a general sense the historic Word; by Elias the prophetic Word; by Abraham, Isaac and Jacob, the Lord as to his Divine celestial, Divine spiritual and Divine natural; by Aaron the Lord's priesthood; by David his royalty; by the names of Jacob's sons, or the twelve tribes of Israel, the various constituents of heaven and the church; the same by the Lord's twelve disciples; by Zion and Jerusalem, the church as to doctrine from the Word; by the land of Canaan, the church itself; by the places and cities there

on both sides of Jordan, various things pertaining to the church and its doctrine.

It is the same with numbers. They are not found in the Word in heaven, but instead of them the things to which the numbers correspond. From this it is plain that the Word in heaven is in its literal sense similar to our Word, and at the same time correspondent to it; and that therefore they are one.

This is wonderful, that the Word in the heavens is so written that the simple understand it in a simple way, and the wise understand it wisely; for there are many curves and signs over the letters, which, as before said, exalt the sense; to these the simple pay no attention, nor have they any knowledge of them; but the wise pay attention to them, each according to the full capacity of his wisdom.

A copy of the Word written by angels inspired by the Lord, is kept by every larger society in its sacred repository lest any tittle of it should be changed elsewhere. The Word in our world is similar to that in heaven in this, that the simple also understand it in a simple way, and the wise, wisely; but in a different manner.

That the angels derive all wisdom through the Word, they themselves confess. For so far as they are in the understanding of the Word, they are in light. The light of heaven is the Divine Wisdom, which to their eyes is light. In the sacred repository where a copy of the Word is kept, the light is flame-

colored and brilliant, surpassing every degree of light in heaven outside of that repository.

The wisdom of the celestial angels surpasses that of the spiritual angels, almost as much as the wisdom of the latter surpasses that of men; and this because the celestial angels are in the good of love and the spiritual angels are in the truths of wisdom from the Lord; and where the good of love is, there resides wisdom also; but where truths are, there resides wisdom only so far as the good of love is there also. This is the reason why the Word in the Lord's celestial kingdom is written differently from what it is in his spiritual kingdom; for in the Word of the celestial kingdom, the expressions are goods of love, and the signs are love's affections; while in the Word of the spiritual kingdom the expressions are truths of wisdom, and the signs are interior perceptions of truth.

From this may be inferred the nature of the wisdom which lies concealed in the Word which is in the world; for in it is concealed all angelic wisdom, which is ineffable. And he who from the Lord through the Word becomes an angel, enters into that wisdom after death. (T. C. R. n. 240-242.)





VI.

THE CHURCH IS FROM THE WORD.



THE CHURCH IS FROM THE WORD, AND ITS CHARACTER IN MAN IS ACCORDING TO HIS UNDERSTANDING OF THE WORD.

That the church is from the Word is not a matter of doubt, since it has been shown above that the Word is Divine Truth; that the doctrine of the church is from the Word; and that by means of the Word there is conjunction with the Lord. But that the understanding of the Word constitutes the church, may be called in question; inasmuch as there are some who think themselves part of the church because they have the Word, and read it or hear preaching from it, and know something of its literal sense. But how this or that is to be understood in the Word they do not know, and some do not think it of much importance. It shall therefore be proven here that it is not the Word which constitutes the church, but the understanding of it; and that the character of the church is according to the understanding of the Word with those who are in the church.

The church is according to the understanding of the Word, because it is according to the truths of faith and the goods of charity; and these two are the uni-

versals which not only pervade the whole literal sense of the Word, but are also concealed within it like valuables in a treasury. The contents of the literal sense of the Word are apparent to every man, because they present themselves directly to the eye; while the contents of the spiritual sense are apparent only to those who love truths because they are truths, and do good because it is good. To them the treasury which the literal sense of the Word closes and guards, is opened. These goods and truths are the essential constituents of the church.

That the church is according to its doctrine, and that doctrine is derived from the Word, is known; but yet it is not doctrine that establishes the church, but the integrity and purity of doctrine, consequently the understanding of the Word. But the special church existent in every individual, is not established and constituted by doctrine, but by faith and a life according to it. In like manner the Word does not establish and constitute the church in the individual man, but a faith according to the truths and a life according to the goods which he derives from the Word, and applies to himself.

The Word is like a mine which contains in its depths an abundance of gold and silver, and like a mine which at greater and greater depths conceals stones more and more precious. This mine is opened according to man's understanding of the Word. Without this understanding of the Word as it is in itself, in its bosom and in

its depth, it would no more form a church in man than the mines in Asia would make a European rich. It would be otherwise if he were one of the owners and workers of the mine.

The Word with those who search for the truths of faith and the goods of life in it, is like the wealth of the king of Persia, or of the emperors of Delhi and China; and the men of the church are its treasurers who have the privilege of taking as much of it as they choose for their own use. But they who possess the Word only, and read it, and yet seek not genuine truths for faith, or genuine goods for life, are like those who know by hearsay that there is such great wealth there, but do not receive a penny of it.

They who possess the Word, and yet acquire from it no understanding of genuine truth and no will of genuine good, are like those who think themselves rich on means borrowed from others, or the possessors of estates, houses and merchandisc belonging to others. Every one sees that this is mere hallucination. They are also like those who go magnificently clothed, are driven about in gilded carriages, with satellites beside and behind them, and couriers ahead, while yet none of it is their own property.

Such was the Jewish nation. Therefore, because it possessed the Word, it was likened by the Lord to a rich man who was clothed in purple and fine linen, and fared sumptuously every day; and yet did not derive from the Word enough of truth and good to

take pity upon the beggar Lazarus who lay at his door full of sores. That nation not only appropriated no truths from the Word, but from it drew falsities in such abundance, that finally not a single truth was visible to them; for truths are not only covered over by falsities, but also obliterated and rejected. For this reason the Jews did not acknowledge the Messiah, although all the prophets had foretold his advent.

In many places in the prophets the church with the Israelitish and Judaic nation, is described as altogether destroyed and reduced to nothing by their having falsified the meaning of the Word; for nothing else destroys the church. The understanding of the Word, both true and false, is described in the prophets by *Ephraim*. . . Ephraim is called a dear son and a pleasant child (Jer. xxxi. 20); the first born (verse 9); the strength of the head of Jehovah (Ps. lx. 7; cviii. 8); mighty (Zech. x. 9); he with whom Jehovah's bow is filled (ix. 13); and the children of Ephraim are said to be armed and carry bows (Ps. lxxviii. 9); for a bow signifies doctrine from the Word fighting against what is false. . .

The character of the church when the understanding of the Word is destroyed, is also described in Hosea, as in the following passages: (v. 5, 9, 11. See also verses 12-14; vi. 4; ix. 3.) The land of Jehovah is the church; Egypt is the scientific principle of the natural man; Assyria is reasoning therefrom; by which two things together, the Word as to the inte-

rior understanding of it, is falsified; therefore it is said that Ephraim shall return to Egypt, and shall eat unclean things in Assyria. "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt" (xii. 1). To feed upon the wind, to follow after the east wind, and to multiply lies and desolation, is to falsify truths and thus destroy the church.

Similar, also, is the signification of Ephraim's whoredom (for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth) in the following: v. 3; vi. 10. Israel is the church itself, and Ephraim is the understanding of the Word, from which and according to which is the [the character of the] church. Wherefore it is said, that Ephraim commits whoredom and Israel is defiled. Inasmuch as the church with the Israelitish and Judaic nation was utterly destroyed by falsifications of the Word, therefore it is said of Ephraim: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?" (Hos. xi. 8.)

Since the subject treated of in the prophet Hosea, from the first chapter to the last, is the falsification of the genuine understanding of the Word, and the destruction of the church thereby; and since whoredom there signifies the falsification of truth, that prophet was commanded to represent this state of the church

by taking a harlot for his wife, and begetting children by her (Hos. i.), and by taking a woman who was an adulteress (iii.).

These passages are presented in order to prove from the Word that the character of the church is according to its understanding of the Word; excellent and precious, if the understanding of it is derived from genuine truths in the Word; but destroyed, nay, filthy, if derived from truths falsified. (T. C. R. n. 243-247.)

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VII.

THE MARRIAGE OF GOOD AND TRUTH IN ALL PARTS OF THE WORD.

IN ALL THE PARTICULARS OF THE WORD THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND THEREFORE A MARRIAGE OF GOOD AND TRUTH.

That there is a marriage of the Lord and the church, and therefore of good and truth in all the particulars of the Word, has not been seen heretofore ; nor could it, because the spiritual sense of the Word has not been disclosed until now, and through it only can this marriage be seen. For there are two senses in the Word concealed within its literal sense, called the spiritual and celestial senses.

The contents of the spiritual sense in the Word relate especially to the church, and those of the celestial sense, to the Lord. Again, the contents of the spiritual sense relate to the Divine Truth, and those of the celestial sense, to the Divine Good. Hence there is in the Word this marriage. But this is not apparent to any but those who, from the spiritual and celestial senses of the Word, know the signification of words and names ; since some words and names are predicated of good, and some of truth, and some include

both; therefore without a knowledge of their significance, this marriage in the particulars of the Word cannot be seen. This is why this arcanum has not been before disclosed.

Since there is such a marriage in all the particulars of the Word, therefore double expressions frequently occur in it, which seem like repetitions of the same thing. Nevertheless they are not repetitions, but one of them relates to good and the other to truth; and both taken together form their conjunction, and thus one thing. Hence also the divine sanctity of the Word; for in every divine work there is good united to truth, and truth united to good.

There is said to be a marriage of the Lord and the church, and therefore of good and truth, in all the particulars of the Word; because where the marriage of the Lord and the church is, there also is a marriage of good and truth, for this latter marriage is from the former; since while the church or the man of the church, is in truths, the Lord flows into his truths with good, and vivifies them; or what is the same thing, when the man of the church is in the understanding of truth, the Lord through the good of charity flows into his understanding, and so infuses life into it.

In every man there are two faculties of life called the understanding and will; the understanding is the receptacle of truth, and therefore of wisdom, while the will is the receptacle of good, and therefore of

charity. These two faculties must make one, in order that man may be a man of the church; and they make one when man forms his understanding of genuine truths, which is done to all appearance by himself, and when his will is filled with the good of love, which is done by the Lord. Hence man has the life of truth and the life of good—the life of truth in his understanding, and the life of good in his will, which when united constitute not two lives but one.

This is the marriage of the Lord and the church, also of good and truth in man.

That there are double expressions in the Word, which seem like repetitions of the same thing, may be seen by readers who pay attention to it. For example, brother and companion, poor and needy, wilderness and solitude, void and empty, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on; which expressions seem to be synonymous, when yet they are not; for brother, poor, wilderness, foe, sin, anger, nation, joy, mourning and justice are predicated of good, and in the opposite sense of evil; while companion, needy, solitude, empty, enemy, iniquity, wrath, people, gladness, weeping and judgment are predicated of truth, and in the opposite sense of falsity. And yet it seems to a reader who is ignorant of this arcanum, that poor and needy, wilderness and solitude, void and empty, and the like, are

one and the same thing; nevertheless they are not one, but become one by conjunction.

In the Word other things also are connected, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, and so on; because fire, gold, brass, wood, bread and purple are predicated of good; while flame, silver, iron, stone, water, wine and fine linen are predicated of truth.

In like manner it is said that man should love God with his whole heart and his whole soul; also that God will create in man a new heart and a new spirit; for heart is predicated of the good of love, and soul and spirit of the truths of faith. There are also words which, because in their signification they partake of both good and truth, are used solitarily without the adjunction of others; but these and many other things are apparent only to the angels, and to those who, while they are in the natural sense, are in the spiritual sense also.

That such double expressions exist in the Word, which seem like repetitions of the same thing, it would be tedious to show from the Word, for to do so would fill many pages. But to remove doubt, I wish to present some passages where *nation* and *people*, and *joy* and *gladness* occur together. *Nation* and *people* are mentioned in the following passages: "Ah, sinful nation, a people laden with iniquity" (Isa. i. 4). "The people that walked in darkness have seen a

great light; . . thou hast multiplied the nation (ix. 2, 3). "O Assyrian, the rod of mine anger, . . I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge" (x. 5, 6). See also Isa. xi. 10, xiv. 6, xviii. 7, xxv. 3, 7, xxxiv. 1, xlii. 6, xliii. 9, xlix. 22, lv. 4, 5; Jer. vi. 22; Ezek. xxxvi. 15; Dan. vii. 14; Joel ii. 17; Zeph. ii. 9; Zech. viii. 22; Luke ii. 30-32; Rev. v. 9, x. 11; Ps. xviii. 43, xxxiii. 10, xliv. 14, xlvii. 3, 8, 9, lxvii. 3, 4, evi. 4, 5; and elsewhere.

Nations and peoples are both mentioned together, because nations mean those who are in good, and in the opposite sense those who are in evil; and peoples mean those who are in truths, and in the opposite sense those who are in falsities. Therefore those who belong to the Lord's spiritual kingdom are called peoples, and those who belong to the Lord's celestial kingdom are called nations; for in the spiritual kingdom all are in truths and thereby in intelligence, but in the celestial kingdom all are in goods and thereby in wisdom.

It is the same with many other words. For example where *joy* is mentioned, *gladness* is frequently mentioned also, as in the following passages: "And behold, joy and gladness, slaying oxen," Isa. xxii. 13. "They shall obtain joy and gladness, and sorrow and sighing shall flee away," xxxv. 10 (li. 11). "Joy and gladness [are cut off] from the house of our God," Joel i. 16. "Then will I cause to cease . . the voice

of joy and the voice of gladness," Jer. vii. 34 (xxv. 10, xvi. 9). And in Zech. viii. 19; Isa. lxvi. 10; Lam. iv. 21; Ps. lxviii. 3, xevi. 11, li. 8; Isa. li. 3; Luke i. 14; Jer. xxxiii. 10, 11; and elsewhere.

Both joy and gladness are mentioned in these passages, because joy is predicated of good, and gladness of truth, or joy of love, and gladness of wisdom; for joy belongs to the heart and gladness to the spirit, or joy to the will and gladness to the understanding. That the marriage of the Lord and the church is also involved in these words, is evident from the expression (in all of the above passages from Jeremiah), "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride;" for the Lord is the bridegroom, and the church is the bride, as may be seen, Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; Rev. xxi. 2, 9; xxii. 17. Therefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom," John iii. 29.

Owing to the marriage of Divine Good and Truth in the particulars of the Word, the expression, Jehovah God, occurs very frequently; as also, Jehovah and the Holy One of Israel, as if they were two, when yet they are one; for Jehovah means the Lord as to the Divine Good of his Divine Love; while God and the Holy One of Israel mean the Lord as to the Divine Truth of his Divine Wisdom. (T. C. R. n. 248-253.)



VIII.

THE ORIGIN OF HERESIES.



HERESIES MAY BE DRAWN FROM THE LITERAL SENSE OF THE WORD, BUT IT IS HURTFUL TO CONFIRM THEM.

It is shown above that the Word cannot be understood without doctrine, and that doctrine is like a lamp to make genuine truths visible, because the Word is written by mere correspondences. Consequently many things in the Word are appearances of truth, and not naked truths; and many of them are written in adaptation to the understanding of the merely natural man, and yet so written that the simple may understand them in a simple way, the intelligent intelligently, and the wise wisely. Such being the nature of the Word, the appearances of truth in it, which are truths clothed, may be taken for naked truths; and when they are confirmed, they become fallacies which are essentially falsities.

From the fact that appearances of truth may be taken and confirmed for genuine truths, have sprung all the heresies that are or have been in the Christian world. The heresies themselves do not damn men, but the confirmation from the Word, and by reasonings from the natural man, of the falsities in heresy,

and a wicked life, are what damn them. For every one is born into the religion of his country or his parents, is initiated into it from infancy, and afterwards retains it; nor can he [easily] liberate himself from its falsities, both on account of worldly business and of the imbecility of the understanding in the investigation of truths of that kind. But to live wickedly, and to confirm what is false so far as to destroy genuine truths, this it is that damns.

For he who adheres to his religion, believes in God, (and within the Christian church in the Lord), esteems the Word holy, and from religion lives according to the commandments, does not swear to what is false; therefore when he hears truths, and according to his capacity has a perception of them, he may embrace them, and so be delivered from falsities. But he who has confirmed the falsities of his religion [by evils of life] cannot do so; since confirmed falsity is permanent and cannot be eradicated. For falsity after confirmation is as though a man had sworn to it, especially if it is adherent to his love of self or to the pride of his self-derived intelligence. (T. C. R. n. 254.)

*FALSITIES ARE CONFIRMED CHIEFLY BY EVILS
OF LIFE.*

They who are within the church, and have confirmed themselves against divine truths,—especially against these, that the Lord's Humanity is Divine, and that

works of charity contribute to salvation,—if they have confirmed themselves against them not only by doctrine but also by life, have reduced themselves to such a state as to their interiors, that they cannot possibly be brought to receive those truths afterwards; for the things which are once confirmed by doctrine and at the same time by life, remain for ever.

They who do not know the interior state of man, may suppose that every one, however he had confirmed himself against the above truths, might yet easily receive them afterwards, if he was only convinced. But that this is impossible has been given me to know from such in the other life by abundant experience; for what is confirmed by doctrine gives a taint to the intellectual principle, and what is confirmed by life gives a taint to the will-principle; and what is rooted into each life of man, viz. the life of his understanding and the life of his will, cannot be rooted out, the very soul of man which lives after death being formed of these, and being such as in no wise to recede therefrom. This also is the reason, why the lot of those within the church, with whom this is the case, is worse than that of those who are out of the church. (A. C. n. 4747.)

I have conversed with some in the spiritual world who had lived many centuries ago, and had confirmed themselves in the falsities of their religion; and I found that they still adhered to them with constancy. And I have also conversed with some there who had

been of the same religion, and had thought as the others did, but had not confirmed its falsities in themselves; and I found that when they were instructed by the angels, they rejected the falsities and accepted truths; and that these were saved, while the former were not.

Every man after death is instructed by angels; and they who see truths, and from truths falsities, are received [into heaven]; but only those see truths who have not confirmed themselves in falsities, while those who have confirmed themselves do not wish to see truths; or if they see them, turn themselves away from them, and either ridicule or falsify them. The real cause of this is, that confirmation enters the will, and the will is the man himself and disposes the understanding at its pleasure. But bare knowledge enters the understanding only, which has no authority in the will; therefore it is not in the man, except as one who stands in the hall or doorway, but is not yet in the house.

But let an example illustrate: In the Word anger, wrath and revenge are frequently attributed to God; and He is said to punish, to cast into hell, to tempt and to do other things of the same kind. He who believes this in simplicity like a child, and therefore fears God and avoids sinning against Him, is not damned for that simple belief. But he is damned who confirms these statements so far as to believe that anger, wrath, revenge and such things as pro-

ceed from evil, are in God; and that from anger, wrath and revenge He punishes man and casts him into hell; because he has destroyed the genuine truth which is, that God is love itself, Mercy itself and Goodness itself; and such a Being cannot be angry, wrathful and revengeful. Such things are attributed to God in the Word, because such is the appearance. They are appearances of truth.

*HURTFUL TO CONFIRM THE MERE APPEARANCES OF
TRUTH.*

That other things in the literal sense of the Word are appearances of truth, which conceal within them genuine truths, and that it is not hurtful to think in simplicity according to appearances of truth, and also to speak according to them; but that it is hurtful to confirm them, since by confirmation the Divine truth concealed within them is destroyed, may also be illustrated by an example in nature, which is presented because what is natural illustrates and teaches more clearly than what is spiritual.

To the eye the sun appears to revolve around the earth daily, and also annually. The sun is therefore said to rise and set, causing morning, noon, evening and night; and also to produce spring, summer, autumn and winter,—that is, days and years. Nevertheless, the sun is motionless; for it is a fiery ocean, and the earth revolves around it both daily and an-

nually. The man who thinks in simplicity and ignorance that the sun revolves, does not destroy the natural truth, which is that the earth rotates upon its axis, and has an annual motion in the ecliptic. But he who confirms the apparent motion of the sun by reasonings from the natural man, and still more he who does so by the Word, because the sun is there said to rise and set, weakens the truth and destroys it; and afterwards he can hardly see it even if ocular demonstration were given him that to all appearances the whole starry heaven revolves daily and annually in like manner; and yet not a single star changes its fixed place relative to another. That the sun moves is the apparent truth; that it does not move is the genuine truth. Yet every one speaks according to the apparent truth, and says that the sun rises and sets; and this he is at liberty to do, because he cannot do otherwise. But to think according to that appearance from a confirmation of it as the truth, blunts and bedims the rational understanding.

The true reason why it is hurtful to confirm the appearances of truth that are in the Word, since thereby fallacies arise and the Divine truth concealed within the appearances is destroyed, is, that the literal sense of the Word both in general and in particular, communicates with heaven; for as shown above, there is a spiritual sense within all things both general and particular of the literal sense, and this sense is opened in passing from man to heaven.

All the contents of the spiritual sense are genuine truths; therefore when man is in falsities, and to them applies the sense of the letter, then falsities are in that sense; and when these enter, truths are dissipated. . . . When a man who is in falsities reads the Word, and applies to them some things in the literal sense, his reading is repelled on the way to heaven lest any thing of the kind should enter and disturb the angels; for when falsity touches truth, it is like the point of a needle touching the fibril of a nerve or the pupil of the eye. That the fibril instantly coils itself up spirally and withdraws within itself, is known; as also that the eye at the first touch covers itself with the lids.

From this it is plain that truth falsified takes away communication with heaven, and closes it. This is why it is hurtful to confirm any heretical falsity.

The Word is like a garden that may be called a heavenly paradise, containing delicacies and delights of every kind—delicacies in its fruits, and delights in its flowers. In the centre of the garden are trees of life, and near them fountains of living waters; and round about the garden are forest trees. The man who is in divine truths from doctrine, is in the centre where the trees of life are, and actually partakes of their delicacies and delights; while the man who is not in truths from doctrine, but only in the literal sense, is on the outer limits of the garden and sees only the forest surrounding it. But he who is in the doctrine of a false religion, and has confirmed in him-

self its falsity, is not even in the forest, but outside of it on a sandy plain where there is not even grass. That such is actually the state of this latter class after death, has been shown in the work on Heaven and Hell.

THE LETTER OF THE WORD A PROTECTION TO THE SPIRIT.

It must be known, moreover, that the literal sense of the Word is a guard for the genuine truths concealed within it, to prevent their injury. And it is a guard in this way, that it may be turned in any direction, and explained according to each man's understanding of it, and yet without injury or violence to its internal. For the fact that the literal sense of the Word may be understood in one way by one person and in a different way by another, does no harm; but it does harm if a man introduces into it falsities that are contrary to divine truths, which is done by those only who have confirmed themselves in falsities. In this way violence is done to the Word. The literal sense guards against this, and does so with those who are in falsities from religion, and yet do not confirm its falsities.

The literal sense of the Word as a guard is signified and described in the Word by cherubs. This guard is signified by the cherubs which were placed at the entrance to the garden of Eden after Adam and his wife had been expelled, of which we read as follows:

“Therefore Jehovah God sent him forth from the garden; . . . and he placed at the east of the garden of Eden echerubim, and a flaming sword which turned every way to keep the way of the tree of life” (Gen. iii. 23, 24). No one can see the signification of these words, unless he knows the signification of cherubs, of the garden of Eden, of the tree of life there, and finally of the flaming sword turning in every direction. . . Cherubs signify a guard; the way of the tree of life signifies entrance to the Lord, which man obtains through the truths of the spiritual sense of the Word; the flaming sword turning in every direction signifies divine truth in ultimates, which is like the Word in the literal sense, which sense may be so turned.

Similar is the meaning of *golden cherubs* placed at the two ends of the mercy-seat which was over the ark in the tabernacle. (Ex. xxv. 18–21.) The ark signified the Word, because the decalogue in it was the chief thing belonging to it; the echerubs there signified a guard, therefore from between them the Lord talked with Moses (Ex. xxv. 22; xxxvii. 9; Numb. vii. 89). And He spoke in the natural sense, for He does not speak with man except in fullness; and divine truth is in its fullness in the literal sense.

Nor is anything else signified by the cherubs over the hangings and the veil of the tabernacle (Ex. xxvi. 31); for the hangings and veil of the tabernacle signified the ultimates of heaven and the church, thus

also of the Word. So, too, by the cherubs carved on the walls and doors of the temple at Jerusalem (1 Kings vi. 29, 32, 35). In like manner by the cherubs in the new temple (Ezek. xli. 18-20).

Since cherubs signify a guard, lest the Lord, heaven, and divine truth such as it is interiorly in the Word, should be approached immediately instead of mediately through ultimates, therefore it is said of the king of Tyre, "Thou sealest up the sum, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering, . . . thou art the anointed cherub that covereth; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire," Ezek. xxviii. 12-16. Tyre signifies the church as to the knowledges of good and truth, and therefore the king of Tyre signifies the Word, the place and source of those knowledges. That by him the Word in its ultimate is here signified, and by cherub a guard, is plain; for it is said, Thou sealest up the sum; every precious stone was thy covering; thou art the anointed cherub that covereth; and he is also called the covering cherub. That precious stones (which are also there mentioned), mean what is in the literal sense of the Word, may be seen above. (T. C. R. n. 255-260.)





IX.

FULFILLMENT OF THE WORD.



HE LORD WHEN IN THE WORLD FULFILLED ALL THINGS OF THE WORD, AND THEREBY BECAME THE WORD, THAT IS, DIVINE TRUTH EVEN IN ULTIMATES.

That the Lord when in the world fulfilled all things of the Word, and thereby became Divine Truth or the Word even in ultimates, is meant by these words in John: "And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (i. 14). To become flesh, is to become the Word in ultimates.

What the Lord was as the Word in ultimates, He showed to his disciples when He was transfigured (Matt. xvii. 2-9; Mark ix. 2-9; Luke ix. 28-36); where it is said that Moses and Elias appeared in glory. Moses means the Word written through him, and in general the historic Word, and Elias the prophetic Word. The Lord as the Word in ultimates, was also represented before John in Rev. i. 13-16, where the whole description of Him signifies the ultimates of Divine Truth or the Word. The Lord was indeed the Word or Divine Truth before, but in pri-

maries ; for it is said, " In the beginning was the Word, and the Word was with God, and the Word was God " (John i. 1, 2) ; but when the Word was made flesh, then the Lord became the Word in ultimates also ; for this reason He is called the First and the Last ; Rev. i. 8, 11, 17 ; ii. 8 ; xxi. 6 ; xxii. 13 ; Isa. xlv. 6.

That the Lord fulfilled all things of the Word, is plain from the passages where the Law and the Scriptures are said to have been fulfilled by Him, and all things finished, as in the following :—

Jesus said, " Think not that I am come to destroy the Law or the Prophets ; I am not come to *destroy*, but to *fulfill* " (Matt. v. 17). He entered into the synagogue, and stood up to read ; and there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written : " The spirit of Jehovah is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind ; . . . to preach the acceptable year of the Lord." And he closed the book and said : " This day is this Scripture fulfilled in your ears " (Luke iv. 16–21). " That the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me," John xiii. 18. " And none of them is lost but the son of perdition, that the Scripture might be fulfilled " (xvii. 12). " That the saying might be fulfilled which He spake, Of them which

thou gavest me have I lost none" (xviii. 9). Jesus said to Peter: "Put up thy sword again into its place. . . But how then shall the Scriptures be fulfilled, that thus it must be? . . . But all this was done that the Scriptures might . . . be fulfilled" (Matt. xxvi. 52-56). "The Son of Man indeed goeth as it is written of him; . . . but the Scriptures must be fulfilled" (Mark xiv. 21, 49). "And the Scripture was fulfilled, which saith, And he was numbered with the transgressors" (xv. 28; Luke xxii. 37). "That the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots" (John xix. 24). "After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled" (xix. 28). "When Jesus therefore had received the vinegar, he said, It is finished" (that is, It is fulfilled) (xix. 30). "For these things were done that the Scripture might be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they have pierced" (xix. 36, 37).

That the whole Word was written concerning Him, and that He came into the world to fulfill it, He even taught his disciples before He went away, in these words: —

"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he ex-

pounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25-27). Again Jesus said that "all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms," concerning Him (xxiv. 44). That the Lord when in the world fulfilled all things of the Word, even to the most minute particulars, is plain from these words: "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

From the foregoing it may be clearly seen, that by the Lord's fulfilling all things of the Law, is not meant that He fulfilled all the commandments, but all things of the Word. That the Law also means all things of the Word, may appear from these passages: "Jesus answered them, Is it not written in your law, I said, Ye are gods?" John x. 34. This is written in the Psalms, lxxxii. 6. "The people answered, We have heard out of the law that Christ abideth for ever," xii. 34. This is written in the Psalms, lxxxix. 29; cx. 4; Dan. vii. 14. "That the Word might be fulfilled that is written in their law, They hated me without a cause" (John xv. 25). This is written in the Psalms, xxxv. 19. "And it is easier for heaven and earth to pass, than for one tittle of the Law to fail," Luke xvi. 17. By the Law in this passage, as frequently elsewhere, is meant the whole Sacred Scripture.

THE LORD IS THE WORD.

Few understand how the Lord is the Word; for they suppose that He may enlighten and teach men through the Word, and yet cannot therefore be called the Word. But let it be understood that every man is his own will and understanding, and that thus one is distinct from another; and since the will is the receptacle of love, and therefore of all the goods of that love, while the understanding is the receptacle of wisdom, and therefore of all things pertaining to the truth of that wisdom, it follows that every man is his own love and wisdom, or what is the same, his own good and his own truth. Man is man from no other source, and nothing else in him is man.

As to the Lord, He is Love itself and Wisdom itself, or Good itself and Truth itself, which He became by fulfilling all the good and all the truth in the Word. For he who thinks and speaks nothing but truth, becomes that truth; and he who wills and does only what is good, becomes that good. And the Lord, because He fulfilled all the Divine truth and good contained in the Word, both in its natural and its spiritual sense, became Good itself and Truth itself, that is, the Word.

A WORD PRIOR TO THE ISRAELITISH.

Before the Word that is now in the world, there existed another Word which is lost. That worship

by sacrifices was known, and that men prophesied from the mouth of Jehovah before the existence of the Word given to the Israelitish nation through Moses and the prophets, may be seen from what is recorded in the books of Moses. That worship by sacrifices was known, appears from Ex. xxxiv. 13; Deut. vii. 5; xii. 3; Numb. xxv. 1, 2; xxii. 40; xxiii. 1, 2, 14, 29, 30; xxiv. 17; xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13.

From these passages it is clear that there existed among the nations a divine worship almost like that instituted by Moses in the Israelitish nation. That it also existed before the time of Abraham, is clear from the words of Moses, Deut. xxxii. 7, 8; Gen. xiv. 18-20; v. 18; Ps. cx. 4.

These and many other things are obvious proofs that before the Israelitish Word there existed another in which such revelations were given.

That a Word existed among the ancient people, is evident from Moses, by whom it is mentioned and quoted, Numb. xxi. 14, 15, 27-30. Its historical parts were called "the Wars of Jehovah," and its prophetic parts, "proverbs" [or enunciations]. From the historical parts of that Word, see the following: Numb. xxi. 14, 15 . . . , 27-30; xlviii. 45, 46.

Besides these, there is mentioned by David and Joshua a prophetic book of the ancient Word, called the Book of Jasher (or the Upright); by David as follows: "And David lamented . . . over Saul and

over Jonathan his son; also he bade them teach the children of Judah the use of the bow; behold, it is written in the *Book of Jasher*," 2 Sam. i. 17, 18. And by Joshua, who said, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. . . Is not this written in the *Book of Jasher*?" Josh. x. 12, 13.

From the foregoing it will be evident that there existed in the world an ancient Word, especially in Asia, before the Israelitish Word. This Word is preserved in heaven among the angels who lived in those times; and it exists, moreover, at the present day among the nations of Great Tartary. (T. C. R. n. 261-266.)





X.

THE WORD A LIGHT TO THE GENTILES.



THROUGH THE WORD THERE IS LIGHT TO THOSE ALSO WHO ARE OUTSIDE OF THE CHURCH AND DO NOT POSSESS THE WORD.

Conjunction with heaven is impossible, unless there exists on earth a church where there is the Word through which the Lord is known; because the Lord is the God of heaven and earth, and without Him there is no salvation. The church is where the Word is; and although it may consist of comparatively few, by means of it the Lord is still present throughout the whole world, for by it there is a conjunction of heaven with the human race.

But how the presence and conjunction of the Lord and heaven exist throughout all the earth by means of the Word, shall be explained.

The whole angelic heaven is to the Lord like one man; so also the church on earth. Moreover, they actually appear as a man. In that man the church where the Word is read and a knowledge of the Lord thereby acquired, is like the heart and lungs,—the Lord's celestial kingdom like the heart, and his spiritual kingdom like the lungs. As from these two fountains of life in the human body, all the remaining

members, viscera and organs subsist and live, so also do all men throughout the world (among whom there is a religion, and who worship one God and live well, being thereby in that man, and relating to the members and viscera outside of the thorax which contains the heart and lungs), subsist and live by the conjunction of the Lord and heaven with the church by means of the Word. For the Word in the Christian church is life from the Lord through heaven to the rest of the world, as the life of the members and viscera of the whole body is from the heart and lungs. The communication is also similar; which is the reason why Christians among whom the Word is read, constitute the breast of that man. They are also in the centre of all; round about them are the Roman Catholics; around these the Mohammedans who acknowledge the Lord as the greatest prophet and the son of God. After these come the Africans, while the peoples and nations of Asia and the Indies form the outermost boundary.

That such is the case in the whole heaven, may be inferred from what is similar in each heavenly society; for each society is a heaven in a less form, and is also like a man. In each society of heaven they who are in the centre relate in like manner to the heart and lungs, and with them there is the most light. The light itself, and the consequent perception of truth, spread from that centre toward all parts of the circumference, therefore to all who are in the society, and constitute their spiritual life.

It has been shown that when those who were in the centre and constituted the province of the heart and lungs, and among whom there was the most light, were taken away, they who were round about them were in mental obscurity, and consequently had so feeble a perception of truth that they mourned over it; but as soon as the others returned, light appeared, and their perception of truth was the same as before.

This may be compared with the heat and light of the sun of the world, which cause trees and plants to vegetate, even those toward the poles and under clouds, provided the sun is above their horizon. So do the light and heat of heaven from the Lord there resident as a Sun, this light being in its essence Divine Truth, the source of all wisdom and intelligence to angels and men. It is therefore said of the Word, that it "was with God," and "was God;" that it enlighteneth "every man that cometh into the world," and that its "light shineth in darkness" (John i. 1, 5, 9). The Word there means the Lord as to Divine Truth.

THE PROTESTANT REFORMATION PROVIDENTIAL.

From the foregoing it will be seen that the Word which is in the possession of the Protestant and Reformed churches, enlightens all nations and peoples by spiritual communication; also that it is provided by the Lord that there should always be on earth a church where the Word is read, and a knowledge of the Lord

thereby obtained. Therefore when the Word was almost rejected by the Papists, by the Lord's Divine Providence the Reformation took place, whereby the Word was taken from concealment, as it were, and brought into use.

And again; when the Word was wholly adulterated and falsified by the Jewish nation, and, as it were, rendered null, it pleased the Lord to descend from heaven and to come as the Word, to fulfill it; thereby to restore and re-establish it, and again to give light to the inhabitants of the earth, according to the words of the Lord: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix. 2; Matt. iv. 16).

*THE OPENING OF THE WORD A NEW ADVENT OF
THE LORD.*

Since it was foretold that at the end of the present church, darkness should arise from ignorance of the Lord as being the God of heaven and earth, and from the separation of faith from charity, lest the genuine understanding of the Word, and thus the church, should thereby perish, it has pleased the Lord now to reveal the spiritual sense, and to make manifest that in that sense, and from it in the natural sense, the Word contains things innumerable, by means of which the almost extinguished light of truth from the Word may be restored.

That the light of truth would be almost extinguished at the end of the present church, is foretold in many places in the Apocalypse; and it is also meant by these words of the Lord:

“Immediately after the tribulation of those days shall the sun 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; and then . . . they shall see the Son of Man coming in the clouds of heaven with power and great glory” (Matt. xxiv. 29, 30). The sun here means the Lord as to love; the moon means the Lord as to faith; the stars, the Lord as to the knowledges of truth and good; the Son of Man, the Lord as to the Word; the clouds, the literal sense of the Word; glory its spiritual sense, and its appearance through the literal; and power, its power.

It has been granted me to know from much experience that man has communication with heaven through the Word. When I read the Word from the first chapter of Isaiah to the last of Malachi, also the Psalms of David, and kept my thought fixed upon the spiritual sense, a clear perception was given me, that every verse communicated with some society of heaven, and that thus the whole Word communicated with the whole heaven; which showed clearly that, as the Lord is the Word, so is heaven the Word also, since heaven is heaven from the Lord, and the Lord through the Word is the all-in-all of heaven.

DARKNESS WITHOUT THE WORD.

Without the Word no man would have a knowledge of God, of heaven and hell, or of a life after death, still less of the Lord.

There are some who insist upon it and have confirmed themselves in the opinion that man without the Word may know of the existence of God, also of heaven and hell, and of other things taught by the Word. It is not permissible, therefore, to deal with them from the Word, but from the light of natural reason, since they do not believe in the Word, but in themselves.

From the light of reason, therefore, inquire, and you will find that there are in every man two faculties which are called understanding and will; and that the understanding is subject to the will, but not the will to the understanding. For the understanding merely teaches and points out what is to be done from the will. Therefore it is, that many who are of an acute genius and excel others in their understanding of the morals of life, still do not live according to them. It would be otherwise if their will favored them.

Inquire further, and you will find that man's will is his selfhood, and is evil from his birth, and that consequently there is falsity in his understanding. When you have found these things to be true, you will see that man of himself does not wish to understand any thing but what is from his will's selfhood, and that

were there not another source from which he may obtain knowledge, from his will's selfhood he would not wish to understand any thing but what pertains to himself and the world; whatever is above this, is to him in darkness. . .

Do you suppose that the ancient wise men, such as Aristotle, Cicero, Seneca and others who have written about God and the immortality of the soul, first obtained this knowledge from their own understanding? No: they obtained it from others as a tradition handed down from those who first knew of it from the ancient Word, of which above. Nor did the writers on Natural Theology derive any such knowledge from themselves; they merely confirmed by rational deductions what they knew from the church where the Word was: and it is possible that some among them confirm and yet do not believe.

*KNOWLEDGE OF GOD AND OF A SPIRITUAL WORLD,
A MATTER OF REVELATION.*

It has been granted me to see people who were born on islands, and who were rational in civil matters, but knew nothing whatever of God. In the spiritual world they look like sphinxes. But as they were born men, and have therefore the capacity to receive spiritual life, they are instructed by angels, and are vivified by a knowledge of the Lord as a Man.

What man is of himself, is very evident from those

in hell, among whom are also some priests and learned men who do not even wish to hear of God, and therefore cannot name Him. I have seen and conversed with these. I have also conversed with some who burned with anger and fury when they heard any one speaking of the Lord.

Consider, then, what kind of a man he would be who has heard nothing of God, when such is the character of some who have spoken of God, written about Him and preached about Him. Such are they from the will which is evil, and which, as before said, leads the understanding, and takes away the truth that is in it from the Word.

If man could of himself know that there is a God and a life after death, why has he not known that man is a man after death? Why does he believe that his soul or spirit is like wind or ether, having no eyes to see, no ears to hear, no mouth to speak, until it reunites with its corpse.

Given, therefore, a doctrine hatched from rational light alone, would it not teach that self should be worshiped, as has been done for ages, and is also done to-day by those who know from the Word that God alone ought to be worshiped? Any other worship coming from man's selfhood is impossible— even the worship of the sun and moon.

That religion existed from the most ancient times, that the inhabitants of the earth everywhere had a knowledge of God and some knowledge of a life after

death, was not from themselves or from their self-derived intelligence, but from the ancient Word, and afterwards from the Israelitish Word. From these two Words religion emanated to the Indies and their islands, through Egypt and Ethiopia to the kingdoms of Africa, from the maritime parts of Asia to Greece, and from Greece to Italy.

But as the Word could not be written except by correspondences, which are such things in the world as correspond to and therefore signify heavenly things, the religion of these nations was turned into idolatry, and in Greece into fable. The Divine properties and attributes were turned into as many gods, over whom they placed one supreme God whom they called Jove, perhaps from Jehovah. It is known that they had a knowledge of Paradise, of the flood, of the sacred fire and of the four Ages, from the first, the age of gold, to the last, that of iron, as described in Daniel ii. 31-35.

They who believe themselves able to acquire a knowledge of God, of heaven and hell, and of the spiritual things pertaining to the church, from self-derived intelligence, do not know that the natural man, viewed in himself, is opposed to the spiritual, and therefore desires to extirpate the spiritual things which enter him, or to involve them in fallacies, which are like worms that consume the roots of herbs and grasses. They may be likened to men dreaming that they are seated upon eagles, and carried up on high

or on Pegasus, and flying over Mount Parnassus to Helicon; but they are actually like the lucifers in hell, who still call themselves there the sons of the morning (Isa. xiv. 12). And they are like the men who were in the valley of the land of Shinar, who attempted to build a tower, the head of which should reach to heaven (Gen. xi. 2-4); and they trust to themselves, as did Goliath, not foreseeing that like him they might be prostrated by a sling-stone in the forehead.

I will tell you what lot awaits these after death. At first they become like drunken men, then like fools; and at last they become stupid and dwell in darkness. Let men, therefore, beware of such madness. (T. C. R. n. 267-276.)





XI.

THE DECALOGUE.



HERE is not in the whole world a nation which does not know that it is wicked to murder, to commit adultery, to steal, and to bear false witness; also that unless those evils were guarded against by laws, kingdoms, republics, and every form of organized society would be at an end. Who therefore can suppose that the Israelitish nation was so stupid beyond all others as not to know that these were evils? And any one may therefore wonder that laws so universally known in the world, should be promulgated from Mount Sinai in so miraculous a manner by Jehovah himself.

But listen: They were promulgated in so miraculous a manner, to teach the Israelites that these were not only civil and moral, but also Divine laws; and that to act contrary to them was not only to do evil to the neighbor, that is, to a fellow-citizen and society, but was also to sin against God. Wherefore those laws, by promulgation by Jehovah from Mount Sinai, were also made laws of religion. It is evident that whatever Jehovah commands, He commands in order that it may be a matter of religion, and so may be done for the sake of salvation. . .

The precepts of the Decalogue being the first principles of the Word, and therefore of the church to be established with the Israelitish nation, and being in a brief summary the complex of all that pertains to religion, whereby there is a conjunction of God with man and of man with God, were therefore holy above all things. . .

PROOF OF ITS HOLINESS AND POWER.

Respecting the promulgation, holiness and power of that Law, see the following passages in the Word: Jehovah descended upon Mount Sinai in fire, and the mount then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (Ex. xix. 16-18; Deut. iv. 11; v. 22, 23). Before the descent of Jehovah the people prepared and sanctified themselves for three days (Ex. xix. 10, 11, 15). Bounds were set round about the mount, lest any one should approach and come near its base, and should die; and not even a priest could approach, but Moses only (Ex. xix. 12, 13, 20-23; xxiv. 1, 2). The law was promulgated from Mount Sinai (Ex. xx. 2-18; Deut. v. 6-22). The law was written on two tables of stone, and by the finger of God (Ex. xxxi. 18; xxxii. 15, 16; Deut. ix. 10). When Moses brought the tables down from the mount a second time, his face shone so that he covered it with a veil while he talked with the people (Ex. xxxiv. 29-35). The tables were deposited in the ark (Ex. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9).

Over the ark was the mercy-seat, and over this were placed the golden cherubs (Ex. xxv. 17-21). The ark, together with the mercy-seat and the cherubs, was put in the tabernacle, and was the first and inmost thing thereof; the table overlaid with gold, upon which the shew-bread was placed, the golden altar for incense, and the candelabrum with its golden lamps, formed the external of the tabernacle, and the ten curtains of fine linen, purple and scarlet, its outermost (xxv.; xxvi.; xl. 17-28). The place where the ark was, was called the holy of holies (Ex. xxvi. 33). The whole Israelitish people encamped around the tabernacle in order according to their tribes, and moved forward in order after it (Numb. ii.). There was then a cloud over the tabernacle by day and a fire by night (Ex. xl. 38; Numb. ix. 15-23; xiv. 14; Deut. i. 33). Jehovah spoke with Moses above the ark between the cherubs (Ex. xxv. 22; Numb. vii. 89). The ark, owing to the Law in it, was called, Jehovah there; for when the ark moved forward Moses said, *Rise up, Jehovah*, and when it rested, *Return, Jehovah* (Numb. x. 35, 36; 2 Sam. vi. 2; Ps. cxxxii. 7, 8). On account of the holiness of that law, Aaron was not allowed to enter within the veil, except with sacrifices and incense, Lev. xvi. 2-14, and subsequent verses. Owing to the presence of the Lord's power in the law, which was within the ark, the waters of Jordan were divided; and while the ark rested in the midst of the river, the people crossed on dry land (Josh. iii. 1-17; iv. 5-18).

At the carrying around them of the ark, the walls of Jericho fell (Josh. vi. 1–20). Dagon the god of the Philistines fell to the earth before the ark, and afterwards lay upon the threshold, with his head broken off and the palms of his hands severed (1 Sam. v.). The Bethshemites on account of the ark were smitten to the number of several thousand (1 Sam. vi. 19). Uzzah died because he touched the ark (2 Sam. vi. 7). The ark was introduced by David into the city of Zion, with sacrifices and jubilee (2 Sam. vi. 1–19). [See also, concerning the sanctity and power of the Decalogue, Vol. 5 of this series, p. 200.]

A COVENANT AND TESTIMONY.

Because by that Law there is a conjunction of the Lord with man, and of man with the Lord, it is called a *Covenant* and a *Testimony*—a covenant because it effects conjunction, and a testimony because it confirms the articles of the covenant; for a covenant in the Word signifies conjunction, and a testimony signifies the confirmation and witnessing of its articles. For this reason there were two tables, one for God and another for man. Conjunction takes place from the Lord, but only when man does what is written in his table: for the Lord is continually present and wishes to enter in; but man, by the freedom which he has from the Lord, must open to Him; for the Lord says: “Behold, I stand at the door and knock; if any

man hear my voice and open the door, I will come in and will sup with him, and he with me" (Rev. iii. 20).

That the tables of stone on which the law was written, were called "the tables of the covenant," that from them the ark was called "the ark of the covenant," and that the law itself was called the covenant [or testament], may be seen in Numb. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Rev. xi. 19, and elsewhere. Since a covenant signifies conjunction, it is said of the Lord, that He shall be a "covenant for the people," Isa. xlii. 6; xlix. 8; and He is called the "messenger of the covenant," Mal. iii. 1; and his blood is called the "blood of the covenant," Matt. xxvi. 28; Zech. ix. 11; Ex. xxiv. 4-10; and therefore the Word is called the Old and New Covenant; for covenants arise from love, for the sake of friendship, association and union.

So great holiness and power were in that law, because it was the complex of all that pertains to religion. For it was written on two tables, one of which contained in the complex all that regards God, and the other all that regards man. Therefore the precepts of that law are called the *Ten Words* (Ex. xxxiv. 28; Deut. iv. 13; x. 4). They were so called because ten signifies all, and words signify truths; for they were more than ten words. Tithes [tenths] were instituted on account of that signification; and that that law is the complex of all that pertains to religion, will be seen in what follows. (T. C. R. n. 282-286.)



XII.

EXPLANATION OF THE DECALOGUE IN EACH OF ITS SENSES.



THE DECALOGUE IN THE LITERAL SENSE CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE; BUT IN THE SPIRITUAL AND CELESTIAL SENSES, ALL PRECEPTS UNIVERSALLY.

It is known that the Decalogue is by way of eminence called the Law, because it contains all that pertains to doctrine and life; for it contains not only all that regards God, but also all that regards man. Therefore the law was written on two tables, one of which treats of God, the other of man.

It is also known that all things pertaining to doctrine and life relate to love to God and love toward the neighbor. All that pertains to these loves is contained in the Decalogue. That the whole Word teaches nothing else, is evident from these Words of the Lord: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37, 39, 40). The law and the prophets signify the whole Word. . . See also Luke x. 25-28.

Now because love to God and love toward the neighbor are the whole of the Word, and the first table of the Decalogue contains in a summary all that pertains to love to God, and the second table all that pertains to love to the neighbor, it follows that the Decalogue contains all that pertains to doctrine and life. From these two tables it is plain that they are so connected that God from his table regards man, and man from his table on the other hand regards God; so that the regard is a reciprocal one, which is of such a nature that God on his part never ceases to regard man and to work out whatever concerns his salvation. And if man receives and does what is written in his table, reciprocal conjunction is effected, and then come to pass the Lord's words to the lawyer, "This do and thou shalt live."

In the Word the law is frequently mentioned. In a strict sense the law means the Decalogue; in a broader sense, the statutes given by Moses to the children of Israel; and in the broadest sense the whole Word.

That the law in a strict sense means the Decalogue, is known; while that the law in a broader sense means the statutes given by Moses to the children of Israel, is evident from the fact that each statute spoken of in Exodus is called a law; as "This is the law of the trespass offering" (Lev. vii. 1). "This is the law of the sacrifice of peace offering" (vii. 11). "This is the law of the burnt offering" (vi. 9, etc.). "This is the law of the burnt offering, of the meat offering, and of

the sin offering, and of the trespass offering, and of the consecrations," vii. 37.— See also Lev. xi. 46, 47; xii. 7; xiii. 59; xiv. 2, 32, 54–57; xv. 32; Numb. v. 29, 30; vi. 13–21; Numb. xix.; Deut. xvii. 14–20; xxxi. 9, 11, 12, 26; Luke ii. 22; xxiv. 44; John i. 45; vii. 23; viii. 5; and elsewhere.

That by the works of the law, Paul means these statutes, where he says that "a man is justified by faith without the deeds of the law" (Rom. iii. 28), is plain from what there follows, as also from his words to Peter, whom he accused of Judaizing, when he says three times in one verse, that no man is "justified" "by the works of the law" (Gal. ii. 16).

That the law in the broadest sense means the whole Word, is plain from the following passages: "Jesus answered them, Is it not written in your law, I said, Ye are gods?" John x. 34. This is written, Ps. lxxxii. 6. "The people answered, we have heard out of the law that Christ abideth for ever," John xii. 34. This is written, Ps. lxxxix. 29; cx. 4; Dan. vii. 14. "That the Word might be fulfilled that is written in their law, They hated me without a cause," John xv. 25. This is written, Ps. xxxv. 19. The Pharisees said, "Have any of the rulers . . . believed on him? But this people who knoweth not the law are accursed," John vii. 48, 49. "It is easier for heaven and earth to pass, than for one jot or tittle of the law to fail," Luke xvi. 17. The law there, and in a thousand places in David, means the whole sacred Scripture.

The Decalogue in the spiritual and celestial senses contains universally all the precepts of doctrine and life, therefore of faith and charity ; because the Word in the whole and in each part of the literal sense, or in general and in particular, conceals two interior senses, one of which is called the spiritual sense, and the other the celestial, and because in these two senses reside the Divine Truth in its own light, and the Divine Good in its own heat. Such being the nature of the Word in general and in every part, it is necessary to explain the ten commandments of the Decalogue according to the three senses, called the natural, spiritual and celestial. That such is the nature of the Word, may appear from what has already been shown.

No man, unless he knows the nature of the Word, can by any means comprehend that there is infinity in all its particulars ; that is, that it contains innumerable things which not even angels can exhaust. Each thing therein may be compared to a seed which is capable of growing to a great tree, and producing an abundance of seeds, from which again come similar trees which together form a garden ; and from the seeds of this again come other gardens ; and so on to infinity.

Such is the Word of the Lord in its particulars, and such especially is the Decalogue ; for this, because it teaches love to God and the neighbor, is an epitome of the whole Word. That such is the nature of the Word, the Lord also teaches by a similitude, thus :

“The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 18, 19); compare also Ezek. xvii. 2-8.

That such is the infinity of spiritual seed or the truths of the Word, may appear from the wisdom of the angels which is all from the Word; it increases in them to eternity, and the wiser they become so much the more clearly do they see that wisdom is without end, and that they are but in its outer court, and cannot in the smallest particular attain to the Lord's Divine Wisdom, which they call an abyss. Now since the Word is from this abyss, because from the Lord, it is plain that there is a certain infinitude in all its contents.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GODS BEFORE ME. These are the words of the first commandment (Ex. xx. 3; Deut. v. 7), the most direct meaning of which in the NATURAL SENSE which is that of the letter, is, that idols must not be worshiped; for there follows, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water

under the earth; thou shalt not bow down thyself to them nor serve them; for I Jehovah thy God am a jealous God" (Ex. xx. 4, 5).

The most direct meaning of this commandment is, that idols ought not to be worshiped, because before this time and afterwards until the Lord's advent, idolatrous worship prevailed in a great part of Asia. The cause of this worship was that all of the churches before the Lord's advent were representative and typical; and their types and representations were such, that divine things were set forth under various figures and sculptured forms, which the common people began to worship as gods when their signification was lost.

That the Israelitish nation was also in this worship when in Egypt, may appear from the golden calf which they worshiped in the desert instead of Jehovah; and that they were not wholly alienated from that worship afterwards, appears from many passages both in the historical and prophetic Word.

This commandment, Thou shalt have no other gods before me, also means in the natural sense, that no man dead or living ought to be worshiped as a god, which was also done in Asia and in various surrounding countries. Many of the gods of the Gentiles were nothing else, as Baal, Ashtaroth, Chemosh, Milcom, Beelzebub; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and so forth; some of whom they at first worshiped as saints, then as deities, and finally as gods. That they also worshiped living

men as gods, appears from the edict of Darius the Mede, that for thirty days no man should ask anything from God, but from the king only; otherwise he should be east into the den of lions (Dan. vi. 8-28).

In the natural or literal sense this commandment also means that no one but God, and nothing but what proceeds from God, is to be loved above all things—which is also according to the Lord's words in Matt. xxii. 36-40; Luke x. 25-28. For to him who loves any person or thing above all things, that person or thing is God and is Divine. For example: to him who loves himself or the world above all things, himself or the world is his God; which is also the reason why such persons do not in heart acknowledge any God. They are therefore in conjunction with their like in hell, where all who love themselves and the world above all things, are collected.

THE SPIRITUAL SENSE of this commandment is, that no God should be worshiped but the LORD JESUS CHRIST; because He is Jehovah who came into the world and wrought redemption, without which no man and no angel could have been saved. That there is no God but Him, may be seen from the following passages in the Word:

“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” (Isa. xxv. 9). “The voice of him that crieth in the wilderness, Prepare ye

the way of Jehovah; make straight in the desert a highway for our God. . . And the glory of Jehovah shall be revealed, and all flesh shall see it together. . . Behold, the Lord Jehovah shall come with strong hand; . . he shall feed his flock like a shepherd" (xl. 3, 5, 10, 11). "Surely God is in thee, and there is none else; . . verily thou art a God that hidest thyself, O God of Israel the Saviour" (xlv. 14, 15). "Have not I Jehovah? and there is no God else beside me; a just God and a Saviour, there is none beside me" (xlv. 21, 22). "I, even I, am Jehovah; and beside me there is no Saviour" (xliii. 11; Hos. xiii. 4). "And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer" (xlix. 26; lx. 16). "As for our Redeemer, Jehovah of hosts is his name" (xlvii. 4; Jer. l. 34). "O Jehovah, my strength and my Redeemer" (Ps. xix. 14). See also Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8; xlv. 24; xlv. 6; Isa. liv. 5; lxiii. 16; ix. 6; Jer. xxiii. 5, 6; xxxiii. 15, 16.

And in the New Testament: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, . . he that hath seen me hath seen the Father. . . Believest thou not that I am in the Father, and the Father in me?" (John xiv. 8-10). "In him dwelleth all the fullness of Divinity bodily" (Col. ii. 9). "And we are in Him that is true, even in his son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols" (1 John v. 20, 21).

From these passages it is very evident, that the Lord our Saviour is Jehovah himself, who is at once Creator, Redeemer and Regenerator. This is the spiritual sense of the first commandment.

THE CELESTIAL SENSE OF THIS COMMANDMENT is, that Jehovah the Lord is infinite and eternal; that He is omnipotent, omniscient and omnipresent; that He is the First and the Last, the Beginning and the End, who was, is, and is to be; that He is Love itself and Wisdom itself, or Good itself and Truth itself, consequently Life itself; and thus the one only Being from whom are all things.

All who acknowledge and worship any other God than the Lord the Saviour, Jesus Christ, who is Jehovah God himself in the human form, sin against this first commandment. So also do they who persuade themselves of the actual existence of three Divine Persons from eternity. As the latter confirm themselves in that error, they become more and more natural and corporeal, and then cannot interiorly comprehend any divine truth; and if they hear and accept it, still they besmear and cover it over with fallacies. They may therefore be compared to those who dwell in the lowest or basement story of a house, and consequently do not hear any of the conversation of those who are in the second and third stories, because the floor above their heads prevents the sound from penetrating to them.

The human mind is like a house of three stories, in

the lowest of which are those who have confirmed themselves in favor of three Gods existent from eternity; while in the second and third stories are those who acknowledge and believe in one God under a visible human form, and that the Lord God the Saviour is He. The sensual and corporeal man being merely natural, viewed in himself is wholly animal; nor does he differ from a brute animal except in the ability to talk and reason. . . The merely natural man does not think of divine truths except from what is worldly, and thus from the fallacies of the senses, for he cannot elevate his mind above them. The doctrine he believes may therefore be compared to pottage made of chaff, which he eats as if it were wheat; or like the bread and cakes which Ezekiel the prophet was commanded to make of wheat, barley, beans, lentiles, millet and fitches, mixed with cow's or human excrement, and so to represent the church as it was with the Israelitish nation (Ezek. iv. 9-13).

It is similar with the doctrine of the church that is founded and reared upon the doctrine of three Divine Persons, each one of whom is separately God existent from eternity. Who would not see the monstrousness of that faith, if it were presented as it is in itself, in a picture before his eyes? For example, if the three stood in order near each other, the first distinguished by a sceptre and crown; the second holding a book which is the Word in his right hand, and in his left a golden cross sprinkled with blood; the third clad with

wings, standing upon one foot, ready to fly forth and operate; and above them the inscription — **THESE THREE PERSONS, BEING SO MANY GODS, ARE ONE GOD?** What wise man seeing the picture would not say to himself, Alas, what hallucination!

But he would say otherwise if he saw a picture of one Divine Person with rays of heavenly light about his head, with the inscription over it, **THIS IS OUR GOD, AT ONCE CREATOR, REDEEMER AND REGENERATOR, AND THEREFORE SAVIOUR.** Would not that wise man kiss this picture, carry it home in his bosom, and by the sight of it gladden his own mind and that of his wife, and the minds of his children and servants?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

Taking the name of Jehovah God in vain in the **NATURAL SENSE** which is that of the letter, means the name itself, and its abuse in various kinds of conversation, especially in speaking falsely or lying, and in swearing without cause, or for the sake of exculpating one's self in evil intentions (which is imprecation); also its use in jugglery and incantation. But to swear by God and his holiness, the Word and the Gospel, at coronations, inaugurations into the priesthood, and inductions into offices of trust, is not to take the

name of God in vain, unless he who swears afterward disregards his promises as of no consequence.

But the name of God, because it is holiness itself, must necessarily be continually used in the holy things pertaining to the church, as in prayers, psalms, in all worship, and in preaching and writing on ecclesiastical subjects. This is because God is in all that pertains to religion, and when He is solemnly invoked by his name, He is present and hears. In these things the name of God is hallowed.

That the name of Jehovah God is in itself holy, appears from that name, in that the Jews from the first period of their history dared not, and do not yet dare, to say Jehovah. And for their sake the Evangelists and apostles did not wish to say it, and therefore said Lord instead, as is evident from various passages translated from the Old Testament into the New, where the name Lord is used instead of Jehovah; as in Matt. xxii. 37; Luke x. 27, compared with Deut. vi. 5, and other passages. That the name of Jesus is in like manner holy, is known from the saying of the Apostle, that at this name every knee should bow, in heaven and on earth; and furthermore from this, that no devil in hell can name Him.

There are many names of God which must not be taken in vain, as Jehovah, Jehovah God, Jehovah Zebaoth [or Jehovah of hosts], the Holy One of Israel, Jesus, Christ, and the Holy Spirit.

In the SPIRITUAL SENSE the name of God means all

that which the church teaches from the Word, and by which the Lord is invoked and worshiped. All this is the name of God in the complex. Wherefore, to take the name of God in vain, means to use any of those things in speaking foolishly or falsely, in lying, imprecations, jugglery, and incantations; for this also is to reproach and blaspheme God, that is, his name.

That the Word and whatever pertains to the church and therefore to all worship from the Word, is the name of God, appears from the following passages: "From the rising of the sun shall he call upon my name" (Isa. xli. 25). "For 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 unto my name." See also Mal. i. 11-13; Mic. iv. 5. The Israelites were to worship Jehovah in one place where He would put his name (Deut. xii. 5, 11, 13, 14, 18; xvi. 2, 6, 11, 15, 16), that is, where He should [establish] his worship. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). . . Jesus said, "I have manifested thy name unto the men which thou gavest me out of the world;" and "I have declared unto them thy name." See also John i. 12; iii. 18; xx. 31; xvii. 6, 26.

There are also many other passages in which, as in the foregoing, the name of God means the Divine which proceeds from Him, and by which He is worshiped. But the name JESUS CHRIST means all that

pertains to redemption, and to his doctrine, and thus all that pertains to salvation—Jesus, all that pertains to salvation through redemption, and Christ, all that pertains to salvation through his doctrine.

In the CELESTIAL SENSE, taking the name of God in vain means what the Lord said to the Pharisees, that all sin and blasphemy should be forgiven unto men, but blasphemy of the Spirit should not be forgiven (Matt. xii. 31, 32). Blasphemy of the Spirit means blasphemy against the Divinity of the Lord's Humanity, and against the holiness of the Word.

That the Divine Humanity of the Lord is meant by the name of Jehovah God in the celestial or supreme sense, is evident from the following passages: "Father, Glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again," John xii. 28. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if ye shall ask any thing in my name, I will do it" (xiv. 13, 14). Hallowed be thy name, in the Lord's prayer, signifies nothing else, in the celestial sense. So also by Name, in Ex. xxiii. 21; Isa. lxiii. 16. Since blasphemy of the Spirit is not forgiven unto men, according to the words in Matt. xii. 31, 32, and this is what is meant in the celestial sense, there is therefore added to this commandment, "for Jehovah will not hold him guiltless who taketh his name in vain."

That the name of any one means not only his name,

but also his whole nature [or quality], is plain from names in the spiritual world. No man there retains the name he received in baptism, or that of his father and ancestry in the world; but each one is there named according to his character, and angels are called according to their moral and spiritual life. The latter are also meant by these words of the Lord: "I am the good shepherd." "The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out" (John x. 3, 11). Also by the following: "Thou hast a few names even in Sardis, which have not defiled their garments. . . Him that overcometh . . . I will write upon him the name of . . . the city . . . New Jerusalem, and my new name" (Rev. iii. 4, 12). Gabriel and Michael are not the names of two persons in heaven, but by those names are meant all in heaven who are in wisdom respecting the Lord, and worship Him.

The names of persons and places in the Word, moreover, do not mean persons and places, but the things of the church. Nor does a name mean the person's name only, in the natural world, but his character also, because this adheres to his name; for in common conversation it is customary to say: This he does for the sake of his name, or for the fame of his name. Such an one has a great name; which signifies that he is celebrated for such things as are in him, as for ingenuity, erudition, virtues, and so on.

Who does not know that he who disparages and ca-

lumniates any one in name, also disparages and calumniates the actions of his life? They are connected in idea. Consequently the fame of his name is thereby destroyed. In like manner he who utters the name of a king, a duke, or any great man, coupling it with ignominy, also casts opprobrium upon his majesty and dignity. So also he who mentions the name of another in a tone of contempt, at the same time belittles the acts of his life. It is the same with every person whose name, that is, his character and consequent reputation, according to the laws of all kingdoms, it is not lawful to sully and wound with slander.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY ; SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK ; BUT THE SEVENTH DAY IS THE SABBATH OF JEHOVAH THY GOD.

That this is the third commandment may be seen from Ex. xx. 8-10, and Deut. v. 12-14. In the NATURAL SENSE it means that six days are for man and his labors, and the seventh for the Lord and for man's rest from Him. Sabbath in the original tongue signifies Rest. With the children of Israel the Sabbath was the holiness of holinesses, because it represented the Lord — the six days represented his labors and conflicts with the hells, and the seventh his victory over them, and therefore rest. And because that

day was representative of the close of the whole of the Lord's work of redemption, it was holiness itself.

But when the Lord came into the world, and representations of Him therefore ceased, that day became a day of instruction in divine things; also a day of rest from labors, and of meditation on such matters as pertain to salvation and eternal life, and a day of love toward the neighbor. That it became a day of instruction in divine things, is plain from the fact that on that day the Lord taught in the temple and synagogues (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10); and that He said to the man whom he had healed [on the Sabbath day], "Take up thy bed and walk;" and told the Pharisees that it was lawful for his disciples on the Sabbath day to pluck the ears of corn and eat (Matt. xii. 1-9; Mark ii. 23-28; Luke vi. 1-6; John v. 9-19); the particulars of which in the spiritual sense signify to be instructed in doctrinals.

That it also became a day of love toward the neighbor, appears from what the Lord did and taught on that day (Matt. xii. 10-14; Mark iii. 1-9; Luke vi. 6-12; xiii. 10-18; xiv. 1-7; John v. 9-19; vii. 22, 23; ix. 14-16). From these and the passages referred to above, it is plain why the Lord said that He is Lord also of the Sabbath day (Matt. xii. 8; Mark ii. 28; Luke vi. 5); and because He said this, it follows that that day was representative of Him.

This commandment in the SPIRITUAL SENSE signifies man's reformation and regeneration by the Lord.

The six days of labor signify his warfare against the flesh and its lusts, and at the same time against the evils and falsities that are in him from hell; and the seventh day signifies his conjunction with the Lord, and regeneration thereby. Man is at spiritual labor so long as that warfare continues, but when he is regenerated he has rest. His regeneration takes place after the same manner in which he is conceived, carried in the womb, born, and educated [that is, in a manner corresponding to this]. . .

Man's reformation and regeneration are signified by this commandment in the spiritual sense, because they coincide with the Lord's labors and conflicts with the hells, and with his victory over them, and the rest that followed; for in the same manner in which the Lord glorified his humanity and made it Divine, He also reforms and regenerates man and renders him spiritual. This is the meaning of the command to *follow Him*. . .

In the CELESTIAL SENSE this commandment means conjunction with the Lord, and then peace because of protection from hell. For the Sabbath signifies rest, and in this supreme sense, peace. Therefore the Lord is called the Prince of Peace; and He also calls Himself peace, as is evident from the following passages: "For 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, Counselor, the mighty God, the everlasting Father, the Prince of

Peace. Of the increase of his government and peace there shall be no end" (Isa. ix. 6, 7). Jesus said, "Peace I leave with you, my peace I give unto you," John xiv. 27. "These things I have spoken unto you, that in me ye might have peace" (xvi. 33. See also Isa. lii. 7; Ps. lv. 18; xxxii. 17, 18; Luke x. 5, 6; Matt. x. 12, 13; Ps. lxxxv. 8-10). When the Lord himself appeared to his disciples, He said, "Peace be unto you" (John xx. 19, 21, 26). Moreover the state of peace into which men are to come from the Lord, is treated of in Isa. lxv., lxvi. and elsewhere; and those will come into that state, who are received into the New Church which is now being established by the Lord. What the peace in which the angels of heaven are, and those who are in the Lord, is in its essence, may be seen in the work on Heaven and Hell, n. 284-290. [See Vol. 2 of this series, pp. 181-5.] From these remarks it is also plain why the Lord called himself Lord of the Sabbath, that is, of rest and peace.

The heavenly peace which is protection against the hells so that evils and falsities shall not ascend from them and assail man, may be compared in many respects with natural peace; as with peace after war when every one is secure from enemies, safe in his own city and home, and lives in his fields and gardens. It is as the prophet said when he spoke naturally of heavenly peace: "They shall sit every man under his vine and under his fig-tree, and none shall make them afraid" (Mic. iv. 4; Isa. lxv. 21-23). It may also be

compared to recreation of mind and to rest after severe labor, and to the consolation felt by mothers after birth, when the love called parental fondness manifests its delights. It may also be compared with serenity after tempests, black clouds and thunders; with spring after a terrible winter has passed; and with the gladdening influences of the new growths in the fields and the blossoming in the gardens, meadows and forests. . .

THE FOURTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER, . . THAT THY DAYS MAY BE PROLONGED, AND THAT IT MAY GO WELL WITH THEE IN THE LAND.

So reads this commandment in Ex. xx. 12, and Deut. v. 16. To honor thy father and mother in the NATURAL SENSE, means to honor and obey parents, to pay attention to them, and to return thanks to them for the benefits received from them, which are food and clothing and introduction into the world, so that in it they may act the part of civil and moral beings; introduction into heaven also, through the precepts of religion; thus a care both for the temporal prosperity of their children, and their eternal happiness. And all this parents do from the love in which they are from the Lord, in whose stead they act. In a comparative sense it means that wards should honor their guardians if their parents are dead. In a broader sense this commandment means to honor the king and

magistrates, since they provide for all in general the necessities which parents provide for each one in particular. In the broadest sense this commandment means that men should love their country, because it supports and protects them (it is therefore called fatherland from father); but to their country and to kings and magistrates honors must be rendered by parents, and by them implanted in their children.

In the SPIRITUAL SENSE, to honor father and mother means to venerate and love God and the church. In this sense, father means God, who is the Father of all, and mother means the church. Infants in heaven and angels know no other father and no other mother, since they are there born anew from the Lord through the church. Therefore the Lord says, "Call no man your father upon the earth; for one is your Father who is in heaven" (Matt. xxiii. 9). These words are spoken for children and angels in heaven, but not for children and men on earth. The Lord teaches the same thing in the common prayer of the Christian churches, "Our Father who art in heaven, hallowed be thy name."

Mother in the spiritual sense means the church, because as a mother on earth nourishes her children with natural food, so does the church nourish her children with spiritual food. Therefore the church is also frequently called mother in the Word, as in Hosea ii. 2; Isa. l. 1; Ezek. xvi. 45; xix. 10. And in the evangelists; "And He stretched forth his hand toward his disciples, and said, My mother and my brethren are

they who hear the Word of God and do it," Luke viii. 21 (Matt. xii. 49, 50; Mark iii. 33-35; John xix. 25-27).

In the CELESTIAL SENSE, father means our Lord Jesus Christ, and mother the communion of saints, which means the Lord's church spread throughout the whole world. That the Lord is the Father, appears from the following passages: "Unto us a child is born, unto us a son is given, . . . and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," Isa. ix. 6; also lxiii. 16. "Jesus saith unto Philip . . . He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? . . . Believe me that I am in the Father, and the Father in me," John xiv. 8-11; xii. 45. That the mother in this sense means the Lord's church, appears from the following passages: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. xxi. 2. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife; . . . and he showed me that great city, the holy Jerusalem," xxi. 9, 10. "For the marriage of the Lamb is come, and his wife hath made herself ready: . . . Blessed are they who are called unto the marriage supper of the Lamb," xix. 7-9. See also Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; John iii. 29; xix. 25-27.

That the New Jerusalem means the New Church

which is at this day being established by the Lord, may be seen in the Apocalypse Revealed, n. 880, 881. This church, and not the preceding one, is the wife and mother in this sense. The spiritual offspring which are born from this marriage, are the goods of charity and the truths of faith; and they who are in these from the Lord, are called sons of the marriage, sons of God, and born of Him.

It must be observed that from the Lord there constantly proceeds a Divine-celestial sphere of love toward all who embrace the doctrine of his church, who, as children their parents in the world, obey Him, devote themselves to Him, and desire to be nourished, that is, to be instructed by Him. From this celestial sphere arises a natural sphere, which is one of love toward infants and children. This is a most universal sphere which affects not only man, but also birds and beasts, and even serpents; nor animate things only, but also things inanimate. But that the Lord might operate upon these latter as He does upon what is spiritual, He created a sun which should be in the natural world like a father, the earth being like a mother. For the sun is like a common father and the earth a common mother from whose marriage springs all the vegetation that adorns the surface of the earth. From the influx of that heavenly sphere into the natural world, arises the marvelous progression of vegetation from seed to fruit, and again to new seed. It is from this also that many kinds of plants turn, as it were, their faces to

the sun during the day, and turn them away when the sun sets. From this also it is, that there are flowers which open at the rising of the sun, and close at his setting; and from this it is, that the birds sing sweetly at early dawn, and in like manner after they have been fed by their mother earth.

Thus do all these honor their father and mother. They all bear testimony that through the sun and the earth in the natural world the Lord provides all necessities both for things that live and things that do not. . .

THE FIFTH COMMANDMENT.

THOU SHALT NOT KILL. This commandment in the NATURAL SENSE, means not to kill man, or to inflict upon him any wound from which he may die; also not to mutilate his body; and moreover, not to bring any deadly evil upon his name and fame, since with many fame and life go hand in hand. In a broader natural sense, murder means enmity, hatred and revenge, which tend to murder, for in them it lies concealed as fire in wood under ashes. Infernal fire is nothing else. Hence the expressions, to be inflamed with hatred, to burn with revenge. These things are murders in intention, but not in act; and if the fear of the law and of retaliation and revenge were removed from them, they would break forth into act, especially if there should be deceit or ferocity in the intention. That hatred is murder, is evident from

these words of the Lord: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment." This is because whatever pertains to the intention, pertains also to the will, and so essentially to the deed.

In the **SPIRITUAL SENSE** murder means all modes of killing and destroying the souls of men, which modes are various and manifold, as turning them from God, religion and divine worship by throwing out scandal against these, or by such persuasions as cause aversion and even abhorrence. So do all the devils and satans in hell, with whom those who violate and prostitute the sanctities of the church in this world are in conjunction. They who destroy souls by falsities, are meant by the king of the abyss, who is called Abaddon or Apollyon, that is, the Destroyer, Rev. ix. 11; and in the prophetic Word those [whom they destroy] are meant by the slain, as in the following passages: Zech. xi. 4, 5; v. 7; Ps. xliv. 33; Isa. xxvii. 6, 7; xiv. 21; xxvi. 21; Jer. iv. 31; xii. 3; John x. 10; Rev. ix. 5; xi. 7. And therefore the devil is called "a murderer from the beginning," John viii. 44.

In the **CELESTIAL SENSE**, to kill means to be rashly angry with the Lord, to hate Him, and to wish to blot out his name. They who do so are said to crucify Him, which they also would do as did the Jews, if as

before He were to come again into the world. This is meant by the Lamb standing "as it had been slain" (Rev. v. 6 ; xiii. 8) ; and by the Lord's being crucified (Rev. vi. 8 ; Heb. vi. 6 ; Gal. iii. 1).

The nature of man's internal, unless it is reformed by the Lord, was made plain to me from the devils and satins in hell. For it is fixed constantly in their minds to kill the Lord ; and as they cannot do this, they constantly endeavor to kill those who are devoted to Him. But as they cannot do this as men can in the world, they make every effort to destroy their souls, that is to destroy their faith and charity. Hatred itself and revenge appear among them like lurid and shining fires—hatred like lurid, and revenge like shining fire—although they are not fires, but appearances [from correspondance]. The savageness of their hearts sometimes appears above them in the air like contests with the angels, and the slaughter and overthrow of them. [These appearances] are their wrath and hatred against heaven, from which arise such awful sports.

Furthermore, these same spirits at a distance look like wild beasts of every kind, as tigers, leopards, wolves, foxes, dogs, crocodiles and all kinds of serpents ; and when they see gentle animals in representative forms, they rush upon them in fantasy and endeavor to tear them to pieces. To me they came in sight like dragons standing near women with whom there were infants, which they were endeavoring, as it were, to devour—according to the things recorded

in the twelfth chapter of the Apocalypse, which are nothing but representations of hatred against the Lord and his New Church.

That men in the world who wish to destroy the Lord's church are like these spirits, does not appear to their companions. This is because their bodies, through which they practise the moralities, absorb and conceal these things. But still to the angels who behold not their bodies but their spirits, they appear in forms like those of the devils above described.

Who could have known such things had not the Lord opened the sight of some one, and given him the ability to look into the spiritual world? Otherwise, would not these, together with other most important matters, have lain concealed from man for ever?

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY. In the NATURAL SENSE this commandment not only forbids adultery, but also obscenity of will and conduct, and consequent lasciviousness of thought and speech. That merely to lust is to commit adultery, is evident from the Lord's words, Matt. v. 27, 28. This is because lust becomes deed, as it were, when it is in the will; for into the understanding enters allurements only, but into the will, intention; and the intention of lust is the deed. But more on this subject may be seen in the work on Conjugal and Scortatory Love.

IN the SPIRITUAL SENSE, to commit adultery means to adulterate the goods of the Word and falsify its truths. That to commit adultery means this also, has been unknown as yet, because the spiritual sense of the Word has been hitherto hidden. That nothing else is meant in the Word by adultery, fornication and whoredom, is obvious from the following passages: Jer. v. 1, 7; xxiii. 14; xxix. 23; Hos. iv. 10; Lev. xx. 6; Ex. xxxiv. 15.

Because Babylon adulterates and falsifies the Word above others, she is called the *great whore*, and it is said of her, that "she made all nations drink of the wine of the wrath of her fornication," Rev. xiv. 8. The angel said unto John, "Come hither; I will show unto thee the judgment of the great whore, . . . with whom the kings of the earth have committed fornication," xvii. 1, 2. "For he hath judged the great whore, which did corrupt the earth with her fornication," xix. 2. Because the Jewish nation had falsified the Word, it was called by the Lord an "adulterous generation," Matt. xii. 39; xvi. 4; Mark viii. 38; and "the seed of the adulterer," Isa. lvii. 3. There are also many other passages where adulteries and whoredoms mean adulterations and falsifications of the Word; as in Jer. iii. 6, 8; xiii. 27; Ezek. xvi. 15, 16, 26, 28, 29, 32, 33; xxiii. 3, 5, 7, 11, 14, 17, 18, 19; Hos. v. 3; vi. 10; Nahum iii. 4.

IN the CELESTIAL SENSE, to commit adultery means to deny the holiness of the Word, and to profane it.

This follows from the former spiritual sense, which is to adulterate its goods and to falsify its truths. They deny and profane the holiness of the Word, who in heart ridicule all that pertains to the church and religion; for all this in the Christian world is from the Word.

There are many causes which operate to make man seem chaste, not only to others but also to himself, while yet he is wholly unchaste. For he does not know that lust, when it occupies the will, is the deed, and that it cannot be removed except by the Lord after repentance. Abstinence from the deed does not make man chaste; but abstinence of will *because it is sin*, when the deed is possible, does. Just so far as any one abstains from adultery and fornication solely from fear of the civil law and its penalties; for fear of the loss of reputation and therefore of honor; for fear of the diseases arising from them; for fear of domestic quarrels with the wife, and consequently an unquiet life; for fear of the vengeance of husbands and relatives, or of being beaten by their servants; from avarice; from imbecility arising from disease, abuse, age or any other cause of impotence; nay, more, if he abstains on account of any natural or moral law, and not at the same time on account of spiritual law; he is nevertheless inwardly an adulterer and a fornicator: for he none the less believes that adultery and fornication are not sins; and therefore does not in his spirit make them unlawful before God; and thus in spirit he

commits them, even if he does not in body before the world: therefore after death, when he becomes a spirit, he openly advocates them. . .

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL. In the **NATURAL SENSE** this commandment means, not to steal, rob or commit piracy in time of peace; and in general, not to take away any one's goods secretly or under any pretext. It also extends to imposture and illegitimate gains, usury and exaction; and again to the payment of taxes, duties and private debts. Laborers transgress this commandment when they do their work insincerely and deceitfully: Merchants when they deceive in their merchandise, in weight, measure and their accounts: Officers, when they deduct from the soldiers' wages: Judges, when they give judgment for friendship, reward, relationship or for any other reason, perverting law and evidence, and so depriving others of the goods which they rightfully possess.

In the **SPIRITUAL SENSE**, to steal means to deprive others of the truths of their faith, which is done by falsities and heresies. Priests, who minister solely for gain or the acquisition of honor, and teach what they see or may see from the Word to be untrue, are spiritual thieves, inasmuch as they take away from the people the means of salvation, which are the truths of faith. Such are also called thieves in the Word,

in the following passages: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . The thief cometh not, but to steal, and to kill, and to destroy," John x. 1, 10. "Lay not up . . . treasures upon earth, . . . but . . . in heaven, . . . where thieves do not break through nor steal," Matt. vi. 19, 20. Also in Obad. verse 5; Joel ii. 9; Hos. vii. 1.

IN the CELESTIAL SENSE thieves mean those who take away from the Lord his Divine power; also those who claim for themselves his merit and righteousness. These, even if they adore God, still do not trust in Him but in themselves; and moreover, do not believe in God but in themselves.

They who teach what is false and heretical, and persuade the people that it is true and orthodox, although they read the Word and from it may know what is false and what is true, and they who by fallacies confirm falsities of religion and seduce men thereby, may be compared to impostors and all kinds of impostures. These latter being essentially thefts, in the spiritual sense such persons may be compared to counterfeiters who strike false coin, gild it, or give it outwardly the color of gold, and pass it for pure coin. . . They are also like those who put on false faces, smeared with paints of various colors, over the living and natural face, concealing its beauty. . .

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR. Not to bear false witness against the neighbor, or to testify falsely, in the NATURAL SENSE, means, in its most direct application, that no one should act the part of a false witness before a judge, or before others not in a court of justice, against any one who is wrongfully accused of any evil, and affirm the accusation by the name of God, or by anything else that is holy, or by himself and the strength of his personal reputation. This commandment in a wider natural sense, forbids all kinds of lies and hypocrisies which regard an evil end; to traduce and defame the neighbor, so that his honor, name and fame, on which depends the character of the whole man, are lowered. In the widest natural sense, it forbids snares, deceit and premeditated evils against any one, arising from various sources, as from enmity, hatred, revenge, envy, emulation, etc.; for these evils conceal within them the bearing of false witness.

In the SPIRITUAL SENSE, to bear false witness means to persuade that what is false in faith is true, and that wickedness of life is goodness of life, and the reverse—but to do so purposely, not from ignorance; that is, to do so after one knows what is true and good, not before; for the Lord says, “If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth” (John ix. 41). This kind of falsehood

is meant in the Word by a lie, and intentional falsehood by deceit, as in the following passages: Isa. xxviii. 15; xxx. 9; Jer. viii. 10; Mic. vi. 12; Ps. v. 6; Jer. ix. 5, 6; John viii. 44. A lie signifies what is false, and false speaking, in the following places also: Jer. ix. 5; xxiii. 14, 32; Ezek. xiii. 6-9, 19; xxii. 28; Hos. vii. 1; xii. 1; Nahum iii. 1; Ps. cxx. 2, 3.

In the CELESTIAL SENSE, to bear false witness means to blaspheme the Lord and the Word, and so to banish the Truth itself from the church; for the Lord is the Truth itself, as also the Word. On the other hand, to witness [or testify] in this sense, means to speak the truth, and testimony means the truth itself. Therefore the Decalogue is also called the Testimony: Ex. xxv. 16, 21, 22; xxxi. 7, 18; xxxii. 15; xl. 20; Lev. xvi. 13; Numb. xvii. 4, 10. And because the Lord is the Truth itself, He says of Himself that He testifies; — that He is the Truth itself, John xiv. 6; Rev. iii. 7, 14; and that He testifies and is his own witness, John iii. 11; viii. 13-19; xv. 26; xviii. 37.

They who say what is false from deceit or purposely, and utter it in a tone imitative of spiritual affection (still more if they mingle with it truths from the Word, thereby falsifying them), were called by the ancients sorcerers, also pythons, and serpents of the tree of the knowledge of good and evil. These false, lying and deceitful persons may be likened to men who talk to those they hate in a bland and friendly manner, and while talking hold behind them a dagger with which to kill. . .

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S. ♥

In the catechisms now in use, the above is separated into two commandments, one forming the ninth, which is, Thou shalt not covet thy neighbor's house; and the other the tenth, which is, Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

As these two commandments constitute one thing, and in Ex. xx. 17; Deut. v. 18, [in the Hebrew Bible] one verse, I have undertaken to treat of both together; not that I wish them to be connected as one commandment, but rather that they may be separated into two, as before, inasmuch as they are called [in Hebrew] the TEN WORDS, in Ex. xxxiv. 28; Deut. iv. 13; x. 4.

These two commandments regard all the preceding ones, and teach and enjoin that evils must not be done, as also that they must not be lusted after, consequently that they do not belong to the external man only, but also to the internal; for he who does not commit evils, and yet lusts to do so, still does commit them. For the Lord says that if any one lusts after the wife of another, he has already committed adultery with her in his heart (Matt. v. 28); and the external man does

not become internal, or act as one with the internal, until lusts are removed. This also the Lord teaches in Matt. xxiii. 25, 26. Furthermore, in that whole chapter the internals which are pharisaical, are lusts after the things that are forbidden to be done in the first, second, fifth, sixth, seventh and eighth commandments.

It is known that the Lord when in the world taught the internals of the church, and these internals are, not to lust after evils. He so taught in order that the internal and external man may make one, and this is being born again, of which he spoke to Nicodemus in the third chapter of John. And no man can be born again or be regenerated, and so cannot become internal, unless from the Lord.

In order that these two commandments may regard all those that precede, so that what they forbid shall not be lusted after, therefore the neighbor's house is first mentioned, afterwards his wife, then his man-servant, his maid-servant, his ox, and his ass, and lastly, anything that is the neighbor's. For the house involves all that follows, since it contains the husband, the wife, the man-servant, the maid-servant, the ox and the ass. The wife, who is afterwards mentioned, again involves all that follows; for she is the mistress as the husband is the master in the house; the man-servant and the maid-servant are beneath them, the ox and the ass beneath these again, and last of all come all things that are below or without, which include anything that is the neighbor's.

Evidently, therefore, in these two commandments, all the preceding both in general and in particular, are regarded, both in a broad and in a restricted sense.

IN the SPIRITUAL SENSE these two commandments prohibit all lusts that are contrary to the spirit, that is, contrary to the spiritual things of the church, which relate primarily to faith and charity; for unless lusts are subdued, the flesh in its freedom would rush into every wickedness. For it is known from Paul, that "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. v. 17); and from James, that "every man is tempted when he is drawn away of his own lust, and enticed" (i. 14, 15); and again from Peter, 2 Epistle ii. 9, 10.

In short, these two commandments understood in their spiritual sense, regard all that has before been presented in the spiritual sense, and forbid to lust after them. So likewise all that has been before presented in the CELESTIAL SENSE. But to repeat them is unnecessary.

The lusts of the flesh, the eye and the other senses, separated from the affections, the desires and the delights of the spirit, are precisely like the lusts of beasts. They are therefore in themselves ferine. But the affections of the spirit are like those of the angels, and are therefore to be called truly human. For this reason so far as any one indulges the lusts of the flesh, he is a beast and a wild beast; while so far as he satisfies the desires of the spirit, he is a man and an angel.

The lusts of the flesh may be compared to scorched and withered grapes and to wild grapes; but the affections of the spirit to juicy and delicious grapes, and also to the taste of wine pressed from them. . . Lust and the deed cohere like blood and flesh, or like flame and oil; for lust is within the deed as air from the lungs in respiration and in speech, or as wind in the sail while the vessel is in motion, or as water on the wheel that gives motion and action to machinery.

THE DECALOGUE A SUMMARY OF THE WORD.

THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THAT RELATES TO LOVE TO GOD AND LOVE TOWARD THE NEIGHBOR.

In eight of the commandments, the first, second, fifth, sixth, seventh, eighth, ninth and tenth, there is nothing said of love to God and love toward the neighbor; for it is not said that God ought to be loved, nor that his name should be hallowed, nor that the neighbor should be loved, nor therefore that he should be dealt with sincerely and uprightly; but only . . . that evil, either against God or the neighbor, is not to be cherished in will or thought, nor to be done.

But the reason that such things as relate directly to love and charity are not commanded, but only that such things as are opposed to them are forbidden, is, that so far as man shuns evils as sins, his will favors

the good pertaining to love and charity. The first thing of love to God and the neighbor is, not to do evil; and the second is, to do good.

There are two opposite loves, the love of willing and doing good, and the love of willing and doing evil; this love is infernal, and that is heavenly; for all hell is in the love of doing evil, and all heaven in the love of doing good. Now since man is born into all kinds of evil, and therefore from birth inclines to what is hellish; and since he cannot enter heaven unless he is born again, or regenerated; it is necessary that evils which are hellish should first be removed, before he can desire the goods which are heavenly. For no one can be adopted by the Lord until he is separated from the devil.

That evils must be put away before the good that a man does becomes good in the sight of God, the Lord teaches in Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; . . . learn to do well. . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," i. 16-18. The like also in Jeremiah: vii. 2-4, 9-11. That prayer to God is not heard before washing or purification from evils, is also taught in Isaiah, i. 2, 4, 15.

That love and charity follow when any one does what is commanded in the Decalogue, appears from the Lord's words in John: "He that hath my commandments and keepeth them, he it is that loveth me; and

he that loveth me shall be loved of my Father ; and I will love him, and will manifest myself to him " (xiv. 21, 23). By commandments are here meant particularly the commandments of the Decalogue, which are that evils must not be done or lusted after, and that so the love of man to God and the love of God toward man, follow as good follows the removal of evil.

It has been said that so far as a man shuns evil his will favors what is good. This is because evil and good are opposites; for evil is from hell and good from heaven. Therefore so far as hell or evil is removed, heaven approaches and man looks to good. That this is so, is manifest from the commandments of the Decalogue so viewed. For example: 1. So far as a man does not worship other gods, he worships the true God. 2. So far as he does not take the name of God in vain, he loves what is from God. 3. So far as one does not wish to commit murder, or to act from hatred and revenge, he wishes well to the neighbor. 4. So far as a man does not wish to commit adultery, he wishes to live chastely with one wife. 5. So far as one does not wish to steal, he practices sincerity. 6. So far as one does not wish to bear false witness, he wishes to think and say what is true. 7, 8. So far as a man does not covet what belongs to his neighbor, he wishes well to his neighbor in his possessions.

From this it is obvious, that the commandments of the Decalogue contain all that relates to the love of God and the neighbor.

Therefore Paul says: "He that loveth another hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet. And if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor; therefore love is the fulfilling of the law," Rom. xiii. 8-10. To this must be added two canons for the use of the New Church:—

1. That no man can shun evils as sins and do good that is good in the sight of God, of himself; but that so far as any one shuns evils as sins, he does good, not of himself, but from the Lord.

2. That man ought to shun evils as sins and to fight against them *as of himself*; but that if any one shuns evils for any other reason than because they are sins, he does not shun them, but only prevents their appearance before the world.

That good and evil cannot exist together, and that so far as evil is removed good is regarded and felt as good, is because in the spiritual world there exhales from every one a sphere of his love which spreads itself round about and affects, and causes sympathies and antipathies. By these spheres the good are separated from the wicked. . .

Man ought to purify himself from evils, and not to wait for the Lord to do so without his instrumentality; otherwise he would be like a servant going to his

master, with his face and clothes befouled with soot and ordure, and saying, Master, wash me. Would not his master say to him, You foolish servant, what are you saying? There are water, soap and towels: Have you not hands of your own, and the power to use them? Wash yourself.

And so the Lord God will say: These means of purification exist from me, and you have volition and power also from me; therefore use these my gifts and endowments as your own, and you will be purified; and so on. That the external man is to be purged, but by means of the internal, the Lord teaches in the twenty-third chapter of Matthew from beginning to end. (T. C. R. n. 287-331.)





XIII.

FURTHER REVEALINGS—SUPPLEMENTAL TO THE FOREGOING.

THE WORD IS DIVINE SUBSTANCE.



THE term *Word*, in the original tongue, means thing. Hence Divine revelation is called the Word, and also the Lord in the supreme sense. And by the Word, when it is predicated of the Lord and of revelation from Him, in the proximate sense is signified the Divine Truth from which all things which are things, exist.

That all things which are things, have existed and do exist by the Divine Truth which is from the Lord, thus by the Word, is an arcanum which has not as yet been discovered. It is believed that thereby is meant that all things were created by God's saying and commanding, as a king in his kingdom. But this is not meant by all things being made and created by the Word; but it is the divine truth which proceeds from the divine good, that is, which proceeds from the Lord, from which all things have existed and do exist. The Divine truth proceeding from the divine good is the veriest reality, and the veriest essentiality which there is in the universe; and this makes and creates.

Scarcely any one has any other idea of divine truth than as of a word which flows from the mouth of a speaker, and is dissipated in the air. This idea concerning divine truth has produced the opinion that the Word means only a command, and that all things therefore were made from a command only, and not from any reality which proceeded from the Divine of the Lord; but as was said, the divine truth proceeding from the Lord is the veriest reality and essentiality from which all things exist. (A. C. n. 5272.)

THE BOOKS OF THE WORD.

The books of the Word are all those which have an internal sense; but those that have it not, are not the Word. The books of the Word in the Old Testament are: the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets—Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists—Matthew, Mark, Luke, John; and the Apocalypse. (A. C. n. 10,325.)

THE APOSTOLIC WRITINGS.

With regard to the writings of St. Paul and the other Apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings

merely, and not written in the style of the Word, as are those of the Prophets, of David, of the Evangelists, and the Revelation of St. John.

The Word is written throughout according to correspondences, and consequently effects an immediate communication with heaven. But the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediate or indirectly.

The reason why the Apostles wrote in this style, was, that the New Christian Church was then to begin through them; consequently, the same style that is used in the Word would not have been proper for such doctrinal tenets, which required plain and simple language suited to the capacities of all readers.

Nevertheless, the writings of the Apostles are very good books for the church, since they insist on the doctrine of charity and faith thence derived as strongly as the Lord Himself has in the Gospels, and in the Revelation of St. John, as will appear plainly to any one who studies these writings with attention. (Letter to Dr. Beyer, in Documents, p. 124.)

REVELATION AND INSPIRATION.

The angels — especially the celestial angels — have revelation from perception; and so had the men of the Most Ancient Church, and some also of the Ancient Church. But scarcely any one has this at the present day. But very many have had revelations from speech

without perception, even they who have not been in good; likewise by visions, or by dreams. Such were most of the revelations of the prophets in the Jewish church. They heard a voice, saw a vision, or dreamed a dream. But as they had no perception, the revelations were merely verbal or visual, without discernment of what they signified.

For genuine perception comes through heaven from the Lord, and spiritually affects the intellectual faculty, and leads it perceptibly to think as the thing really is, with an internal assent the source of which the man is ignorant of. He supposes it exists in it, and that it flows from the connection of things; but it is a dictate through heaven from the Lord, flowing into the interiors of the thought concerning such things as are above the natural and the sensual; that is, concerning such things as are of the spiritual world or heaven. From these statements it may be seen what revelation from perception is. (A. C. n. 5121.)

I have been informed how the Lord spake with the prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but by spirits who were sent to them, whom the Lord filled with his presence, and thus inspired the words which they dictated to the prophets; so that it was not influx but dictation. And since the words came forth immediately from the Lord, therefore every one of them is filled with the

Divine, and contains within it an internal sense of such a nature that the angels understand the words in a celestial and spiritual sense, while men understand them in a natural sense. Thus the Lord has conjoined heaven and the world by means of the Word. (H. H. n. 254.)

The world, even the learned, have hitherto supposed that the historical parts of the Word are only histories; and that they involve nothing more interior. And yet they say that every jot is divinely inspired. But by this they mean nothing more than that these histories were revealed, and that something dogmatic applicable to the doctrine of faith may be deduced from them, and be of use to those who teach and those who learn; and that, because they are divinely inspired, therefore they have a Divine power over their minds, and are effective of good beyond all other history. But the histories in themselves regarded, do little for the amendment of man; and nothing for his eternal life. For in the other life the histories are passed into oblivion. . . Nothing but the things which are of the Lord and from the Lord are necessary for souls, that they may enter into heaven and rejoice in its joy, that is, in eternal life. For these the Word exists; and these are what are contained in its interiors.

Inspiration implies that in the least particulars of the Word, both in the historical and other parts, there are celestial things which are of love or good, and

spiritual things which are of faith or truth, that is, things Divine. For what is inspired by the Lord descends from Him; and indeed through the angelic heaven, and so through the world of spirits even to man, to whom it is presented as it is in the letter. But it is altogether different in its first origin. In heaven there is no worldly history, but all is representative of things Divine. Nor is anything else perceived there, as may be known, too, from the fact that the things which are there are ineffable. If therefore the historical particulars are not representative of things Divine and thus heavenly, they cannot be divinely inspired. (A. C. n. 1886, 1887. See also n. 1925, 6212, 7055, 9094. A. R. n. 36.)

HOW THE WORD WAS WRITTEN.

The predictions concerning these successive states of the church are here manifested [Rev. Ch. vi.] as from a book, by various representatives. It is, however, to be observed, that such predictions were not seen and read in a book after the opening of the seals thereof, but manifested through the heavens from the Lord, before the angels of the inmost heaven; and represented in the ultimates of heaven by such things as are related in this chapter, namely, by horses of various colors, and afterwards by earthquakes, obscurations of the sun and moon, and the falling of the stars to the earth. These were appearances before the angels of the ultimate heaven, signifying such

things as were heard and perceived in the inmost heaven, where such appearances do not exist; for what is heard, thought and perceived in the inmost heaven from the Lord, when it descends through the middle heaven to the ultimate or lowest, is changed into such appearances.

Thus it is that the arcana of divine wisdom are promulgated before the angels of the ultimate heaven. They who are intelligent in that heaven perceive these arcana from correspondences; but the lowest among them do not perceive them, but only know that arcana are therein contained, and inquire no further; with these latter was John when he was in the spirit, or in vision.

These things are mentioned in order that it may be known how the Word was written, namely, from such things as were seen and heard in the lowest parts of heaven, thus from mere correspondences and representatives, in each of which lie concealed innumerable and ineffable arcana of divine wisdom. (A. E. n. 369.)

SUCCESSIVE REVELATIONS AND HOW MADE.

In the most ancient times men were informed concerning heavenly things, or those which relate to eternal life, by immediate intercourse with the angels of heaven; for heaven then acted as one with the man of the church, inasmuch as it flowed in through the internal into the external man, whence they had not

only illustration and perception, but also discourse with the angels. This time was called the Golden Age, from the circumstance that men were then in the good of love to the Lord; for gold signifies that good. These things are also described by paradise in the Word.

Afterwards information concerning heavenly things and those which relate to eternal life, was effected by such things as are called correspondences and representatives, the knowledge of which was derived from the most ancient people who had immediate intercourse with the angels of heaven. Into these heaven then flowed-in with men, and enlightened them. For correspondences and representatives are the external forms of heavenly things; and in proportion as men at that time were in the good of love and charity, they were enlightened; for all divine influx out of heaven is into the good in man, and by good into truths. And as the man of the church at that time was in spiritual good, which good in its essence is truth, therefore those times were called the Silver Age; for silver signifies such good.

But when the knowledge of correspondences and representatives was turned into magic, that church perished and a third succeeded, in which indeed all worship was effected almost by similar things, but still it was unknown what they signified. This church was instituted with the Israelitish and Judaic nation.

But since information concerning heavenly things,

or those which relate to eternal life, could not be effected with the men of that church by influx into their interiors, and thus by illustration, therefore angels from heaven spake by a living voice with some of them, and instructed them concerning external things, and little concerning internal, because they could not comprehend the latter. They who were in natural good received those things devoutly; whence those times were called Brass, for brass signifies such good.

But when not even natural good remained with the man of the church, the Lord came into the world and reduced all things in the heavens and hells to order, to the end that man may receive influx from Him out of heaven and be enlightened, and that the hells might not be any hindrance, and let in thick darkness. Then a fourth church commenced, which is called Christian. In this church information concerning heavenly things, or those which relate to eternal life, is effected solely by the Word, whereby man has influx and enlightenment; for the Word was written by mere correspondences and representatives which signify heavenly things, into which heavenly things the angels come when man reads the Word. Hence by the Word is effected the conjunction of heaven with the church, or of the angels of heaven with the men of the church, but only with those there who are in the good of love or charity. But since the man of this church has extinguished also this good, therefore neither can he be informed by influx and illustration thence, only con-

cerning some truths which yet do not cohere with good. Hence those times were what are called Iron, for iron denotes truth in the ultimate of order; but when truth is of such a quality, then it is such as is described in Daniel ii. 43.

From this it may be manifest in what manner revelations have succeeded from the most ancient times to the present; and that at this day revelation is only given by the Word; but genuine revelation with those who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honors and gains, as ends. For if you will believe it, the Lord is the Word itself, since the Word is divine truth, and divine truth is the Lord in heaven, because from the Lord. Therefore they who love divine truth for its own sake, love the Lord; and with those who love the Lord, heaven flows in and illustrates; whereas they who love divine truth for the sake of honors and gains as ends, turn away from the Lord to themselves and the world. Therefore with them influx and illustration are impossible. These also, since in the sense of the letter they keep the mind fixed on themselves and their own fame and glory, apply that sense to such things as favor their own loves. (A. C. n. 10,355—That the Most Ancient Church had no written Word, see n. 2896.)

TAUGHT FROM THE WORD.

The Lord is the absolutely Good and True, or Love itself and Wisdom itself; and these are the Word

which was in the beginning with God, and was God, and which was made flesh. Therefore to be taught from the Word, is to be taught by the Lord Himself, because it is from the absolutely Good and True, or from Love itself and Wisdom itself. But every one is taught according to his own love's understanding. What is beyond this is not permanent.

All who are taught by the Lord in the Word are instructed in a few truths in the world, but in many when they become angels; for the interior contents of the Word, which are of a divine-spiritual and divine-celestial character, are implanted simultaneously [with this external instruction]; but they are not opened in man until after his death, in heaven, where he is in angelic wisdom which, compared to human wisdom, that is, to his former wisdom, is ineffable. (D. P. n. 172.)

THE ONLY MEDIUM OF CONJUNCTION WITH THE LORD.

Divine truth which proceeds from the Divine Human of the Lord, passes through the heavens even to man; and in the way it is accommodated to every heaven, and lastly to man himself. The divine truth on our earth is the Word, which is of such a quality, that as to all and single things it has an internal sense which is for the heavens, and finally an external or literal sense which is for man. Hence it is evident that by the Word is effected a conjunction of the Lord with the heavens and with the world.

Hence it may be concluded that without the Word on this earth there would be no conjunction of heaven, thus no conjunction of the Lord with man; and if no conjunction, the human race on this earth must altogether perish. For what makes the interior life of man, is the influx of truth divine from the Lord, since truth divine is the very light which illumines the sight of the internal man, that is, his understanding; and it is the heavenly heat which is in that light and is love, that enkindles and vivifies the voluntary of the internal man. Therefore without that light and heat the internal of man would become blind, grow cold and die, like the external of man if left without the heat and light of the sun of the world.

But this must appear incredible to those who do not believe that the Word is of such a nature; and also to those who believe that life is in man as properly his own, and not continually flowing in through heaven from the Lord. (A. C. n. 9400.)

A church is representative when the holy internal things which are of love and faith from the Lord and to the Lord, are presented by forms visible in the world; as in this chapter (Ex. xxv.) and the following, by the ark, the propitiatory, the cherubs, the tables there, the candlestick, and by the other things of the tabernacle; for that tabernacle was so constructed that it might represent the three heavens and all the things therein; and the ark in which was the testimony, was so con-

structed that it might represent the inmost heaven, and the Lord Himself there ; wherefore the form thereof was shown to Moses in the mountain, Jehovah then saying : " That they should make for Him a sanctuary, and He would dwell in the midst of them." Every one gifted with any faculty of interior thought, may perceive that Jehovah could not dwell in a tent, but that He dwells in heaven ; and that that tent could not be called a sanctuary, unless it had reference to heaven and to the celestial and spiritual things there.

Let every one consider what would it be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation made of wood, covered over with gold and encompassed around with curtains, unless heaven and the things of heaven had been there represented in form. For the things which are represented in form, appear indeed in a like form, in the lowest or first heaven before the spirits who are there ; but in the superior heavens are perceived the internal things which are represented, which are the celestial things of love to the Lord, and the spiritual things of faith in Him.

Such were the things which filled heaven when Moses with the people were in external holiness, and adored the ark as the habitation of Jehovah Himself. Hence it is evident what is meant by a representative, also that by it heaven was present with man, and thus the Lord. Therefore a representative church, when the ancient church ceased, was instituted with the

Israelitish people, that by such things there might be conjunction of heaven, that is, of the Lord with the human race; for without conjunction of the Lord through heaven man would perish, since he has his life from that conjunction.

But those representatives were only external mediums of conjunction, with which the Lord miraculously conjoined heaven. But when conjunction by those things also perished, then the Lord came into the world and opened the internal things themselves which were represented, which are the things of love and of faith in Him. These things now conjoin. Nevertheless the only medium of conjunction at this day is the Word, since it is so written that all and single things therein correspond to, and hence represent and signify, the Divine things which are in the heavens. (A. C. n. 9457.)

He who chooses to abide in the literal sense [of the Word], may do so, since that sense effects conjunction [with the Lord]. (A. R. n. 41.)

DIFFERENT STYLES IN THE WORD.

There are in general four different styles in the Word. The **FIRST** was that of the Most Ancient Church. Their mode of expression was such, that when they mentioned terrestrial and worldly things, they thought of the spiritual and celestial things which they represented. They, therefore, not only expressed

themselves by representatives, but also formed them into a certain *quasi* historical series, that they might be the more living, which was to them in the highest degree delightful. These representatives are called by David "dark sayings of old" (Psalm lxxviii. 2). The particulars concerning the creation, the garden of Eden, etc., down to the time of Abram, Moses had from the descendants of the Most Ancient Church.

The SECOND style is historical, which is found in the books of Moses from the time of Abram, and onwards to Joshua, Judges, Samuel and the Kings; in which the historical events are precisely as they appear in the sense of the letter, and yet they all and each contain quite other things in the internal sense. . .

The THIRD style is prophetic, and was born of the style of the Most Ancient Church, which was greatly revered. But it is not connected and *quasi* historical, like the most ancient, but broken and even scarcely intelligible except in the internal sense, wherein are the profoundest mysteries which follow each other in beautiful connected order, and relate to the internal and external man, to the many states of the church, to heaven itself, and in the inmost sense to the Lord.

The FOURTH is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. The Lord is there treated of in the internal sense under the person of David as a king. (A. C. n. 66.)

USE OF THE HISTORICAL WORD.

The Word was given to unite heaven and earth, or angels with men. Wherefore it is so written that by the angels it may be apprehended spiritually when by man it is apprehended naturally; and thereby what is holy may flow in through the angels, by which union is effected. Such is the Word both in the historical and prophetic parts; but the internal sense less appears in the historical than in the prophetic portions, because the former are written in another style, yet still by significatives.

The historical portions were given on this account, that children may be thereby initiated into the reading of the Word; for the historical parts are delightful, and gain a place in the minds of young people, whereby communication is thus given them with the heavens, which communication is grateful because they are in a state of innocence and mutual charity. This is the cause and ground of the historical Word. The cause and ground of the prophetic Word is, that when it is read, it is not understood by man except obscurely; and when it is understood obscurely by a man of such character as are the men of this day, it is clearly perceived by the angels, which has been given me to know from much experience. (A. C. n. 6333.)

As to what concerns the knowledges of external or corporeal truth which contain what is Divine, and thus

are admissive of genuine goods, such as the knowledges with young children who are afterwards regenerated, they are in general such as are contained in the historical parts of the Word; as in what is there said of Paradise, of the first man, of the tree of life in the midst of it, and of the tree of knowledge where the deceiving serpent was. These are knowledges which contain what is Divine, and admit into them goods and truths spiritual and celestial, because they represent and signify those goods and truths.

Such knowledges are also contained in the other historical parts of the Word, as in what is said of the tabernacle and temple, and of the construction of each; in like manner, in what is said of the garments of Aaron and his sons; also of the feasts of tabernacles, of the first-fruits of harvest, of unleavened bread, and of other like things. When these knowledges are known and thought of by a little child, then the attendant angels think of the Divine things which they represent and signify. And since the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein, and prepares his mind to receive genuine truths and goods. (A. C. n. 3665. See also n. 369.)

WHY THE LETTER IS AS WE FIND IT.

The sense of the letter of the Word would have been other than it is, if the Word had been written among another people, or if that people had not been

of such a character. For the sense of the letter of the Word treats of that people, because the Word was written among them, as is evident both from the historicals and the propheticals of the Word; and that people were in evil, because in heart they were idolaters. And yet, that the internal and external sense might agree together, that people was to be ecommended, and to be called the people of God, a holy nation, a peculiar possession. Hence the simple who were to be instructed by the external sense of the Word, were to believe that that nation was of such a character, as also that nation itself believes, and likewise the most of the Christian world at this day. And moreover several things were permitted them on account of the hardness of their hearts, which things stand forth in the external sense of the Word, and constitute it, as those mentioned in Matt. xix. 8, and also other things which are here passed by. (A. C. n. 10,453.)

DENIERS AND HATERS OF THE INTERNAL SENSE.

They who are only in the *knowledge* [of what is good and true] and the mere doctrinals of faith, and in no charity toward their neighbor, cannot possibly do otherwise than deny the internal sense of the Word, since in its internal sense the Word treats of nothing else but love to the Lord and love toward our neighbor. Therefore the Lord says, that on these two commandments hang all the law and the prophets, that

is, the whole Word, Matt. xxii. 35-40. How far such persons deny the internal sense of the Word, was also given me to see from their state in the other life; for when it is only said in their presence that there is an internal sense to the Word, which does not appear in the letter, and that it treats of love to the Lord and charity toward the neighbor, there is instantly perceived not only a denial on the part of such spirits, but also an aversion, yea, a loathing. This is the primary cause of the denial. Another is, that they altogether invert the Word, placing that above which is beneath, or, what is the same, setting that before which is behind. For they establish it as a principle that faith is the essential of the church, and that the things appertaining to love to the Lord and charity toward the neighbor are the fruits of faith; when yet the real case is, that if love to the Lord be compared to the tree of life in the garden of Eden, charity and its works are the fruits thence derived, while faith and all things appertaining thereto are merely leaves. Since therefore they so invert the Word as to deduce the origin of fruits not from the tree but from the leaves, it is not to be wondered at that they deny the internal sense of the Word, and acknowledge only its literal sense; for from the literal sense any doctrinal tenet, even the most heretical, may be confirmed. . .

Moreover, with those who are merely in doctrinals and not in the good of life, the interiors of their minds are closed, so that light from the Lord cannot flow in

and give them to perceive that it is so. But with those who are in love to the Lord, the interiors are open so that the light of truth from the Lord can flow in, affect their minds and give a perception that it is so.

A further cause is, that they have no other delight in reading the Word, than what arises from the acquirement of honors, riches and reputation thereby, which delight is the delight of self-love and the love of the world, and this to such a degree that in case such acquisitions were not to be derived from the Word, they would entirely reject it. They who are of such a character, not only deny in heart the internal sense of the Word when they hear of it, but also the very literal sense, however they may imagine that they believe it. For whoever regards as an end the delight of self-love and the love of the world, entirely ejects from his heart everything appertaining to eternal life, and only with his natural and corporal man makes a show of such things as he calls truths, not for the sake of the Lord and his kingdom, but for the sake of himself and those with whom he is connected. (A. C. n. 3427. Also n. 3472, 3881.)

IS VARIOUSLY APPREHENDED—WHY.

Certain spirits did not believe that the Word of the Lord contains in its bosom such wonderful things; for in the other life spirits retain the same unbelief which they had during their life in the body; and it is only

dissipated by means provided of the Lord, and by lively experiences. Wherefore, while I was reading some Psalms of David, their interior sight or mind was opened, but, however, without their being themselves taken up among angelic spirits. They then perceived the interior things of the Word in those Psalms; and in their astonishment said, that they never could have believed anything like it.

The same part of the Word was at the same time heard by several other spirits, who all apprehended it in 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 to the inmost recesses of their souls. With some this was so powerful that they seemed to themselves to be elevated toward the interiors of heaven, and thus nearer and nearer to the Lord in proportion as they were affected with truths and the goods therewith conjoined. The Word was at the same time brought to some spirits who had no comprehension of its internal, but only of its external or literal sense. To them it appeared as a dead letter without life.

Hence it was plainly shewn what the nature of the Word is when the Lord vivifies it, viz.: that it is of such efficacy as to penetrate even to the soul's inmost recesses; and what its nature is when the Lord does

not vivify it,—that then it is a mere letter, with scarcely any life to animate it. (A. C. n. 1771.)

THEY WHO HAVE DELIGHTED IN THE WORD.

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 given me sensibly to perceive. This warmth, on communication from those who had but enjoyed some degree of this delight, seemed to me as a vernal heat. . . 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 a more interior nature. . . Where the delight and affection had been still greater, the warmth was still more inwardly delightful and more vernal. . .

I was informed by the angels that the sensation of such warmth is occasioned by the approach of such spirits, although they themselves 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. (A. C. n. 1773.)

*TEXTS OF SCRIPTURE SHOULD NEVER BE QUOTED
IN A TRIFLING WAY.*

Some persons from habit, and others from a derisive spirit, accustom themselves to introduce texts of Holy Scripture into common discourse, however trifling or ridiculous it may be, thinking thereby to add weight or to give a finish to their idle jestings. But such thoughts and sayings adjoin themselves to their corporeal and filthy ideas, and in another life — by returning with their profane adjuncts — occasion them much mischief. These spirits undergo the punishment of the rack until they desist from such habits. (A. C. n. 961.)

*THEY WHO REVERENCE THE WORD BUT ABIDE IN
THE LITERAL SENSE.*

Unless the internal of the Word flowed in with those who read it and abide in the literal sense, there would be effected no conjunction of truth from the Word with good; and the internal of the Word then flows in and is conjoined with good, when a man accounts the Word holy; and he accounts it holy when he is in good.

The same may be illustrated also by the Holy Supper. Scarcely any know that bread in the holy supper signifies the Lord's love toward the whole human race, and the reciprocal love of man, and that wine signifies charity. Yet with those who receive the bread and wine devoutly, conjunction with heaven

and the Lord is thereby effected; and the goods of love and charity flow in through the angels who then do not think of bread and wine, but of love and charity. Hence it is evident that external truth is conjoined with internal truth when man is in good, he himself being ignorant of it. (A. C. n. 6789.)

All the things of the Word are holy; but the holiness therein does not appear to the understanding, except of him who is acquainted with its internal sense; yet it appears to the perception by influx from heaven to him who believes the Word to be holy. Such influx is effected through the internal sense in which the angels are; which sense, although not understood by man, nevertheless affects him, because the affection of the angels who are in that sense, is communicated to him. Hence also it is evident that the Word was given to man that he may have communication with heaven. (A. C. n. 5247. Also n. 6775.)

WHEN READ BY RIGHTEOUS ADULTS AND LITTLE CHILDREN.

When the Word of the Lord is read by a man who loves it and lives in charity, or even by one who in simplicity of heart believes what is written, and has formed no principles contrary to the truth of faith which is in the internal sense, it is displayed by the Lord to the angels in such beauty and pleasantness — with representatives also, and this with inexpressible

variety according to the states in which they then are — that they perceive its least particulars to be as it were alive. This is the life that is in the Word, and from which the Word had birth when it was sent down from heaven. (A. C. n. 1767.)

It may seem incredible, yet it is most true, that the angels understand the internal sense of the Word better and more fully when little boys and girls are reading it, than when it is read by adults who are not in the faith of charity. The reason, I was told, is, that little children are in a state of mutual love and of innocence, so that their vessels are extremely tender, almost celestial, and merely faculties of reception, which therefore are capable of being disposed by the Lord, — although this does not come to their perception except by a certain delight according to their 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 capability of each one, and that it becomes living according to his life of charity and state of innocence, and this with endless variety. (A. C. n. 1776.)

TO BELIEVE THE LITERAL SENSE IN SIMPLICITY IS NOT HURTFUL.

The historical facts related in the Word, and all the particular expressions there used, 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 from this consideration alone: 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 punishes, that He curses, that He kills, and many more things of a like nature; when yet 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, that the Word teaches nothing else than that every one is to live in charity with his neighbor, 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 dissipated. (A. C. n. 1408. Also n. 735.)

*INTERIOR TRUTHS ARE IN DOCTRINES DRAWN
FROM THE LITERAL SENSE.*

There are interior truths in all doctrinals drawn from the literal sense of the Word, inasmuch as its literal sense is like a well wherein is water; for in all parts of the Word there is an internal sense, which

sense is also in doctrinals that are derived from the Word.

In regard to doctrinals derived from the literal sense, the case is this: that when a man is in them, and at the same time in a life according to them, he has in himself correspondence; for the angels attendant on him are in interior truths, while he is in exterior; and thus he has communication by doctrinals with heaven, yet according to the good of his life. For example, when in the Holy Supper he thinks simply of the Lord, in consequence of the words used on the occasion, "This is my body and this is my blood," his attendant angels are then in the idea of love to the Lord and charity toward their neighbor, since love to the Lord corresponds to the Lord's body and to bread, and neighborly love corresponds to his blood and to wine. And on account of this correspondence there flows an affection out of heaven through the angels into that holy principle by which the man is influenced at the time, which affection he receives according to the good of his life. For the angels dwell with every one in his life's affection, that is, in the affection of the doctrinals according to which he *lives*, but in no case if his life disagrees therewith; for if his life disagrees, as supposing there prevails the desire of gaining honors and riches by means of doctrinals, then the angels retire and the infernals dwell in that affection, who either infuse into the man their confirmations for the sake of self and the world, that

is, a persuasive faith, which is of such a nature that he is regardless whether a thing be true or false provided he can gain credit thereby; or they take away from him all faith, in which case the doctrine uttered by his lips is only a sound excited and modified by the fire of the above loves. (A. C. n. 3464.)

SOME ANGELS IN THE LITERAL SENSE.

The angels in the lowest or first heaven are in lowest goods and truths, or in those of the first degree. These latter are such as are contained in the literal sense of the Word. Wherefore they who remain in that sense, and thence form their doctrine, and at the same time live according to it, are in lowest goods and truths: and these, since they do not see interior truths, because they are not purely spiritual like the angels of the superior heavens, but spiritual-natural, are still in heaven, but in the lowest heaven; for the goods and truths which they have drawn from the literal sense of the Word, and which they continue to possess, contain in themselves interior goods and truths pertaining to the spiritual sense; for they correspond, and by correspondence make one. For example: if they who believe, from the literal sense of the Word, that God is angry, that he condemns, and casts into hell those who live wickedly—although this is not truth in itself, since God is never angry, nor condemns man or casts him into hell—live well, and believe thus because it is so said in the Word, the

Lord accepts their belief as the truth, because the truth is concealed within it; and this also appears before the interior angels, although they [the inferior] themselves do not see it. . . The case is similar in a thousand other instances. (A. E. n. 375.)

ACCOMMODATED TO ALL STATES.

Truth Divine is in different forms even in the heavens themselves; in one form in the inmost or third heaven, in another in the middle or second, and in another in the first or lowest heaven. The form of Truth Divine, that is, its perception, thought and utterance in the inmost or third heaven, so transcends what it is in the middle or second heaven, that in this latter it cannot be apprehended, it is so divine and super-eminent; for it contains innumerable things which cannot be uttered in the second heaven, consisting of mere changes of state as to the affections which are of love. But the form of Truth Divine in the middle or second heaven transcends in like manner what it is in the first or ultimate heaven, and still more the form of Truth Divine in the world. Hence it is that the things uttered in those heavens are such as no human mind has ever perceived, or ear heard; as they know from experience who have been elevated into heaven.

From these considerations it is evident that unless Truth Divine or the Word appeared in an accommodated form, it could not be apprehended; for if it was

in a form more elevated than the state of perception, it would not fall into the intellect, thus not into the faith. Hence it is that Truth Divine was given to man such as the Word is in the letter; for if it appeared such as it is in heaven, no man would apprehend it, and at first sight and perception would reject it, since it would not fall into such things as are of natural light. (A. C. n. 8920. Also n. 4279.)

APPARENT TRUTHS IN THE WORD.

It appears before the eyes as if the sun was carried every day about the earth, and also once every year; and hence it is said in the Word that the sun rises and sets. . . . But the progression of the sun is only an appearance and thence a fallacy. When therefore this truth is known and received, that the sun does not move but the earth, then each becomes true; namely, that the sun stands unmoved in the centre of its world, and also that he progresses. That he stands unmoved is true for the rational man, and that he progresses is true for the sensual. Thus in both cases it is true — really so for the rational man, and apparently for the sensual. But if that phenomenon be not illustrated by the rational man, then what is false is believed, namely, that the sun actually progresses; and so the truth that the sun is not moved out of its place, but the earth, is falsified; but it is not falsified when the rational man illustrates the matter.

The case is similar with every part of the Word in

the sense of the letter. This sense, since it is the lowest, is natural and adapted to the apprehension of the sensual man, that is, of children and of the simple. Therefore most things in that sense are appearances of truth, which, unless they are at the same time perceived from a spiritual, that is, from an enlightened understanding, become falsities; for they are then believed as if they were actually and not only apparently true. But the case is otherwise when they are at the same time perceived intellectually and spiritually; for then all things of the Word become true,—in the genuine sense actually true, and in the literal sense apparently true, as said above concerning the sun.

From these considerations it may be seen how innumerable things in the Word are falsified and adulterated; as that God tempts, that He is angry, that He does evil, that He casts into hell; likewise, that at the day of the last judgment the Lord will come in the clouds of heaven; that the sun and the moon will then withdraw their light, and the stars fall from heaven; also that this material universe will perish, and a new creation of all things take place; besides other things of a like nature, which are truths of the literal sense of the Word, but which become falsities if they are not at the same time viewed from an enlightened understanding. (A. E. n. 719.)

The natural man has no other idea of heaven than

of a place on high; nor of God, than as dwelling in the highest, when yet He is not in the highest but the inmost. Hence it may be seen 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; therefore the Word, while 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 merey of the Lord, it is given to be as the angels during their life in the world. (A. C. n. 2242. See also n. 6997, 2196, 3207, 9033. A. E. n. 816, 916, 1088.)

THESE TRUTHS ARE SUITED TO MAN'S APPREHENSION.

Interior truths are such as transcend [the natural] man's faith, since they do not fall into his ideas, neither are they according to external appearances or the fallacies of the senses, by which every [natural] man suffers himself to be led, so as not to believe what does not in some measure coincide with them. For example: it is an interior truth that time and space do not exist in the other life, but instead thereof states. Now man who is in time and space during his life in the world, derives all his ideas from them; so that without them he cannot think at all; therefore unless the states which exist in the other life were described by

times and spaces, or by such objects as derive thence their forms, he would perceive nothing and believe nothing; consequently there would be no reception, and therefore the doctrine would be barren, and of course there would be no church.

Then in regard to the glory of heaven, or of the angels in heaven: Unless man formed to himself an idea of the glory in heaven according to the idea of glory which prevails in the world, he would not be able to comprehend, consequently neither to acknowledge it. And so in all other cases. It was on this account that the Lord spake in the Word according to man's apprehension, and according to appearances. The literal sense of the Word is of this nature; but still it is such as to contain within it an internal sense which is the repository of interior truths. . .

The truth of the above observations may appear from the churches which existed of old, and from their doctrinals, in that they were formed from external truths. As in the case of the Ancient Church which was after the flood, its doctrinals were for the most part external representatives and significatives, in which internal truths were stored up and concealed. The greatest part of the members of this Church believed holy worship to consist in those external representatives and significatives; and had any one told them in the beginning that these things were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and

signified thereby, they would altogether have rejected such doctrine; and thus no church would have been established. This was more particularly the case with the Jewish Church, insomuch that had any one told them that their rituals derived their sanctity from the Divine things of the Lord which were in them, they would not have acknowledged it at all. Such also was the nature of man when the Lord came into the world, and still more corporeal was he become, especially they who were of the Church. This appears plain from the disciples themselves who were continually attendant on the Lord and heard so many things concerning his kingdom, and who nevertheless could not as yet perceive interior truths, not being able to form any other idea of Him than what the Jews at this day entertain concerning the Messiah whom they expect; viz., that He would exalt them to dominion and glory above all the nations in the world; and after they had heard so many things from Him respecting his kingdom, still they could not but think that the kingdom of heaven was like an earthly kingdom, and that God the Father was supreme therein, and the Son next to Him in supremacy, and afterwards they twelve; and thus they were to reign in order. Therefore also James and John requested that they might sit, the one on his right hand and the other on his left (Mark x. 35, 36, 37). And the rest of the disciples were angry at their desiring to be greater than the others (Mark x. 41, Matt. xx. 24); on which ac-

count the Lord also after He had taught them what it was to be greatest in heaven (Matt. xx. 25, 26, 27, 28, Mark x. 42, 43, 44, 45), still spake according to their apprehension; viz., that they should sit on twelve thrones, and judge the twelve tribes of Israel (Luke xxii. 24, 30, Matt. xix. 28). If it had been told them, that by disciples were not meant themselves, but all who are principled in the good of love and faith; also that in the Lord's kingdom there are neither thrones, nor principalities, nor governments as in the world, and that they could not even judge the very least thing of a single man, they would have rejected the Word, and leaving the Lord, would have returned every one to his own occupation.

The reason why the Lord so spake was, that they might receive external truths, and thereby be introduced to internal truths. For in those external truths which the Lord spake, internal truths were stored up and concealed, and in process of time these latter are made manifest; and when this is the case, those external truths are dissipated, and serve only as objects or means of thinking about internal truths. (A. C. n. 3857.)

*GOOD PEOPLE THINK ACCORDING TO THE SPIRITUAL SENSE.**

The interior thought of the man who is in good, is according to the internal sense, although the man himself while in the body, is altogether ignorant of

it; for the internal or spiritual sense, which belongs to the interior thought, falls, without his knowing it, into material and sensual ideas, which partake of time and space, and of such things as exist in the world; and so it does not appear that his interior thought is of such a character, for it is of a character similar to that of the angels, inasmuch as his spirit is in society with them.

That the thought of the man who is principled in good, is according to the internal sense, may be manifest from this consideration: that after death, when he comes into heaven, he is instantly, without any instruction, in the internal sense; which would not be the case unless he had been in that sense as to his interior thought, during his abode in the world. The ground and reason why he is in that sense is, that there is a correspondence between spiritual and natural things of such a nature that there is not the smallest thing but what has its correspondence. Since, therefore, the interior or rational mind of the man who is in good, is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that each mind thinks, but the interior mind spiritually, and the exterior naturally; and that the spiritual falls into the natural, and they act in unity by correspondence. * (A. C. n. 5614.)

AS THE ANGELS SEE IT.

The angels see the arcana of the Word in light which is from the Lord; in which light innumerable things are presented to view, which do not fall into expressions of speech, nor even into the ideas of thought appertaining to men so long as they live in the body. The reason is, that with men the light of heaven flows-in into the light of the world, and thereby into such things as either extinguish, or reject, or darken, and thus make dim the light of heaven. The cares of the world and of the body are such things, especially those which flow from the loves of self and of the world. Hence it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible.

Nevertheless man comes into such wisdom after the rejection of the body, that is, after death, but only that man who had received the life of faith and charity from the Lord in the world; for the faculty of receiving angelic wisdom is in the good of faith and charity. That the things are ineffable which the angels see and think in the light of heaven, has also been given me to know from much experience; for when I have been elevated into that light, I have seemed to myself to understand all those things which the angels there spoke; but when I have been let down from thence into the light of the external or natural man, and in this light wished to recollect the

things I had there heard, I could not express them by terms, nor even comprehend them by ideas of thought, except in a few instances, and these few also in obscurity. From which considerations it is evident that the things seen and heard in heaven, are such as eye hath not seen, nor ear heard.

Such are the things which lie concealed inmosty in the internal sense of the Word. (A. C. n. 9094.)

That the Word in the letter has in it such deep and hidden treasures, is often exhibited visibly to spirits or souls that come into the other life. . . . Once a certain spirit came to me not long after his decease, as I concluded from this circumstance, that as yet he was ignorant of his being in another life, imagining that he was still living in the world. It was evident that he was studiously inclined, and accordingly I discoursed with him about his studies. But suddenly he was taken up on high; . . . from whence he afterwards discoursed with me, saying, that he saw things more sublime than human minds can possibly conceive. After this I read the first chapter of Deuteronomy concerning the Jewish people, as that some were sent to search the land of Canaan, and see what was there. And while I was reading he said that he perceived nothing of the sense of the letter, but only the things contained in the spiritual sense, and that these were too wonderful to be described. This was in the first entrance of the heaven of angelic spirits. What then

must have been the ease in that heaven itself? and what in the heaven of angels?

Certain spirits who were attendant upon me on that occasion, and who had before had no belief in the Word of the Lord as containing such things, began to repent that they did not believe; and said in that state that they did believe, because they heard him assert that he heard, saw, and perceived it to be so. But other spirits still persisted in their unbelief, and said that it was not so, and was mere fantasy. Wherefore these also were suddenly taken up; and discoursing with me from their state of elevation, they confessed that it indeed was very far from fantasy, for that they really now perceived it to be so, and this by a perception more exquisite than could possibly be communicated to any sense during the life of the body. Presently others also were taken up into the same heaven, and among them one with whom I had been acquainted when he was in the body, who testified the same thing,—adding to other observations, that through astonishment he was not able to describe the glory of the Word in its internal sense; at the same time saying, and this from a feeling of tender pity and compassion, that it was surprising men had no apprehension of such things.

On two occasions after this I saw others taken up into another heaven among angelic spirits, who thence discoursed with me. I was reading at that time the third chapter of Deuteronomy from beginning to end;

whereupon they said, that they were only in the interior sense of the Word, asserting that there was not a single point or tittle but what contained in it something spiritual most beautifully cohering with the rest; also that names signified things. They likewise had this confirmation granted them, because they had not before believed that all and singular things in the Word were inspired by the Lord: this they were desirous also to confirm before others by an oath, but it was not permitted. (A. C. n. 3474.)

*WHY THE SPIRITUAL SENSE IS NOW REVEALED,
AND WAS NOT BEFORE.*

There was no knowledge whatever of correspondences in the Israelitish and Judaic nation, although everything pertaining to their worship, and all their statutes and judgments given by Moses, and all things in the Word, were mere correspondences. This was because the Jews were idolaters at heart, and therefore of such a nature that they did not even desire to know that anything in their worship signified what is celestial and spiritual; for they believed that all those things were holy in themselves. Therefore if things celestial and spiritual had been disclosed to them, they would not only have rejected but even profaned them. For this reason heaven was so closed to them that they hardly knew that there was a life eternal. The truth of this is obvious from the fact that they did not acknowledge the Lord, although the whole

Sacred Scripture prophesied of Him, and foretold his advent. They rejected Him for the sole reason that He taught them of a heavenly and not of an earthly kingdom; for they desired a Messiah who should raise them above all the nations in the world, and not one who should care for their eternal salvation.

The knowledge of correspondences through which the spiritual sense of the Word is given, after those times was not disclosed, because the Christians of the primitive church were so exceedingly simple that it could not have been disclosed to them; for if it had been, it would have been of no use to them, nor would it have been understood.

After those times darkness settled upon the whole Christian world; first through the heresies scattered abroad by various persons, and immediately after by the counsels and decrees of the Council of Nice respecting three Divine Persons existent from eternity, and respecting the Person of Christ as being the Son of Mary, and not the Son of Jehovah God. From this sprung the present belief in justification in which belief men approach three Gods in succession, and on which depends everything general and particular in the present church, as the members of the body depend on the head. And as men have applied everything in the Word to confirm that erroneous belief, the spiritual sense could not possibly have been disclosed; for if it had been, they would have applied it also to the same purpose; thereby they would have profaned

the very holiness of the Word, and so would have completely closed heaven against themselves, and have removed the Lord from the church.

The knowledge of correspondences, whereby the spiritual sense of the Word is given, is revealed at this day, because the divine truths of the church are now being brought to light; and these are the truths of which the spiritual sense consists. And when these truths are in man, the literal sense of the Word cannot be perverted. For the literal sense of the Word may be turned in any direction; but if it is turned to what is false, then its internal holiness perishes, and with it the external; but if turned to what is true, its holiness remains.

That the spiritual sense would be opened at this time, is meant by John's seeing heaven opened, and then seeing a white horse; also by his seeing and hearing that an angel standing in the sun called all [the fowls of heaven] to a great supper; on which see Rev. xix. 11-18. But that this sense for a long time would not be acknowledged, is meant by the beast and the kings of the earth being about to make war with Him who sat upon the white horse (Rev. xix. 19); as also by the dragon's persecuting the woman who brought forth the man-child, even until she fled into the wilderness where he cast out of his mouth water as a flood, that he might overwhelm her (Rev. xii. 13-17). (T. C. R. n. 205-207.)



KEY TO THE SPIRITUAL SENSE.





KEY TO THE SPIRITUAL SENSE.

I.

CORRESPONDENCE.



On the ancients the knowledge of Correspondences was the chief of all knowledges. By means of it they acquired intelligence and wisdom, and those who were of the church had communication with heaven; for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, actually thought from correspondence as do the angels. For this reason also they conversed with the angels. And for the same reason the Lord often appeared to them and instructed them. But that knowledge is now so entirely lost, that it is not known what correspondence is.

Without a knowledge of correspondence no clear understanding can be had of the spiritual world; of its influx into the natural world; of the relation of the spiritual to the natural; of the spirit of man called the soul; of the operation of the soul upon the body; and of the state of man after death. Therefore it is necessary to explain the nature of correspondence.

The whole natural world corresponds to the spiritual world; not only the natural world in general, but also every particular part thereof. Therefore whatever exists in the natural world from the spiritual, is said to be the correspondent [of that from which it exists]. It is to be observed that the natural world exists and subsists from the spiritual world, precisely as an effect from its efficient cause. All that is called the natural world which lies beneath the sun, and receives therefrom heat and light; and the things of this world are all those which thence subsist. But the spiritual world is heaven; and the things of that world are all those which are in heaven.

Since man is a heaven and also a world in the least form after the image of the greatest, therefore there is both a spiritual and a natural world belonging to him. The interiors which belong to his mind and have relation to understanding and will, constitute his spiritual world; but the exteriors which belong to his body and have relation to its senses and actions, constitute his natural world. Whatever therefore in his natural world, that is, in his body and its senses and actions, exists from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

The nature of correspondence may be seen from the human face. In a face which has not been taught to dissemble, all the affections of the mind appear visibly in a natural form as in their type. Hence the face is called the index of the mind. Thus man's spiritual

world is apparent in his natural world. In like manner the thoughts of his understanding are manifested in his speech, and the determinations of his will in the gestures of his body. Those things, therefore, which occur in the body, whether in the face, the speech or the gestures, are called correspondences.

From these considerations may also be seen what the internal man is, and what the external; namely, that the internal is that which is called the spiritual man, and the external that which is called the natural man; also that one is distinct from the other as heaven is from the world; and likewise that all things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man. . .

CORRESPONDENCE OF THE WHOLE HEAVEN.

The whole heaven resembles one man, and is therefore called the GRAND MAN. And the angelic societies whereof it consists, are arranged like the members, organs and viscera in man; so that some are in the head, some in the breast, some in the arms, and some in every particular part of those members. The societies, therefore, which are in any member in heaven, correspond to a like member in man.

Heaven is also distinguished into two kingdoms, one of which is called the celestial, and the other the spiritual kingdom. The celestial kingdom in general corresponds to the heart and to all things in the body be-

longing to it; and the spiritual kingdom to the lungs, and to all things throughout the body belonging to them. The heart and the lungs also form two kingdoms in man. The heart rules therein by the arteries and veins, the lungs by the nervous and moving fibres, — both, in every effort and action.

In every man's spiritual world which is called his spiritual man, there are also two kingdoms, one of the will and the other of the understanding. The will rules by the affections of good, and the understanding by the affections of truth. These kingdoms also correspond to the kingdoms of the heart and lungs in the body.

The case is similar in heaven. The celestial kingdom is the will-principle of heaven, and the good of love there rules. The spiritual kingdom is the intellectual principle of heaven, and there truth rules. These are what correspond to the functions of the heart and lungs in man. It is from this correspondence that the heart in the Word signifies the will and also the good of love; and the breath of the lungs, the understanding and the truth of faith. Hence also the affections are ascribed to the heart, although they are not there nor derived from it.

CORRESPONDENCE OF EACH MEMBER.

The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man. But there is one less general with

each member, organ and viscus, which shall now be explained.

IN the GRAND MAN which is heaven, they who are in the head excel all others in every good; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness. These flow into the head of man and the things thereto belonging, and correspond to them. They who are in the breast of the GRAND MAN, are in the good of charity and faith, and also flow into the breast of man to which they correspond. But those in the GRAND MAN who are in the loins, and in the organs devoted to generation there, are in conjugal love; they who are in the feet, are in the ultimate good of heaven which is called spiritual-natural; they who are in the arms and hands, are in the power of truth derived from good; they who are in the eyes, excel in understanding; they who are in the ears, in attention and obedience; they who are in the nostrils, in perception; and they who are in the mouth and tongue, in discourse from understanding and perception; they who are in the kidneys excel in truth which examines, separates and corrects; and they who are in the liver, pancreas and spleen are skilled in the various purifications of good and truth.

So with those in other members and organs. They all flow into similar parts of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and uses, because they are from the spiritual world, clothe themselves with a form by

means of things in the natural world, and thus appear in the effect. Hence comes correspondence.

Hence it is that these same members, organs and viscera, denote similar things in the Word; for all things in the Word have a signification according to correspondences. By the head, therefore, is signified intelligence and wisdom; by the breast, charity; by the loins, conjugal love; by the arms and hands, the power of truth; by the feet, the natural [principle]; by the eyes, understanding; by the nostrils, perception; by the ears, obedience; by the kidneys, the purification of truth; and so on.

Hence also it is usual, in common discourse, to say of a learned and wise man, that he has a head; of one who is in charity, that he is a bosom friend; of one who excels in perception, that he is quick-scented; of one who excels in intelligence, that he is sharp-sighted; of one in power, that he has long arms; and of one who purposes from love, that he does it from the heart. These and many other sayings in common use, are from correspondence; for such expressions are from the spiritual world, although man does not know it.

That there is such a correspondence of all things of heaven with all things of man, has been shown me by much experience — so much, indeed, that I am as sure of it as of any truth that is clear beyond a doubt. But it is needless to adduce here all this experience; nor can I, on account of its abundance. . .

But although all things of the human body corre-

spond to all things of heaven, still man is not an image of heaven as to his external form, but as to his internal. For the interiors of man receive heaven, and his exteriors receive the world. So far, therefore, as his interiors receive heaven, man as to them is a heaven in the least form after the image of the greatest. But so far as his interiors do not receive, he is not a heaven nor an image of the greatest.

Nevertheless the exteriors which receive the world, may be in a form according to the order of the world, and thence in various beauty; for external beauty which is of the body, derives its cause from parents and from the formation in the womb, and is afterwards preserved by a common influx from the world. Hence it is that the form of one's natural man may differ very much from the form of his spiritual man.

I have occasionally seen the form of the spirit of particular persons. In some who had beautiful faces, the spirit was deformed, black and monstrous, so that it might be called an image of hell, not of heaven; but in some who were not beautiful in person, the spirit was beautiful, fair and angelic. The spirit of man also appears after death such as it was in the body which clothed it when living in the world. (H. H., n. 87-89.)





II.

CORRESPONDENCE OF THE THINGS OF HEAVEN WITH THOSE OF EARTH.

ALL things which belong to the earth are distinguished into three great classes called kingdoms; namely, the animal, the vegetable and the mineral kingdom. . . The correspondences in the animal kingdom are living creatures of various kinds, both those which walk and creep on the earth, and those which fly in the air. They are not specifically mentioned here, because they are well known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields and plains,—which are not named, because they also are known. The correspondences in the mineral kingdom are the metals, both noble and base; precious stones and those not precious; earths of various kinds, and also waters. Besides these, whatever the industry of man prepares from them for his own use, are also correspondences, such as food of every kind, garments, houses, temples and other things.

The things above the earth, as the sun, moon and stars, likewise those in the atmospheres, as clouds, mists, rain, lightnings and thunders are also correspondences. Those, too, which result from the presence and absence

of the sun, as light and darkness, heat and cold, are correspondences. Likewise those which thence follow in succession, as the seasons of the year which are called spring, summer, autumn and winter; and the times of the day, as morning, noon, evening and night. In a word, all things which exist in nature, from the least to the greatest, are correspondences. They are correspondences, because the natural world and all that belongs to it exists and subsists from the spiritual world, and both from the Divine. . .

All things in the world which are according to order are correspondences; and all things there which are good and fit for use are according to order; for every good is a good according to use. Form has relation to truth, because truth is the form of good. Hence it is that all things in the world and partaking of the nature of the world, which are in divine order, have relation to good and truth.

But no one at this day can know the spiritual things in heaven to which the natural things in the world correspond, except by revelation from heaven, because the knowledge of correspondences is now lost. I will therefore illustrate by some examples the nature of the correspondence of spiritual things with natural.

CORRESPONDENCE OF ANIMALS.

The animals of the earth in general correspond to affections,—the gentle and useful ones, to good affections; the savage and useless, to evil affections. In par-

ticular, cows and oxen correspond to the affections of the natural mind; sheep and lambs, to the affections of the spiritual mind; but winged creatures, according to their species, correspond to the intellectual things of both minds.

Hence it is that various animals, as cows, oxen, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, and also pigeons and turtle-doves were devoted to a sacred use in the Israelitish church,—which was a representative church,—and sacrifices and burnt-offerings were made of them; for in that use they correspond to things spiritual which were understood in heaven according to correspondence.

Animals, also, according to their genera and species are affections, because they live; for everything has life from no other source than from affection and according to it. Hence every animal has innate knowledge according to the affection of its life. Man, too, is similar to animals as to his natural man, and therefore is compared to them in common discourse. If he be of a gentle disposition, he is called a sheep or lamb; if of a savage temper, he is called a bear or a wolf; if cunning, he is called a fox or a serpent; and so on.

CORRESPONDENCE OF THINGS IN THE VEGETABLE KINGDOM.

There is a like correspondence with the things in the vegetable kingdom. A garden in general corresponds to heaven as to intelligence and wisdom; on which ac-

count heaven is called in the Word the garden of God and paradise; and also by man, the heavenly paradise. Trees according to their species correspond to the perceptions and knowledges of good and truth, from which come intelligence and wisdom. Therefore the ancients who were versed in the knowledge of correspondences, held their sacred worship in groves. Hence it is that in the Word trees are so often mentioned; and that heaven, the church and man are compared to them; as to the vine, the olive, the cedar and others; and the good works which they do are compared to fruits.

The food also which they produce, especially that from grain, corresponds to the affections of good and truth, because these nourish the spiritual life as terrestrial food does the natural. Hence bread in general corresponds to the affection of all good, because it supports life better than other aliments, and because bread means all kinds of food. On account of this correspondence also the Lord calls Himself the bread of life. And for the same reason, too, bread was applied to a sacred use in the Israelitish church; for it was set upon the table in the tabernacle, and called the bread of faces [or show-bread]. Likewise all the divine worship which was performed by sacrifices and burnt-offerings, was called bread. On account of this correspondence, also, the most holy solemnity of worship in the Christian church is the Holy Supper, in which are distributed bread and wine. From these few examples the nature of correspondence may be clearly seen. . .

HEAVEN AND EARTH CONNECTED BY USES.

The kingdom of the Lord is a kingdom of ends which are uses; or, what is the same, it is a kingdom of uses which are ends. Therefore the universe was so created and formed by the Divine that uses might everywhere be clothed with coverings, whereby they are embodied in act or effect, first in heaven and afterwards in the world. . . Hence it is evident that the correspondence of natural with spiritual things, or of the world with heaven, is effected by uses, and that uses conjoin them; and that the forms with which uses are clothed, are correspondences and mediums of conjunction in proportion as they are forms of use.

In the natural world and its three kingdoms all things which exist according to order are forms of use, or effects formed from use for use. Therefore these things are correspondences. The actions of man likewise are uses in form, and are correspondences, whereby he is conjoined to heaven so far as he lives according to divine order, or so far as he is in love to the Lord and in charity toward his neighbor. To love the Lord and the neighbor in general is to perform uses.

It is to be further observed, that the natural world is conjoined with the spiritual by means of man, or that he is the medium of their conjunction; for both worlds exist in him. Therefore so far as man is spiritual, he is a medium of conjunction; but so far as he is natural and not spiritual, he is not a medium of conjunction.

Still, without man as a medium, the divine influx into the world continues, and also into those things which are of the world with man, but not into his rational faculty.

As all things which are according to divine order correspond to heaven, so all things which are contrary to divine order correspond to hell. All those which correspond to heaven, have relation to good and truth; and those which correspond to hell, have relation to the evil and the false.

THE USE OF THIS KNOWLEDGE.

It was remarked above that the spiritual world is conjoined with the natural world by correspondences. Hence man has communication with heaven by correspondences; for the angels do not think from natural things as man does. Therefore when man is in the knowledge of correspondences, he may be associated with the angels as to his thoughts, and thus be conjoined with them as to his spiritual or internal man.

The Word was written by pure correspondences, in order that man might be conjoined with heaven; for even the minutest parts of the Word correspond to something spiritual. Therefore if man were well acquainted with correspondences, he would understand the spiritual sense of the Word, and become acquainted with arcana whereof he perceives nothing in the sense of the letter. For in the Word there is both a literal and a spiritual sense. The literal sense consists of

such things as are in the world, but the spiritual sense of such things as are in heaven. And since the conjunction of heaven with the world is by correspondences, therefore such a Word was given that everything in it, even to an iota, corresponds. (H. H., n. 104-114.)

*CORRESPONDENCE—THE LAW OF CREATION IN
BOTH WORLDS.*

An angel came to me on one occasion when my spiritual eyes were open, and said: I will show you how all kinds of animals and vegetables were produced by God. And he led me away to a wide green plain, and said: Look around. And I looked around and saw birds of most beautiful colors, some flying, some sitting upon the trees, and some scattered over the plain plucking little leaves from the roses. Among the birds were doves and swans. After these had disappeared from my sight, I saw not far from me flocks of sheep with lambs, of kids and she-goats; and round about these I saw herds of cows and calves, also of camels and mules, and in a certain grove deer with high horns, and also unicorns.

After these things had been seen, the angel said: Turn your face toward the east. And I saw a garden containing fruit trees, orange trees, lemon trees, olives, vines, fig trees, pomegranates, and also shrubs bearing berries. The angel then said: Look now toward the south. And I saw fields of various kinds of grain, wheat,

millet, barley and beans; and round about them plats of flowers containing roses of beautifully varied colors; but toward the north I saw groves filled with chestnut trees, palms, lindens, plane trees, and other foliaceous trees.

Then the angels said: All these things that you have seen are correspondences of the affections of the angels who are near. And they told me to what affection each particular thing corresponded; and moreover, that not those only, but also every other thing which presented itself to our sight, were correspondences; as houses, their furniture, tables, food, clothing, and even gold and silver coins, as also diamonds and other precious stones, with which wives and virgins in the heavens are adorned.

They further said: We perceive from all these things the character of every person as to love and wisdom. The things that are in our houses and are of use, remain there constantly; while in the sight of those who wander from one society to another, they are changed according to associations. These things are shown you in order that you may see in particulars a type of creation in general; for God is Love itself and Wisdom itself. The affections of his Love are infinite, and the perceptions of his Wisdom are infinite; and all the things which appear on earth are correspondences of them. Hence are birds and beasts, forest trees and fruit trees, crops and harvests, herbs and grasses. For God is not extended, but is still present

throughout all extent ; that is, throughout the universe from primaries to ultimates. And because He is omnipresent, such correspondences of the affections of his love and wisdom exist in the whole natural world ; while in our world, which is called the spiritual world, exist similar correspondences with those who receive affections and perceptions from God. The difference is, that in our world such things are created in a moment by God according to the affections of the angels. But in your world they were similarly created in the beginning ; while it was provided that they should be perpetually renewed by the propagation of one from another, and that so creation might be continued.

The reason that creation is effected momentarily in our world, and in yours is made permanent by propagation, is, that the atmospheres and earths of our world are spiritual, and those of your world natural ; and natural things were created to invest spiritual things, as the skin invests the bodies of men and animals, as the outer and inner barks invest the trunks and branches of trees, as the *meninges* invest the brain, the tunics the nerves, and the inner coats their fibres ; and so on. Therefore it is that all things which exist in your world are permanent, and are constantly renewed year by year.

To this the angel added : Relate what you have seen and heard to the inhabitants of your world, because they have hitherto been totally ignorant of the spiritual world ; and without some acquaintance with it no

man can know, nor even guess, that creation is a continuous process in our world, and that it was the same in yours when the universe was created by God.

After this we talked about various matters, and at length about hell, remarking that no such things appear there as exist in heaven, but only their opposites; since the love's affections of those in hell, which are the cupidities of evil, are opposed to the love's affections in which the angels are. Therefore among those in hell, and in general in their deserts, appear birds of night, such as bats and owls; also wolves, leopards, tigers, rats and mice; also all kinds of venomous serpents, dragons and crocodiles; and where there is anything herbaceous, there grow brambles, nettles, thorns and thistles, and some poisonous herbs which at times disappear; and then nothing appears but heaps of stones, and marshes in which frogs croak.

All these things are also correspondences; but, as before said, correspondences of the love's affections of those in hell, which are the cupidities of evil. Nevertheless such things are not created there by God; nor were they created [by Him] in the natural world where similar things exist. For all that God has created and does create, was and is good; whereas such things on earth originated together with hell, which again originated in men who, by turning away from God after death, became satans and devils. But as these terrible things began to be painful to our ears,

we turned our thoughts from them, and recalled to mind what we had seen in heaven. (T. C. R. n. 78.)

Between heaven and hell there is an intermediate place, which is called the world of spirits. Into this every man comes immediately after death; and there also is an intercourse of one with another, similar to that of men with each other upon earth. All things which appear there also are correspondences. There appear gardens, groves, woods with trees and shrubs there, also green and flourishing fields; and at the same time various kinds of beasts, tame and wild; all according to correspondence with the affections of the spirits. There I have often seen sheep and he-goats, and likewise combats between them, similar to the combat described in Daniel, viii. I have seen he-goats with horns bent forward and backward; and I have seen them rush furiously upon the sheep. I have seen he-goats with two horns, with which they struck the sheep with great violence. And when I drew near to see what was the matter, I found spirits disputing with one another about faith and charity: from which it was plain that faith separate from charity was what appeared like a he-goat; and that charity from which proceeds faith was what appeared like a sheep.

Inasmuch as I have seen such scenes frequently, it is given to me to know for certain, that those who are in faith separate from charity are meant in the Word by he-goats. (F. n. 63.)

HOLY SCRIPTURE IS WRITTEN BY CORRESPONDENCES.

To the people of ancient times, the knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, which is a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and also the fables of the most ancient people, were nothing but correspondences. All the ancient churches were churches representative of spiritual things. The rites and also the statutes according to which their worship was established, consisted of mere correspondences. So did all things belonging to the church with the children of Israel. The burnt offerings, the sacrifices, the meat offerings, and the drink offerings, with all their particulars, were correspondences. So also the tabernacle and all things in it. And again their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits. Also the priesthood of Aaron and the Levites, and their holy garments; even all the statutes and judgments which concerned their worship and life, were correspondences.

Now because what is Divine manifests itself in the world in correspondences, therefore the Word is written by mere correspondences. Therefore the Lord, because he spoke from the Divine, spoke by correspondences; for whatever is from the Divine, falls into such things in nature as correspond to what is Divine, which

then conceal in their depths the Divine things called celestial and spiritual.

CORRESPONDENCES—THE ORIGIN OF IDOLATRY.

Because the representative rites of the church, which were correspondences, in the course of time began to be turned into idolatry, and also into magic, that knowledge was then by the Lord's Divine Providence gradually lost, and with the Israelitish and Judaic nation totally obliterated. The worship of that nation did indeed consist of mere correspondences, and was therefore representative of heavenly things; but they knew not the signification of any part of it, for they were altogether natural men, and consequently neither would nor could know anything of things spiritual and celestial, nor therefore anything of correspondences. . .

The idolatries of nations in ancient times originated in correspondences. Having a knowledge of these, they made for themselves images which corresponded to heavenly things, and took delight in them because they signified such things as pertained to heaven and the church; and therefore they placed these images not only in their temples, but also in their houses, not to worship them, but to call to mind the heavenly things they signified.

Therefore in Egypt and elsewhere there were images of calves, oxen, serpents; also of boys, old men and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the

prudence and also the cunning of the sensual man; boys, innocence and charity; old men, wisdom; and virgins, affections for truth; and so on. Their posterity, when the knowledge of correspondences was obliterated, because these images and figures were placed by the ancients in and near their temples, began to worship them as holy, and finally as deities. Hence also the ancients worshiped in gardens and groves according to the different kinds of trees in them; also on mountains and hills; for the gardens and groves signified wisdom and intelligence, and each particular tree signified some particular thereof; thus the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth; a mountain, the highest heaven; and a hill, the heaven below it.

That the knowledge of correspondences remained with many of the Orientals even until the Lord's advent, may appear from the wise men of the east, who came to the Lord when He was born. Therefore a star went before them; and they brought with them gifts, gold, frankincense and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which preceded them signified knowledge from heaven; the gold signified celestial good; the frankincense spiritual good; and the myrrh natural good; from which three comes all worship. (T. C. R. n. 204, '5.)

P





III.

A FEW TRIALS OF THE KEY.

THE BLOOD OF THE LAMB.



AND they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11), signifies, victory by the divine truth of the Word, and thence by the acknowledgment that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life according to which men ought to live. . .

Those at the present day, who are principled in faith alone, believe that the blood of the Lamb here means the Lord's passion on the cross, because they make his passion the chief point of their solifidian dogma, saying, that thereby He transferred to Himself the condemnation of the law, made satisfaction to the Father, and reconciled the human race to Him; besides many other things. This, however, is not the case. . . By the blood of the Lamb is meant the divine truth proceeding from the Lord, which is the divine truth of the Word, for the Lord is the Word; and because He is the Word, the divine truth therein is his blood, and the divine good therein, his body. . . Is not every man his own good and his own truth? . . . What else constitutes a man [but the good in his will and the

truth in his understanding]? Is not man, as to his essence, these two? But the Lord is divine good and divine truth, which two are also the Word. (A. R. n. 555.)

Sometimes blood [like many other words in Scripture] is used in an opposite sense, in which it signifies the divine truth of the Word falsified or profaned, as is plain from the following passages: Isa. iv. 3, 4; ix. 5; lix. 3; Jer. ii. 33, 34; Lam. iv. 13, 14. (A. R. n. 379.)

[Lambs correspond to the good of innocence.] The good of love to the Lord from the Lord, which is called celestial good, is the good of innocence. A lamb denotes this good in general, and specifically the inmost of this good, which is the Lord Himself. . . As the Lord when in the world was, as to his Humanity, innocence itself, and as the all of innocence proceeds from Him, therefore He is called the Lamb, and the Lamb of God (John i. 29; Rev. vii. 17). . . The Lord said to Peter, first, Feed my lambs, and afterwards, Feed my sheep (John xxi. 15-17). Lambs here denote those who are in the good of love to the Lord, for these are in the good of innocence more than others; but sheep [by correspondance] denote those who are in the good of charity toward the neighbor, and the good of faith. (A. C. n. 10,132. See also 10,152, 3994, 3519, 7840.)

EATING AND DRINKING.

“And he said to me, Take it and eat it up.” (Rev. x. 9.) [Words addressed to John by the angel that had an open book in his hand.] . . . This signifies that he should read, perceive and explore the Word as to its character within and without.

In the Word frequent mention is made of eating and drinking; and those who are not acquainted with its spiritual sense, suppose that these expressions mean merely natural eating and drinking; whereas they mean [and this from their correspondance] spiritual nourishment, or the appropriation of good and truth — eating, the appropriation of good, and drinking, the appropriation of truth. . . . By bread, food, wine and drink, in the spiritual sense, is meant nourishment for the mind. . . . That, in the Word, to eat and drink mean to eat and drink spiritually, that is, to be instructed, and by instruction to imbue the life, and appropriate to one’s self good and truth, consequently intelligence and wisdom, may further appear from the following passages: Jer. xv. 16; Matt. iv. 4; Luke iv. 4; xxii. 28–30; Deut. viii. 3; John iv. 31–34; vi. 27.

This miracle [of the loaves and fishes, Matt. xiv. 15–21; xv. 32; John vi. 5, 13, 23] was performed because the Lord had before been teaching the people, and they had received and appropriated his doctrine. This was what they ate spiritually. From this followed natural eating; that is, it flowed in with them

out of heaven, as the manna with the children of Israel, unknown to themselves; for at the will of the Lord, spiritual food which is also real food, but only for spirits and angels, is turned into natural food, as it was turned into manna with the children of Israel every morning. (A. E. n. 617.)

THE LORD'S FLESH AND BLOOD.

From what has been said it may now be seen what is meant by eating bread and drinking wine, in the spiritual sense, in the Holy Supper (Matt. xxvi. 26), where it is also said that the bread is the Lord's body, and the wine his blood. . . And in John: "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. . . He that eateth of this bread, shall live forever." . . It is the Divine Proceeding, which is divine good and divine truth, that gives eternal life to man, and causes the Lord to be in him, and man to abide in the Lord. . .

Since flesh and bread mean the proceeding divine good, and blood and wine the proceeding divine truth, therefore by bread and flesh is understood the Lord Himself as to divine good, and by blood and wine Himself as to divine truth. The reason is, that the Divine Proceeding is the Lord Himself in heaven and in the church. Therefore He says concerning Himself: "This is the bread which cometh down from heaven." (A. E. n. 617.)

COMING IN THE CLOUDS.

“And then shall appear the sign of the Son of Man in heaven; and they shall see the Son of Man coming in the clouds of heaven with power and great glory” (Matt. xxiv. 30; Mark xiii. 26). By the clouds of heaven in which He is to come, nothing else is meant but the Word in its literal sense [which is what clouds correspond to]; and by the glory in which they will see Him, the Word in its spiritual sense. That this is the case, is difficult to be believed by those who do not think beyond the literal sense of the Word. With such, a cloud is a cloud; and thence comes their belief that the Lord will appear in the clouds of heaven when the last judgment is at hand. But this idea falls to the ground when it is known what is the meaning of a cloud, and that it denotes divine truth in ultimates; that is, the Word in its literal sense.

In the spiritual world there appear clouds as well as in the natural world; but the clouds in the spiritual world appear beneath the heavens with those who are in the literal sense of the Word, darker or brighter according to their understanding and reception of the Word. The reason is, that the light of heaven there is divine truth, and darkness there proceeds from falsities; consequently bright clouds are the divine truth veiled in appearances of truth, such as the Word is in the letter with those who are in truths; and dark clouds are the divine truth covered with falla-

cies and confirmed appearances, such as the Word is in the letter with those who are in falsities. I have often seen those clouds, and it was evident from whence and what they are. . . By the Lord's saying to his disciples, that in the consummation of the age the sign of the Son of Man should appear, and that they should see Him coming in the clouds of heaven with power and glory, is meant that at the end of the church, when the last judgment will take place, He will appear in the Word, and reveal its spiritual sense; which is also accomplished at this day, because now is the end of the church, and the last judgment has taken place, as may be seen from the *Treatises on the Last Judgment and its Continuation*. This, therefore, is what is meant in the Apocalypse, by "behold, he cometh with *clouds*:" also Apoc. i. 7; xiv. 14, and Dan. vii. 13. (A. R. n. 24. Also A. E. n. 594.)

THE GARDEN OF EDEN.

"And Jehovah God planted a garden eastward in Eden, and there he put the man whom he had formed." By a garden is signified intelligence; by Eden, love; by the east, the Lord. Consequently, by the garden of Eden eastward, is signified the intelligence of the celestial man, which flows in by love from the Lord. [Such are the correspondences here.] . . .

The garden in Eden eastward planted by Jehovah God, is, in a supreme sense, the Lord; in its inmost, which is also the universal sense, it is the kingdom of

the Lord or heaven, in which man is placed when he becomes celestial. Such is then his state that he is associated with angels in heaven, and is, as it were, one with them; for man was so created, that he may be in heaven at the same time that he is living on earth. [Thus every man, when he is regenerated, or created anew in the image and likeness of God, is placed in the garden of Eden.] (A. C. n. 98, '9.)

THE BEAST AND THE FALSE PROPHET.

“Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and lived” (Rev. xiii. 14), signifies that they [the dragons] induce the men of the church to receive for doctrine, that faith is the only means of salvation—The beast is elsewhere called the false prophet, and signifies the faith of the dragon among the clergy (n. 600)—And the dragon means all who are opposed to the two essentials of the New Church, which are: (1) That God is one in essence and in person, in whom there is a trinity, and that the Lord is that God: (2) That charity and faith are one, like essence and its form, and that only those have charity and faith, who live according to the commandments of the Decalogue (n. 537)—By the image of the beast which had the wound by a sword and lived, is meant this doctrine of salvation by faith alone.

Every church appears before the Lord as a man. If it is in truths from the Word, it appears as a beautiful

man; but if it is in truths falsified, it appears as a man-monster. The church so appears from its doctrine and from a life according to it; from which it follows, that the doctrine of a church constitutes its image. Every man is his own good and truth, or his own evil and falsity, being truly a man from no other ground; consequently it is doctrine and conformity of the life to it, which makes the image of a man of the church — the image being that of a beautiful man if the doctrine and the life according to it be formed from genuine truths of the Word; but the image of a man-monster if formed from falsified truths of the Word.

Man, indeed, in the spiritual world, appears like some animal [with the nature of which his ruling love corresponds]. But it is his affection which has this appearance at a distance. They who are in truths and goods from the Lord, appear as lambs and doves; but they who are in falsified truths and adulterated goods, appear as owls and bats; they who are in faith separated from charity, as dragons and goats; they who are in falsities from evil, appear as basilisks and crocodiles; and they who are such, and yet have confirmed the doctrinals of the church, have the appearance of fiery flying serpents.

From these considerations it may be seen that church doctrine and conformity of life to it, are meant by the image of the beast, which they made for the dwellers upon earth. But what became of those who worshiped the image of the beast, may be seen, Apoc. xiv. 9, 10,

11; xix. 20; xx. 4. . . The idols and graven images of the ancients were images of their religion, on which account falsities and evils of doctrine are signified by them. (A. R. n. 601.)

THE EVERLASTING FIRE.

“Then shall He say to them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels.” And again: “These shall go away into everlasting punishment.” The reason is, that they averted themselves from good and truth, and turned to the evil and the false. Curse in the internal sense, signifies aversion. The everlasting fire into which they were to depart, is not elementary or natural fire, nor torment of conscience, but it is the lust of evil; for the lusts appertaining to man are the spiritual fires which consume him in the life of the body, and in the other life torment him. From these fires the infernals torture each other in direful ways.

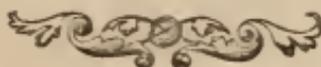
That the everlasting fire is not elementary fire, is very evident. The reason why it is not torment of conscience is, that all who are in evil have no conscience; and they who had none in the life of the body, cannot have any in the other life. But the reason why it is lust is, that all the fiery vital principle is from the loves appertaining to man,—the fiery celestial principle from the love of good and truth, and the fiery infernal principle from the love of the evil and the false; or, what is the same, the fiery celestial principle is from love to the Lord and

the neighbor, and the fiery infernal principle is from the love of self and the world.

That all internal fire or heat in man is from these sources, may be known to any one who attends thereto. From this ground also it is, that love is called spiritual heat, and that by fire and heat in the Word nothing else is signified. The fiery vital principle with the evil is also such, that when they are in the vehemence of their lusts, they are also in a sort of fire, from which they are in the ardour and rage of tormenting others; but the fiery vital principle with the good is such, that when they are in a superior degree of affection, they are in a sort of fire, but from that fire they are in the love and zeal of doing good to others. (A. C. n. 5071.)

Spiritual heat in man is the heat of his life, because in its essence it is love [its correspondent]. This heat is meant by fire in the Word—love to the Lord and neighborly love being heavenly fire, and self-love and the love of the world, infernal fire.

Infernal fire, therefore, is the lust and delight which spring from the love of self and the world. The evils originating in these loves, are contempt of others, enmity against those who do not favor them, envy, hatred and revenge, and, consequently, savageness and cruelty. . . These are the things which are meant by fire in the Word, where the wicked are treated of. (H. H. n. 568, 570.)





IV.

ITS POWER TO UNLOCK REV. XXI.



THE correspondence and spiritual signification of many things in the Bible, have already been given incidentally in the foregoing chapters. (See pp. 11, 18, 21-28, 35, 42-52, 79, 80, 96, 144, 147, 149.) But in a small compilation like this, not many illustrative examples showing the fitness of the alleged Key, could be expected; and these few must of necessity be brief. It would doubtless be more satisfactory to the majority of readers to see this Key applied to an entire chapter, than to certain detached portions of the Word. But as this, if we gave our author's own words, would require more space than we have to spare, the editor has done the next best thing: He has taken the correspondence and signification, as given by Swedenborg, of the principal symbols in the last but one chapter of the Revelation, and shown in his own language, and with as much brevity as seemed compatible with clearness, the meaning elicited by a fair and rigid application of the Key. And is there any *other* Key, let the reader ask, which, when applied to the interpretation of this chapter, will yield an equally rational and satisfactory result? — Ed.]

"A NEW HEAVEN AND A NEW EARTH."

In the first verse of this chapter, the seer tells us that he saw "a new heaven and a new earth" — the former heaven and earth having passed away. This was seen in a realm within or above nature, and with the seer's spiritual eyes, which were then opened, thus enabling him to behold things in the upper realms; for this vision, he tells us, was vouchsafed him when he "was in the spirit."

The natural heaven and earth, as embracing all ma-

terial things, denote (because they correspond to) all the spiritual things of God's kingdom in both worlds. The vision of "a new heaven and a new earth," therefore, was a prophetic intimation (under the law of correspondence) of a new order of things to be some day established in both worlds, the spiritual and the natural; or a new angelic Heaven in the superior and a new Christian Church in the inferior realm.

And straightway an angel came to John and talked with him, saying, "Come hither; I will show thee the Bride, the Lamb's wife." Thereupon the angel, he says, "carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

Observe the correspondences here. Natural elevation corresponds to spiritual elevation, or exaltation of state. The seer was lifted by Divine influence into a superior spiritual condition, which is what his being carried in spirit to the summit of a high mountain corresponds to; and in that exalted state there is revealed to him, pictorially (under the same great law—correspondence), the Church of the Future—its principles, its spirit, its doctrines and its life. These were to be altogether new. As He that sat upon the throne said: "Behold I make all things new." This Church in respect to its doctrine was seen as a city; for a city corresponds to a church as to doctrine.

"THE HOLY CITY, NEW JERUSALEM."

Jerusalem was regarded by devout Jews as the city of the living God. They thought of it and called it the Holy City. It was identified in their minds with all that they held most sacred — with their religion, their worship, their church. Their temple and altar were there. Those who dwelt outside of it went there with their tithes and offerings several times a year. There they held their great national festivals; and, with music, song and dance, gave expression to their intensest national as well as their deepest religious feelings. It was to them *the* place of worship. They never imagined that God *could* be truly worshiped anywhere else. Therefore they called it "the city of God" — "the holiest dwelling-place of the Most High." In their minds it was associated with all that belonged to religion and worship, just as Rome (though far more intimately) is at this day associated in the minds of pious Catholics with their religion, or as Babylon is associated in the minds of Protestant Christians with Roman Catholicism.

If the Church of the Future, then, in respect to its doctrine and worship, were to have been pictorially represented as a city eighteen hundred years ago, what city but Jerusalem should we expect would have been chosen? But it was not the *Old* Jerusalem that John saw; for it was not the old but a *new* system of religious doctrine which was thereby represented. There-

fore the city that he beheld was called the *New Jerusalem*. And because the doctrines of the church thereby typified, were to be no cunning device of man's wit or wisdom, but doctrines revealed from heaven by the Lord Himself; because they were to be doctrines disclosed or *brought down* to man's understanding from out that high and heavenly meaning of the Scripture which the angels perceive, therefore the New Jerusalem was seen "*coming down* from God out of heaven."

The New Jerusalem, then, is the type of a new spiritual city—the city of the living God—to be established and built up in human hearts and human society, but of materials which come down from God out of heaven. In other words, the type of a new and glorious Church on earth, and one that will be in sweet accord with the heaven of angels; of a church based not on the vain imaginings of men, but on the precious and enduring truths of God's Word; of a church inspired by the purity, reflecting the glory, filled with the light and liberty and love of God. This is what was symbolized and foreshadowed by the city that John beheld in vision. Or as Swedenborg says, "a NEW CHURCH to be established by the Lord at the end of the former church, which will be associated with the new heaven in divine truths as to doctrine and as to life."

For, consider what is predicated of this city—what it is called and how it is described. It is called

"THE BRIDE, THE LAMB'S WIFE."

And it is so called because of the correspondence and spiritual meaning of marriage. What are the constituents of every regenerate soul, or of every true church whether in the larger or smaller form? Obviously, the truths of wisdom and the goods of love; heavenly laws in the head, and heavenly feelings in the heart. These are the essential things of every true church, as of every true man. And these come down from God out of heaven; nor can they come from elsewhere. What is said, therefore, of this city's descent from God, accords with the idea that a new Church on earth is what was symbolized by it.

But the angel called that city "the bride, the Lamb's wife." Natural marriage corresponds to spiritual marriage. And spiritual marriage is the union of true and faithful souls with the Lord. Such souls, loving Him supremely, and seeking above all else to know and do his will, hold a relation to Him which corresponds to the relation of a faithful wife to her husband. They are internally and spiritually married to Him. Therefore, in the symbolic language of Scripture, such souls (in the aggregate) are called his bride or wife: and He is called their husband. (Isa. liv. 5; lxii. 5; Jer. xxxi. 32.) Accordingly, in view of that purified state of the church in the then distant future, or of that multitude of souls which would be prepared to receive love and wisdom from the Lord, and thereby

to become truly wedded to Him, John says he "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." (Rev. xix. 6-8.) If the righteousness of saints is the fine linen in which the Lamb's wife is arrayed, then the saints themselves, or the Lord's true church must be that wife.

The circumstance, therefore, of the angel's calling the New Jerusalem "the bride, the Lamb's wife," is conclusive of the fact that it typified and foreshadowed a new state of the church on earth;—a state when human hearts would enter into a more intimate and blissful marriage union with the Lord.

"HAVING THE GLORY OF GOD."

This also is predicated of the New Jerusalem. And the "glory of God" must be a spiritual or divine glory. And what can that be?

What is a man's true glory? Not his physical strength nor personal comeliness; not his worldly possessions however great; nor his social or official position however exalted; not his stores of knowledge however vast,—for these may be unwisely and

selfishly used. But a capacious and richly-stored mind, and a heart emptied of selfishness and filled with the love of serving and blessing others — this is a man's true glory. In a word, it is unselfish love guided in its activities by the highest wisdom. And if this be the true glory of a man, then must wisdom and love constitute the chief glory of God. The wisdom of his Word is but an emanation from his love, and given for the enlightenment, exaltation and blessedness of mankind.

Human souls, then—or a church illumined by the wisdom and inspired by the love which is the very essence of heaven, and with which the spiritual sense of the Word is all aglow — may be truly said to have “the glory of God.”

“By these words,” says Swedenborg, “is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in a life according to it [i. e., a life of unselfish love]. With such the Word shines, as it were, when it is read; it shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from Him as a sun.” “By the glory of God is meant the Word in its divine light.” (A. R. n. 897.)

Accordingly it is added, that the light of this city “was like unto a stone most precious, even like a jasper stone clear as crystal.” A jasper stone corresponds to and therefore signifies “the divine truth of the Word

in its literal sense translucent from the divine truth in the spiritual sense."

MEASURED WITH "A GOLDEN REED."

The angel who showed John the New Jerusalem, "had a golden reed to measure the city, and the gates thereof and the wall thereof." If a new Church is typified by this city, a *golden reed* must typify something whereby this Church may be measured. And what is that? How do we measure human beings? Not with any material standard of measurement — for the real man is not material. We measure *men* by taking the dimensions of their souls, not of their bodies. They are great in the heavenly sense, according as they are wise and good, or according to the strength and purity of their love. Love, then,—love akin to God's own — is the standard of measurement to be applied when human souls are to be measured. And this love is what gold corresponds to.

A golden reed, therefore, typifies the ability derived from the good of heavenly love, to measure the character of an individual, a community or church. What truer standard than this can be conceived of, whereby to measure beings created to be images and likenesses of Him who is Love itself. Or by what other standard of measurement shall we judge the *doctrines* of any church? For a doctrine is true or false, according to its degree of conformity with this standard; that is, according as its tendency is to develop and strengthen

this love, or to hinder its development. This, then, is the true test to be applied to every church, and to all its doctrines and inculcations.

And this agrees with what we find in a subsequent verse, where mention is made of the *wall* of this city. The wall encompasses the city; and its extent, therefore, shows its size. And the wall of the New Jerusalem is said to be "according to the measure of a man, that is, of the angel." Unselfish love is the distinguishing characteristic of every inhabitant of the celestial realms. The angels are all of them forms of love. Love of the Lord and the neighbor is their ruling principle. And as every true and regenerate man is an angel, viewed as to his immortal part, therefore the measure of a true man is the measure of an angel. And as the church consists of regenerate men, its measure also must be that of the angel.

"THE CITY WAS PURE GOLD."

It is further said that "the city was pure gold, like unto clear glass." Gold, being the most precious of minerals, ought to typify something very precious in the soul of man. It ought to represent the noblest element of humanity—the essential constituent of heaven and the church. And what is that? Not *faith*, as the old theologies have taught, but *love*. Love is the crowning attribute of Deity. "God is love." And the more unselfish men become—the more thoroughly imbued and dominated by love of

the neighbor, and of all that is just, sincere, true and good for its own sake,—the more they become like God. Accordingly the apostle again says: "And he that dwelleth in love, dwelleth in God and God in him."

Now since *pure gold* corresponds to the good of unselfish love, and this love is the essential thing in the church typified by the New Jerusalem, as it is, indeed, the essential thing in the kingdom of heaven—as this is the very substance and marrow of all its teachings and the end to which all its doctrines point, therefore this city was shown to John as of "pure gold."

"All the particulars of the doctrine of the New Jerusalem," says Swedenborg, "relate to love to the Lord and the neighbor. Love to the Lord consists in trusting in Him and doing his commandments; and to do his commandments constitutes love toward the neighbor, because to do his commandments is to be useful to our neighbor." (A. R. n. 903.)

As genuine love, or the disinterested love of use, is what pure gold corresponds to, so clear glass is the correspondent and symbol of the transparent truth of the spiritual sense of the Word. And because love to the Lord and the neighbor—love enlightened and guided by heavenly truth, is to form the animating principle, yea, the very life and soul of the church signified by the New Jerusalem—because this is to pervade all its doctrines, inspire all its activities, shape all its ends, determine all its doings—therefore the city is described as "pure gold like unto clear glass."

“THE CITY LIETH FOUR SQUARE.”

It is further said that “the city lieth four square; and its length is as large as its breadth. And he measured the city with the reed, twelve thousand furlongs.”

The *form* and *dimensions* of this city are symbolic, like everything else predicated of it. The quadrangle or square is the type or correspondent of strict and impartial justice, which is another distinguishing characteristic of this church — justice toward all men and in all the relations of life. And to represent its catholicity and universality, the city is further described as *cubical*; for “the length and the breadth and the *height* of it are equal”—a type of the fact, that this church will embrace all *kinds* and *degrees* of good and truth, from the lowest natural or scientific to the highest spiritual and celestial. It will recognize the connection and oneness, yea, the divineness, of all kinds of truth, and show science to be, not the adversary but the sincere friend and faithful handmaid of religion; and that God’s Word and works are never in conflict, but in complete and cordial agreement.

ITS FOUNDATIONS, WALLS AND GATES.

The foundations and walls of the city are described as of “precious stones.” Stones are the symbols or correspondents of those low but unyielding forms of truth which belong to the literal sense of the Word

On these the church rests as a city on its foundations; for all the doctrines of the New Jerusalem are drawn from and confirmed by the truths of the literal sense. These, too, are its protection — its walls as well as its foundations.

“Since the holy city, New Jerusalem,” says Swedenborg, “means the Lord’s New Church as to doctrine, its wall means nothing else but the Word in its literal sense, from which doctrine is derived; for that sense defends the spiritual which lies concealed within it, as a wall defends a city and its inhabitants; and the literal sense is the foundation, containant and support of the spiritual sense.” (A. R. n. 898.)

The stones with which the foundations of the wall of the city were garnished, are said to be *all precious*, because the truths of the Word which they typify are full of the Lord’s own spirit and life; and this is what makes them precious.

And the twelve gates of the city are the symbols or correspondents of all the knowledges of good and truth by which we are introduced into the church, or into a true church state — as people may be introduced into a natural city through gates. And it is said that “every particular gate was of *one pearl*,” because there is one precious kind of knowledge which, in spiritual things, pervades all others and conjoins them into one; and that is the knowledge and acknowledgment of the Lord.

“That the Lord is the very gate through which men

are to enter into the church and thence into heaven, He himself teaches in John, x. 9; and that the knowledge and acknowledgment of Him is the pearl of great price, is meant by his own words in Matthew: 'The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found *one pearl of great price*, went and sold all that he had and bought it,' xii. 45, 46. The one pearl of great price is the knowledge and acknowledgment of the Lord." (A. R. 916.)

"THE TEMPLE OF IT."

In the 22^d verse, the seer says: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it,"—a declaration conclusive of the fact, that no natural but a spiritual city is here referred to;—a vast multitude of enlightened and sincere worshipers of the Lord Jesus Christ; for it is only of such kind of city that *He* is the temple.

A temple, being a place for external and formal worship, corresponds to a state of internal and real worship. This, therefore, is what it typifies and denotes. And in every state of true worship, the Lord himself is the All-in-all; for all the thoughts, desires and feelings whereby He is truly worshiped, are from Him. Therefore a temple or place of worship becomes the representative of the Lord himself. He is the Living Temple. And men, too, become living temples so far as their hearts come to be the abode of his blessed Spirit. Hence the apostle says to the Corin-

thian brethren: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (See also, 1 Cor. iii. 16.) Now the Lord Jesus Christ, in whom "dwelleth all the fulness of the Godhead bodily," is the supreme and only Object of worship in the church signified by the New Jerusalem. He and He alone, therefore, is the true and living Temple in this church. "A temple signifies the church as to worship; and in its highest sense, it signifies the Lord himself as to his Divine Humanity, who is the Object to be worshiped. And since all of the church is from the Lord, therefore it is said, 'for its temple is the Lord God Almighty and the Lamb,' by which is meant the Lord in his Divine Humanity." (A. R. 918.)

"THE LAMB IS THE LIGHT THEREOF."

Look, again, at the manner in which this city is lighted. Not by any artificial means, nor by the luminaries of the natural world. "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

There is but One who can say, "I am the light of the world." And He is the same who declares Himself to be "THE TRUTH." He is "the Word," which, though coeval and identical with God, "became flesh and dwelt among men." The Lord Jesus Christ is "the true light which enlighteneth every man that cometh into the world." And what is the glory of

God but the refulgence of the Divine Love — the light of spiritual truth which radiates from the ever-living Word, whose glory is especially revealed in its internal sense? This is the light of the spiritual world — the light by which the angels see. It is this which illumines all minds on earth and in heaven. Truth emanating from Love and accommodated to human needs; — truth from the Word made flesh, penetrating the dark corners of the earth and enlightening the nations; — truth chasing away the shadows of ignorance and superstition and doubt and fear, showing mankind the heavenly paths, and guiding them upward to the celestial summits — this is “the glory of God.” And this it is which is to lighten the church signified by the New Jerusalem. “For the glory of God did lighten it, and the Lamb is the light thereof.” And because spiritual salvation comes from walking in the light of spiritual truth, that is, from *living* as the truth requires, therefore it is immediately added: “And the nations of them that are saved shall walk in the light of it.”

With this agrees the prediction of the prophet Isaiah concerning the future state of the church: “And they shall call thee the city of the Lord, the Zion of the Holy One of Israel. . . The Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” (Lx. 14, 20, 22.)

"THERE SHALL BE NO NIGHT THERE."

It is further said of the New Jerusalem: "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light." Let the Key again be applied here, and note the meaning thereby elicited.

There are natural day and night, and spiritual day and night; day and night in the natural realm, and day and night in the soul; and they correspond one to the other. When the face of the earth is turned toward the sun, it is day-time in the world; and when man's heart or will (his spiritual face) is turned toward the Lord, it is day-time in the soul. But when the earth is turned away from the sun, it is night in the world; and when the heart is turned away from the Lord, it is night in the soul. The correspondence is exact and perfect.

Truth and love are the spiritual correspondents of light and warmth. And these emanate from the Lord as natural light and heat from the natural sun; for He, indeed, is the Sun of the spiritual world. When these are absent from men's souls, or when the church on earth, under the blinding influence of the loves of self and the world, invents and confirms itself in various falsities which shut out the sunshine of heaven and obscure the glory of the Lord, then it is night with the church. It is precisely such a night as this—a state of spiritual darkness—that the prophet

Micah refers to, where, speaking of the teachers who cause God's people to err, he says: "Therefore night shall be unto you, and ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." (iii. 6.)

It is to such a night — such spiritual darkness induced by false persuasions originating in evil loves — that the Lord refers when He speaks of that "outer darkness" into which the wicked are cast: Also when He says: "If, therefore, the light that is in thee be darkness, how great is that darkness!" But in the minds of those who acknowledge the Lord and humbly seek to do his will, there is no such darkness; "no night there." Therefore it is said there shall be no night in the New Jerusalem. There cannot be, since its light is the same as that by which the angels see — the light of the spiritual sense of the Word — a light "like unto a stone most precious, even like a jasper stone clear as crystal."

They who are in this light have no need of human creeds; no need of dogmas or "plans" or "schemes" of men's contriving; no need of the dim, sickly, flickering light of self-derived intelligence, — which is what a candle corresponds to. Nor do they need the more glaring but not less false and seductive light which springs from the selfish love of glory, and is what is here meant by the "light of the sun."

The sun in a good sense corresponds to the Lord;

and its light corresponds to the truth which proceeds from Him. But this is sometimes used in Scripture in an opposite sense, and denotes the love of self, the nature of which is the opposite of the Lord's love. When used in this sense, the sun's light signifies the glory of the love of self; for this is what its light then corresponds to. Animated by the fire of self-love, men may sometimes ascend temporarily into the light of exalted wisdom. They may see many truths, and teach them from a selfish love of glory. The light into which such persons elevate themselves, is not the genuine light of the Sun of heaven, but the false and seductive light which originates in pride or the selfish love of fame.

But the dwellers in the New Jerusalem are in the love of *use*, not the love of self. They take delight in the performance of good uses from love to the Lord and the neighbor. And their love of use becoming strengthened by exercise, opens their minds more and more to the understanding and reception of spiritual truth—the light by which the angels see. It is plain, therefore, why it is said, “there shall be no night there.” And because they do not regard their wisdom as their own or self-derived, and are not ambitious of the glory of *discovering* truth, but humbly look to the Lord in the revelations He has been pleased to make, and reverently acknowledge Him in the truth they understand and in the love they feel, therefore it

is added: "and they need no candle, neither light of the sun; for the Lord God giveth them light."

SOVEREIGNTY OF ITS CITIZENS.

It is further said of the dwellers in this city, that "they shall reign forever and ever." To *reign* is predicated of those who exercise sovereign authority. But there is a natural and a spiritual sovereignty, corresponding like body and soul. In the New Jerusalem all are to be crowned kings and queens; all are to sit upon thrones; for all are to *reign* spiritually. But to reign in this sense is not to exercise sovereignty over any outward kingdom, but over that empire within which is each one's own by divine right—the empire of the soul. Rightly to rule here—wisely to regulate and control all the passions, appetites, thoughts and feelings, and to thoroughly subject the inclinations of the natural man to the laws of the heavenly life—this is to reign in the highest and best sense. This is to be spiritually crowned, and to reign with Him who is "King of kings and Lord of lords." And in the sight of angels this is far nobler than to sit upon any terrestrial throne.

Those who thus reign over the empire within, will never desire to lord it over others, but only to do good and serve from neighborly love. They will seek to govern their feelings and conduct according to the laws of heavenly charity. This is what the angels do. Therefore *they* are said to sit upon thrones and to

reign. And because the members of the church signified by the New Jerusalem will all be internally associated with the angels and forever conjoined to the Lord, therefore it is said that "they shall reign forever and ever."

QUALIFICATIONS FOR CITIZENSHIP.

What, now, are the qualifications for admission into this city? Precisely those which fit one for membership in the kingdom of heaven; and which, therefore, constitute him a member of that true church on earth, which is one with the church in heaven. And it is only the faithful *doers* of the truth, who have their hearts cleansed of selfishness and sin, and are thus fitted for admission into heaven. As the Lord himself has declared: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." And as none can enter heaven without keeping the Commandments, or without shunning all known evil as sin, neither can they enter the true and living church on earth in any other way. Accordingly the terms of admission into the New Jerusalem are thus clearly stated: "Blessed are they that *do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." And again: "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abom-

ination or maketh a lie; but they that are written in the Lamb's book of life."

Yes: none but the faithful *doers* of the truth can really enter or have an abiding place in the New Jerusalem; for none others come into that state of union with the Lord and fellowship with the angels, which is the true church state. But all who acknowledge the Lord and humbly strive to obey his precepts, by whatever names they are known on earth, are known and acknowledged in the realms above as belonging to the true and living church. They have "entered in through the gates into the city."

Such, briefly stated, is Swedenborg's explanation of the New Jerusalem, and of the meaning of the principal symbols employed in its description. As to its reasonableness and consistency, as well as its agreement with other parts of Scripture and the indications of God's purposes in the past history and present condition of the church, the reader will form his own conclusion. But he should not forget or overlook the general state of Apocalyptic interpretation, and the darkness, confusion and contradiction which have hitherto prevailed among learned commentators, with regard to the meaning and purpose of this book. If he wishes to pursue the inquiry, and to learn the signification of the numerous other symbols mentioned in the Revelation, and the true meaning of this wonderful book, we refer him to Swedenborg's full explanation of it in his "Apocalypse Revealed."

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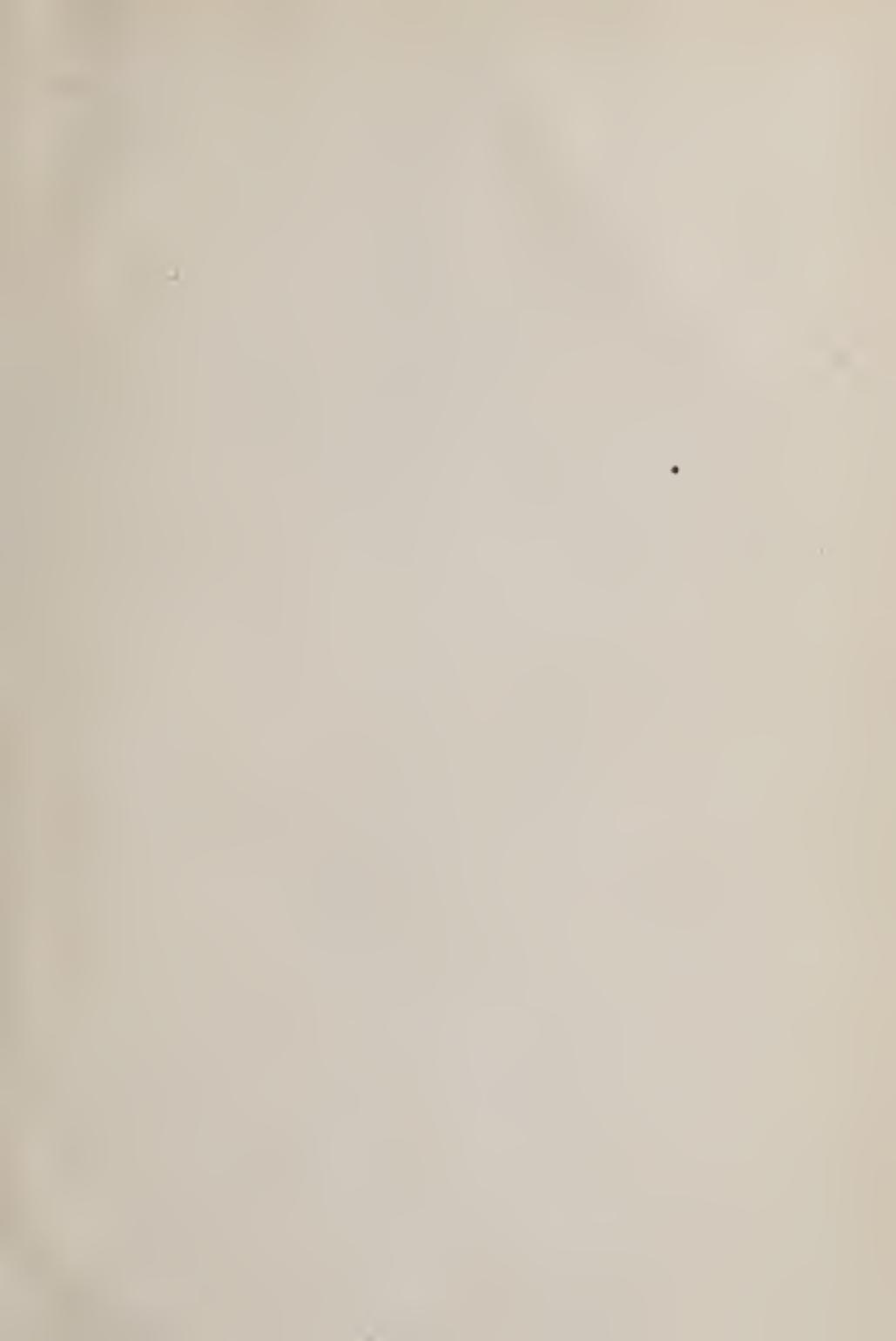
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